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# **THE MODERN REVIEW**

**Monthly Review and Miscellany**

**EDITED BY  
RAMANANDA CHATTERJEE**

Vol. XVII. Numbers 1 to 6

**January to June, 1915**

**THE MODERN REVIEW OFFICE  
210-3-1, Cornwallis Street  
CALCUTTA**

**Price of this Volume : Rs. 3 Inland ; Foreign 7s.  
Annual Subscription : Inland Rs. 6 ; Foreign 12s.**

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ago, in early historic or even pre-historic times. Hence the popular race-theory sprang up and has maintained its ground so long in popular estimation, although it has been overthrown by the investigations of anthropologists. The Rhodes scholarships were in part allotted to Germany apparently under the belief that the Germans and the English are pure or almost pure Teutons, though, by the way, the Dutch and the Flemings who are more closely related to the English in the matter of language than the speakers of Middle German (Mittel Deutsch) and High German (Hoch Deutsch), were left out, probably on account of their being small nations. Mr. Andrew Carnegie, in his address at the Hague in August 1913, put Germany, Britain and America as all Teutonic, "Germany the mother, Britain the daughter, our American Republic the granddaughter." Such popular but incorrect theories of kinship among nations, if they have the effect of promoting friendly feeling among some nations, have the effect also of producing a feeling of alienation between some nations and others.

Popular beliefs about the origin of some nations and the prejudices that have been built up on the basis of those beliefs have given birth to feelings of animosity between nations. The popular belief that the French are the descendants of the ancient Gauls and are so of the Celtic race, and that the Germans and the English are the descendants of the ancient Teutons and are so of the Teutonic race, has given rise to inimical feeling between the French and the Germans on the one hand, and between the French and the English on the other.

The ignoring of the old British or Celtic element in the English people is indeed most extraordinary. Most Englishmen seem to think that there is no Celtic blood in their veins. Tennyson, writing his "A Welcome to Alexandra" in 1863, spoke thus of the blood of the English people, or rather of the entire British people, for the welcome could have been meant only as coming from the entire nation—

"Saxon and Norman and Dane are we  
But all of us Dane in our welcome of thee."

How the belief came to have general acceptance that Britons were utterly or almost utterly exterminated in the eastern half of England-cum-Wales, it is not easy to understand. Extermination at certain

points cannot mean extermination all over the land. Again, were the Teutonic invaders of the land so utterly savage as not to know the value of enslaving such among the conquered population as could be of service to them, and could they have brought over from their Continental homeland anything like an equal number of their women-folk with them? On p. 10 of his *Short History of the English People*, 1889, Mr. Green says that "the Briton had disappeared from half of the land which had been his own," though on the same page he is gracious enough to say, "It is possible that a few of the vanquished people may have lingered as slaves round the homesteads of their English conquerors." Latham writes more soberly thus:—

"However much we may believe that the Britons either retreated before the Saxons, or were annihilated by them, there must have been *some* intermixture." (*English Language*, 5th Edition, 1862, p. 262 ).

The western half of England-cum-Wales remained long British, under the names of Strathclyde, North Wales and West Wales, after the eastern half had become Teutonic. Why is the British element in this western half ignored?

Mr. Green writes as follows on p. 42 of his *History*:—

"A settlement of Englishmen on the land between this dyke (Offa's Dyke) and the Severn served as a military frontier for the Mercian realm. Here, as in the later conquests of the Northumbrians and the West Saxons, the older plan of driving off the conquered from the soil was definitely abandoned."

English extinguished not much more than a hundred years ago the Celtic tongue spoken in Cornwall, and it is steadily encroaching on the Celtic tongues spoken in Wales, in parts of Scotland, Ireland and the Isle of Man, and is obviously destined to extinguish them all. Adoption of the English language cannot make the blood English.

The belief that the English are pure or very nearly pure Teutons has created a mental disease which may well be called Teutonomania. Under the influence of this disease, the conquest of Britain by Jutes, Angles and Saxons has been called its conquest by the English in such a book as Green's *Short History of the English People*, which is intended to be read by students—nay even in such a book as Book I, of the Royal School Series *High Roads of History* (1910), which is intended to be read at the very primary stage of educa-

tion ; and the language so long known as Anglo-Saxon has been called Old English. A few comments on these two points appear to be called for.

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# THE MODERN REVIEW

VOL. XVII  
No. 1

JANUARY, 1915

WHOLE  
No. 97

## MY HEART IS ON FIRE

My heart is on fire with the flame of thy songs.  
It spreads and knows no bounds.  
It dances swinging its arms in the sky, burning up the dead and  
the decaying.  
The silent stars watch it from across the darkness.  
The drunken winds come rushing upon it from all sides.  
O, this fire, like a red lotus, spreads its petals in the heart of the  
night.

RABINDRANATH TAGORE.

## THE TEUTONIC, LATIN, AND SLAVONIC NATIONS OF POPULAR ETHNOLOGY

POPULAR ethnology makes race coincident with close language-affinities, and, in a few cases, even with distant language-affinities, as in the expression, 'the Aryan race.' The Germans, the English, the Dutch, the Danes, the Norwegians and the Swedes are called Teutonic nations, because they speak closely allied languages. For the same reason the French, the Italians, the Spaniards, the Portuguese and the Rumanians are called Latin nations; and the Russians, the Poles, the Czechs, the Serbs, the Bulgarians and several smaller peoples are called Slavonic nations. The fact that in the New World, English, French, Spanish and Portuguese are now spoken by

millions of Negroes, and Spanish is spoken by millions of American Indians, plainly shows the absurdity of making language the basis of race. But in the New World the strikingly obvious physical differences between the European and the Negro, and the less striking but obvious enough differences between the European and the American Indian, together with the adoption of European languages by Negroes and American Indians in the course of the last few centuries, make the absurdity of the theory obvious. Among the European peoples, the physical differences are not so obvious; and the adoption of the language of one people by another took place long

ago, in early historic or even pre-historic times. Hence the popular race-theory sprang up and has maintained its ground so long in popular estimation, although it has been overthrown by the investigations of anthropologists. The Rhodes scholarships were in part allotted to Germany apparently under the belief that the Germans and the English are pure or almost pure Teutons, though, by the way, the Dutch and the Flemings who are more closely related to the English in the matter of language than the speakers of Middle German (Mittel Deutsch) and High German (Hoch Deutsch), were left out, probably on account of their being small nations. Mr. Andrew Carnegie, in his address at the Hague in August 1913, put Germany, Britain and America as all Teutonic, "Germany the mother, Britain the daughter, our American Republic the granddaughter." Such popular but incorrect theories of kinship among nations, if they have the effect of promoting friendly feeling among some nations, have the effect also of producing a feeling of alienation between some nations and others.

Popular beliefs about the origin of some nations and the prejudices that have been built up on the basis of those beliefs have given birth to feelings of animosity between nations. The popular belief that the French are the descendants of the ancient Gauls and are so of the Celtic race, and that the Germans and the English are the descendants of the ancient Teutons and are so of the Teutonic race, has given rise to inimical feeling between the French and the Germans on the one hand, and between the French and the English on the other.

The ignoring of the old British or Celtic element in the English people is indeed most extraordinary. Most Englishmen seem to think that there is no Celtic blood in their veins. Tennyson, writing his "A Welcome to Alexandra" in 1863, spoke thus of the blood of the English people, or rather of the entire British people, for the welcome could have been meant only as coming from the entire nation—

"Saxon and Norman and Dane are we  
But all of us Dane in our welcome of thee."

How the belief came to have general acceptance that Britons were utterly or almost utterly exterminated in the eastern half of England-cum-Wales, it is not easy to understand. Extermination at certain

points cannot mean extermination all over the land. Again, were the Teutonic invaders of the land so utterly savage as not to know the value of enslaving such among the conquered population as could be of service to them, and could they have brought over from their Continental homeland anything like an equal number of their women-folk with them? On p. 10 of his *Short History of the English People*, 1889, Mr. Green says that "the Briton had disappeared from half of the land which had been his own," though on the same page he is gracious enough to say, "It is possible that a few of the vanquished people may have lingered as slaves round the homesteads of their English conquerors." Latham writes more soberly thus:—

"However much we may believe that the Britons either retreated before the Saxons, or were annihilated by them, there must have been some intermixture." (*English Language*, 5th Edition, 1862, p. 262).

The western half of England-cum-Wales remained long British, under the names of Strathclyde, North Wales and West Wales, after the eastern half had become Teutonic. Why is the British element in this western half ignored?

Mr. Green writes as follows on p. 42 of his *History*:—

"A settlement of Englishmen on the land between this dyke (Offa's Dyke) and the Severn served as a military frontier for the Mercian realm. Here, as in the later conquests of the Northumbrians and the West Saxons, the older plan of driving off the conquered from the soil was definitely abandoned."

English extinguished not much more than a hundred years ago the Celtic tongue spoken in Cornwall, and it is steadily encroaching on the Celtic tongues spoken in Wales, in parts of Scotland, Ireland and the Isle of Man, and is obviously destined to extinguish them all. Adoption of the English language cannot make the blood English.

The belief that the English are pure or very nearly pure Teutons has created a mental disease which may well be called Teutonomania. Under the influence of this disease, the conquest of Britain by Jutes, Angles and Saxons has been called its conquest by the English in such a book as Green's *Short History of the English People*, which is intended to be read by students—nay even in such a book as Book I, of the Royal School Series *High Roads of History* (1910), which is intended to be read at the very primary stage of educa-

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A Celtic scholar, Mr. T. DeCourcy Atkins, maintains that English is structurally Celtic. On p. 90 of his *Celt or Gael*, 1892, he says, "The structure of English is Celtic, and the German element in it has conformed thereto. No Englishman could think in any form similar to the following, though it belongs to the simplest form of German, that of the nursery literature, and is called 'The Horse and the Bull':—

[The following is a word for word translation made for me by a friend from the original German.]

"On a fiery horse rode proud a bold boy along. There came a wild bull to the horse. Shame! By a boy let I me not to rule! However I, supplanting [tripping up] the horse: then what glory can it me bring, a boy thrown down?"

If the view put forth by Mr. DeCourcy Atkins that English syntax is Celtic rather than Saxon, is correct, then the propriety of calling English a Teutonic tongue becomes still more questionable.

As the English language may rightly be called a Teutono-Latin language, so the English-speaking people of the British Isles may rightly be called a Celto-Teutonic people, the word Teutonic taking in, besides the descendants of Jutes, Angles and Saxons, the descendants also of the later comers, the Danes and the Normans. The last must have been partly Gallicised in blood, as they had been Latinised in speech, and so they could not have been pure Teutons.

The eminent French anthropologist, Broca, emphatically laid down the principle that, not language, but physical characteristics, particularly the shape of the skull, which is a very persistent characteristic, should be made the test for the ascertainment of race. This principle is now generally followed. In the classification of *peoples*, however, language still remains the test, and rightly so. Unity of language is a bond of mental unity, and is therefore more powerfully operative than unity of race as resting on physical unity of type.

Anthropological investigations have established the fact that in Great Britain and Ireland (which together may conveniently be called Britain) there have been three strata of races. The first, a pre-historic race, which has been called Iberian, was short, dark, weakly-built and dolichocephalic, and its affinities are believed to extend through France and the Iberian Peninsula to North Africa. The second is

the historic Celtic or Gallic race which settled itself as conquerors in the land. This race was tall, fair, strong-built and brachycephalic, and its affinities with the brachycephalic Celts and Slavs of Continental Europe connect it with the brachycephalic Mongol races of Asia. The last race to settle in Britain was the Teutonic. The Teutons were tall and fair—a bit taller and fairer than the Celts—but, unlike the Celts, dolichocephalic, with the exception only of the Danes, who must have been brachycephalic, as the present inhabitants of Denmark are. The British people now are, so far as is known, generally mesocephalic, and this points to intermixture of the three several types. Where a conquering people settle among a conquered one, the descendants of the conquerors, pure and mixed, and the descendants of the conquered who are assimilated to the conquerors, are, under a natural impulse of vanity, led to wish to be considered as descendants of the conquerors. This impulse seems to have operated strongly in England.

The teaching of anthropology, and of history too, should dispel the English superstition that the English are a Teutonic people, and dispose them to value the Celtic element in them, which on the intellectual side has good claims, as will be shown farther on, to be considered a superior element to the Teutonic. A recognition of the antecedent Iberian element, of African affinities, should have the effect of weakening their race-pride, and making them more sympathetic than they now are towards races of men whom they consider inferior to their own. Local names do not change readily, and so they keep up the memory of the habitat of a people that is deprived of its independence and its speech by foreign conquerors or even becomes extinct under the pressure of foreign conquerors. But personal names change readily, names being adopted from the conquering or dominant class, or from missionaries of a new faith, unless there are well-established patronymics or sept-names. I came across a Santal man of the name of Sukumar and a Santal woman of the name of Maya, and these are clearly Hindu names. Though *Cameron* and *Gordon* and other such Celtic names keep up the memory of Celtic origin, there is no knowing how many British names may not have given place to English ones.

If the English are unreasonable in ignor-



ing their partial descent from the Britons, the French are equally unreasonable in ignoring their partial descent from the Teutonic tribes of Franks, Burgundians, Goths, and Normans, the first of whom have given their name to the French nation and country. When Julius Cæsar made his wars in Gaul, he found the country divided between three peoples. The following is a passage from Cæsar's *Commentaries*, English Translation, Bohn's Classical Library, 1888, pp. 1-2,

"All Gaul is divided into three parts, one of which the Belgæ inhabit, the Aquitani another, those who in their own language are called Celts, in ours Gauls, the third. All these differ from each other in language, customs and laws.....Of all these the Belgæ are the bravest,.....and they are the nearest to the Germans, who dwell behind the Rhine, with whom they are continually waging war, for which reason the Helviti also surpass the rest of the Gauls in valour, as they contend with the Germans in almost daily battles, when they either repel them from their own territories or themselves wage war on their frontiers."

The area assigned by Cæsar to the Celts or Gauls appears to have been inhabited in part by the true Gauls, who are represented by ancient writers, including Cæsar himself, as tall and fair, and in part also by a short and dark people, the ancestors of the Auvergnats of the present day, who in Cæsar's time spoke the language of the Gauls. Dr. Isaac Taylor writes on this point as follows (*The Origin of the Aryans*, 2nd Edition, 1892, p. 224):

"The tall, fair-haired Gauls were of a wholly different type from the short, dark Auvergnats. It is impossible to believe that the language of both races was originally identical, as it had become in the time of Cæsar."

From the short stature of the Auvergnats, who are physically of Lapp affinities, and from the short stature of the inhabitants of some parts of Bretagne, who still speak a Gallic or Celtic tongue, appears to have arisen the wrong idea that the Gauls were a short people. The term 'puny Gaul' has even been applied by Englishmen to the French soldier of diminutive size. But says Cæsar, "our shortness of stature, in comparison with the great size of their bodies, is generally a subject of much contempt to the men of Gaul" (*Commentaries*, p. 61). The French may, be mainly, as they themselves and foreigners believe, of Gallic or Celtic descent, but there were the antecedent Iberian, Auvergnat and other elements, and the later Latin.

and Teutonic elements, The Latin element, without affecting much the blood of the country, Latinised its speech. The Teutonic element affected much the blood of about a third of France, for from Normandy to Burgundy, France is largely Teutonic in blood; but the Teutonic conquerors adopted the Neo-Latin speech introduced by the Latin conquerors who had preceded them.

To what extent the French are of Gallic or Celtic and Celto-Teutonic descent can with some approach to accuracy be ascertained from the proportion of the French population, in the old Celtic area conquered by Teutons, that attains a height above the average, for the Celts and the Teutons were both tall races, the latter being a little taller than the former. Dr. Deniker, a Frenchman by the way, says on p. 32 of his *Races of Man*, "Stature is truly then a characteristic of race, and a very persistent one," and, in the measurement of the average height of men given in Appendix I of his book, he places the average height of Frenchmen in general, based on measurements of 447,122 conscripts, under the head of statures below the average (16001649 M. or 63.65 inches). Under the head of statures above the average, he gives (p. 581) 1,305 French Basques, who are neither of Celtic nor Teutonic race, and under the head of high statures (67 inches and upwards) he gives (p. 583) 21,645 Canadian soldiers (chiefly descendants of French). Stature above the average and high stature do exist then among men of French race, and must exist even among the 447,122 conscripts whose average height was of inferior standard. But there is no statistics about all this.

A just recognition of their partial descent from Teutons should dispose the French to cease regarding themselves as the inheritors of the ancient feud between Celt and Teuton and to feel a regard for Germany as the land of their Frankish ancestors, who gave their name to the country they conquered and to the nation they created in the country conquered. Again, if the French are proud of the large Celtic element in their composition, the fact that South Germany is predominantly Celtic in blood, though Teutonised in speech, should make them see that they have racial affinities with the Germans on both the Celtic and the Teutonic sides. Politically, the Teutonic northern part

of France has been supreme in France. It drew to itself the non-Teutonic *Langued'Occ* area. It is unjust that the French should consider all the qualities of body and mind which have made their history so brilliant to have come from their Celtic and none from their Teutonic ancestors. Even valour, which the French have ever valued highly, was possessed by the Germans in a larger measure than by the Celts, with the exception only of the Helvitii in Cæsar's time and also when they overran the land of Latinised Gaul, though "there was formerly a time when the Gauls excelled the Germans in prowess" (*Commentaries*, p. 153 ).

South Germany can claim to be the original home of the Celtic or Gallic race. At the beginning of the historic period, they were found settled there, and from there they spread on all directions as conquerors. A section of them made their way even to Asia Minor, and gave the name of Galatia to the country where they settled. Tall, fair and strong-built, they much resembled the Germans in appearance, but their history has been much less fortunate than that of the Germanic race. They have nowhere been able to build up any large nationality such as the Germans and the English (who are of Germanic race) have been able to do, and their languages, now driven to corners in France and the British Isles, are on the way to extinction. Anthropologists have ascertained that the Celts were brachycephalic, as are their descendants in South Germany and elsewhere, while the Teutons, with the exception only of the Danes and the generality of the South Germans, are largely dolichocephalic or mesocephalic. There has been contention as to which is the higher type. "Virchow, Broca, and Calori agree that the brachycephalic or "Turanian" skull is a higher form than the dolichocephalic," says Dr. Isaac Taylor (*The Origin of the Aryans*, 2nd-edition, p. 241 ) ; and Virchow, it may here be added, stands as the first among German anthropologists, as Broca does among the French. It is contended that, if the martial prowess and conquering spirit of the so-called Teutonic nations come from the dolichocephalic race of North-Western Europe, the intellect of Europe is more indebted to the brachycephalic Celtic race. I quote in this connection four passages from Dr. Isaac Taylor's book just referred to.

(1) "Physically the Teutonic race is taller, large limbed and more powerful than any other." (p. 244)

(2) "The pure Teuton is phlegmatic in temperament and somewhat dull of intellect ; but is brave, warlike, and given to field sports and athletic exercises." (p. 244 ).

(3) "The Saxons, the Angles, the Goths developed no high civilisation of their own. The Scandinavian and Frisians have little intellectual culture. The genius of Germany comes from the other race to which Luther and Goethe belonged" (p. 245).

(4) "The energy, the fondness for adventure, the love of combat which have enabled the Teutonic peoples to extend their rule over the world, come from the dolichocephalic race, but the intellect and genius the great writers and more specially the men of science belong rather to the brachycephalic race, which has so profoundly modified the physical type in Germany, France, Italy, and England" (p. 246 )

The Celtic area in what is now South Germany is believed to have extended northwards as far as Halle. Leipzig is within this area, and in Leipzig was born Leibnitz. So the Celtic area may claim also Leibnitz. The High German (Hoch Deutsch) of South Germany is, again, the literary language of all Germany. South Germany thus may claim intellectual primacy in Germany, though in physical vigour and energy the North Germans are a grade superior to the Germans of the South.

If the South Germans are largely of Celtic blood, the Germans of the North East are also largely of Slavonic and Lithuanic blood. Intermixture with the Slavonic and Lithuanic brachycephals appears to have greatly reduced the percentage of dolichocephals in North Germany. "According to Virchow, of 100 North Germans, 18 were dolichocephalic, 31 brachy, and 51 mesocephalic" (Finot's *Race Prejudice*, p. 68) The Teutonic race has been a typically conquering race. It has encroached north-eastwards on Slavonic and Lithuanic areas, southwards and westwards on Celtic areas, and on the provinces of the Roman Empire over very wide areas. The intermixture of races that has resulted from these conquests should be an inducement to the German to abate his hate for the Slav and the Celt. If the knowledge of this intermixture, which is now confined to but a small class of men, came to be spread among the masses of the people, a notable change of feeling on the part of the Germans towards the French and towards also the Russian and other Slavonic nations may be expected to be produced.

As the so-called Teutons and Latins are

not pure races, so also are the Slavs not a pure race. The Slavs have received a Teutonic mixture in the north-west. Rurik, the founder of the Russian Empire, was chief of the Scandinavian tribe of *Rous*. The Russian imperial family is up to now of Teutonic blood. But a much larger mixture has taken place of Slavs with Tartar tribes. One notable instance of Tartar mixture is the one that has taken place in Bulgaria. The Bulgars, a Tartar people from the banks of the Volga, settled as conquerors in the country now called Bulgaria; and like the Franks, they gave their name to the country they conquered, while they gave up their speech for that of the people they conquered.

The fact is, there are no pure races in the world. All the races are more or less mixed. Intermixture of races on the widest scale is likely to take place in the United States of America, which has been well called "the melting-pot of nations." Into this country have been pouring men of almost all the nationalities of Europe. The origin of the foreign-born population (European and Canadian) in the country at the census of 1910, as given on p. 384 of *The Statesman's Year-Book* for 1913, is as follows:—United Kingdom 2,572,123 (of whom 1,352,155 were Irish); Germany 2,501,181; Russia and Finland 1,732,421; Italy 1,343,070; Canada 1,196,070; Austria 1,174,924; Sweden 665,183; Hungary 495,600; Norway 403,858; Denmark 181,621; Switzerland 124,834; Holland 120,053; France 117,236; Greece 101,264; Portugal 57,623; Belgium 49,397; Spain 21,977. Italy brings into the country a large Latin element; and Russia, Austria, and Hungary bring a large Slavonic element. France with her declining population brings but a small contingent towards the up-building of the grandest of nations; but it is some comfort to France that a good proportion of the Canadian immigrants are French Canadians. The Negro element in the population, about a tenth of the whole, though numerous only in the South-east, has spread itself throughout the country. Even Alaska territory had 158 Negroes against a white population of 30,507 in 1900. The 300,000 Red Indians in the country are likely to mingle with the whites. From the great variety of its elements, the American population of the future is likely to be richer in mental and physical endowments than the population

of any other country in the world. The Negro's physical endowment, at any rate, cannot be denied and his gift for music is well-known. But for American illiberality, the population of the country would have been further enriched by the introduction into it of Japanese, Chinese and Indian elements.

Race affinities, based on physical characteristics, are not obvious, as language affinities are. People who speak the same language regard themselves as forming a moral unit; peoples speaking cognate languages regard themselves as closely related. Hence such terms as Teutonic race, Latin race and Slavonic race. The word 'race' (from Lat. *radix*, root), as implying origin from common ancestors, is obviously improper here, and it is improper also in such terms as 'English-speaking race,' 'Spanish-speaking race' &c.. Acceptance of the popular meaning of 'race' as coincident with language would solve the difficulty, and then 'English race' would mean the aggregate of men speaking English as their vernacular.

The present war, it has been said, is one mainly between the Germanic Teutons and the Slavs, the English and the French coming in only as auxiliaries to the Slavs, but the issues involved are of world-wide interest. Germany has long been nurturing herself as a *Kriegsstaat* (War-state), and has of late years added to an army the most formidable in the world a navy only less formidable than that of England, and has largely developed aircraft also; and her aim has been the extension of the German Empire in Europe and her colonial empire abroad by force of arms. She seems to have forgotten Napoleon's annexation, not only of Belgium, Holland and the German territory on the left bank of the Rhine, but also of a good portion of North-Western Germany, to his Empire, so that it reached the Baltic, and counted among its cities Hamburg and Lubeck. Where are these French conquests now? If Germany succeeded in annexing Switzerland, Holland, Belgium, Denmark and the German-speaking portion of Austria to her Empire, she could not make herself the equal of Russia in military power for all time to come. The vastness of the Russian territory insures to Russia a greater political future than Germany's ever can be; and all the other Slavonic lands must side with Russia. If Germans prolonged the age of

war and conquest, great woe would be likely to befall her from Russia's avenging arm. If wars ceased and unrestricted trade came to prevail among States, first among some and ultimately among all the States of the world, the gain to Germany, as to the rest of the world, would be immense. It is then towards unrestricted trade, and not towards territorial conquests that nations should now direct their endeavours. "The Federation of the world" is beyond question the highest political ideal now before the human race. Christianity with its high cult of love has failed to tame down the savage love of fighting which still characterises the peoples of Europe. The material advantages of a commercial federation may achieve a result which Christianity has failed to achieve.

The Germans are a highly gifted people, and it is a pity that they could not get hold of extensive territories possessing a temperate climate and thinly inhabited by savages, such as the English, the Spaniards, the Portuguese, and the Russians got hold of and the French too got hold of but ultimately lost. Failure to create a vast empire for herself by force of arms,

may induce Germany to take a lesson from the Chinese and have recourse to pacific penetration on a large scale. The Chinese have effected such penetration in the Indo-Chinese Peninsula and in Malaysia, and the Germans too have effected it in Southern Brazil. Nearly half a million of Germans are settled in Southern Brazil, and they are not likely to be converted into Portuguese-speaking Brazilians, as millions of German immigrants have been converted into English-speaking Americans. More settlers from Germany may strengthen the German colony in Southern Brazil, and German immigrants may also pacifically overrun suitable places in other parts of the world. Even in the United States, the German settlers may, if they choose, keep up the use of German as their home-language and become bi-lingual citizens of the country of their adoption. A similar course may be followed also by the German settlers in different parts of the Russian Empire. This sort of German expansion would be more consonant to the spirit of the age than expansion by conquest of foreign territory.

SYAMACHARAN GANGULI.

## SOUTH INDIAN PORTRAIT-SCULPTURE.

THERE are some very serious injunctions laid down in the Sukranitisara against the construction of human images. "Human beings must not be painted or sculptured." "Images of gods, even deformed," says Sukracharya, "are allowable, *not those of human beings*, even though well-proportioned, for they are never for human good" (Sukraniti, Ch. IV, Section IV, Slokas 154-158, p. 163, Panini Office Edition). Nevertheless, the Indian artist notwithstanding these restrictions has devoted his skill as freely for the construction of 'the human form divine', as for the images of gods—the icons of the innumerable shrines and temples. Particularly in the Southern cities of India one is struck by the unusual number of statues of lay personages, some of which by the beauty of their conceptions

rival some of the best cult-images in the temples and shrines. It will be a mistake to suppose, therefore, that the work of the Indian sculptor is confined to the representation of gods and saints to the exclusion of secular personages. Evidences exist to show that the practice of setting up statues of human personages existed from a remote antiquity—indeed several centuries before the Christian era. The most interesting evidence is perhaps afforded by the works of the great dramatist Bhasa, whose dramas, hitherto unknown, have now opened up a new field in the study of Indian dramatic literature. In Act III of the *Pratima Nataka*,\* one of the unpub-

\* According to Mr. K. P. Jaysawal, Bhasa lived sometime between 325 B. C. and the 2nd century A. D., ( *vide* Journal of the Asiatic Society of Bengal, July 1913.)

ase of a man who had won three successive victories that the statue was actually modelled from his person. Whatever may be the antiquity of the traditions of the Indian School of portraits the subject does not seem to have any special attraction for the Indian artist, whose idealistic repossessions very often prevented his

exercising his best efforts in the field of portraiture. Nevertheless, the examples which we meet with in South India, are very strong in their monumental quality, which has conferred a valuable distinction on South Indian Art.

ORDHENDRA COOMAR GANGOLY.

## THE UPSTAIRS LODGER

BY GEORGE MAYKINSON.

*Author of "One Christmas Eve," "Grinder's Conversion,"  
"The Egyptian Cat," &c.*

peeped from behind the curtains to watch the new lodger's arrival. I admit that it was not a well-bred thing to do, but then an individual in lodgings often does things which he wouldn't dream of doing at home. Living in the brazen, semi-publicity of lodgings, I did not feel at all ashamed in spying upon the new man. Young he was, and slender, with cheeks that looked as if a razor had never scraped acquaintance with them.

There was some delay in answering the door—I could imagine old Mrs. Benson smoothing-down and tidying-up her disordered attire—and as the new lodger's gaze wandered over the front of the house, it suddenly rested on my nose and left optic behind the ground-floor curtains. Our gaze met—and parted. He didn't seem annoyed, exactly, to find me surveying him, but he looked so uncomfortable, so deucedly uncomfortable—there was such an "Oh! please don't!" expression on his face—that in common decency I had to let the curtains drop.

"Pooh!" said I, "he's only a kid, and a shy kid at that."

I heard Mrs. B. shuffle upstairs from the kitchen and open the door, and then I heard the new lodger's voice; rather a nice voice it was, pitched a bit high for a man, but with a pleasant ring in it, although somewhat drowned by the wheezy oiliness of Mrs. B.'s welcome. I may say that the house was none too full, and I was

looking forward to a bit of company. The cabman was arguing about the fare and a sudden impulse of curiosity pushed me out into the hall to listen. Mrs. Benson was trying to shuf the door in the man's face, but he had his knee firmly wedged in the opening.

"Look 'ere, guv'nor," he was saying, "me an' the blessed old 'orse don't do this fur luv! In coorse, we thanks yer for lettin' of us trot yer rahnd, but 'ighteen bloomin' pence won't even pye our corfmixtyer!"

The new lodger looked appealingly towards me. He seemed so regularly helpless that I could not do less than rise to the occasion, especially as I flatter myself that the charioteer who could milk me doesn't ply his trade on this side of Jordan. I believe that the silly young cub was on the point of giving the man another shilling.

"How much has he had?" I asked.

"Eighteen pence," he answered, "and he carried my box in."

The legal fare from the station is one shilling. I stepped forward and faced the brigand in the doorway. "You'd better go," I said.

He emitted a flood of sarcasm about "boardin' 'ouse toffs."

I glanced meaningly at his number.

He appreciated the significance of my gaze and became abusive.

I took out my note-book and pencil and made, as it were, a methodical entry.

That settled him; he went; but the manner in which he banged the front gate rattled all the flower-pots on my window-sill.

"Thank you, oh! thank you so much," said the new lodger. He said this in such an affected way that I felt disgusted, but afterwards a kind of pity for his rawness came over me, and I actually volunteered to carry the box upstairs for him. It was obvious that he couldn't do it, and there was no room for Mrs. Benson and a large box on the same narrow staircase, so, feeling confoundedly obliging, I hoisted the luggage on my shoulder and headed the procession to the bed-sitting-room on the first floor. He was distressingly grateful, and I never could stand being thanked, so I went down to my own room again.

"Interesting case," I thought. "A very interesting case!" I repeated aloud, in a judicial way. I began to feel quite a paternal interest in the chap, a feeling which grew as I listened to the noises overhead; sounds as of a box being pulled clumsily about, and the opening and shutting of drawers.

The next day was Sunday, and, like most fellows in lodgings, I did not get up until about ten o'clock. Other mornings I rise at seven, but on Sundays I like to lie awake and trace out the complicated pattern of cracks on my bedroom ceiling. I had forgotten all about the new lodger, but when Mrs. Benson bustled in with my breakfast, I remembered him.

"He's gone to church," she said, with an approving glance upwards. "A very good young man," she added, sternly.

I swallowed the reprimand in silence.

"How did you hook him, Mrs. B.?" I asked.

Mrs. Benson nodded her head emphatically. "If I didn't know you and your talk, Mr. Mark, I'd be offended. 'Hook,' indeed! What other way should he come but through my advert. in the 'Telegraph,' the same way as you did? Gave a most satisfactory reference, too—his employer."

"I wonder if I know the man?" I mused enquiringly.

"Johnson," she answered. "Mr. Artemus Johnson, Athelstan-court, E. C. Advertisin' agent."

I had a copy of the year-before-last directory, which I had purchased in the West End, under the impression that it might come in useful. After breakfast I veri-

fied the existence of Mr. Artemus Johnson. I have been in the advertising line myself, and thought that I knew most of the practitioners in that pushing profession, but Mr. Johnson was a new scientist.

"A one-man show," I thought, disparagingly, "with one clerk to do everything; a young one—caught green!"

It was raining that afternoon, and after I had got through my stock of week-end reading matter, I lapsed into oppressive boredom. A wet Sunday afternoon in lodgings; it is the dreariest prospect in the world! The tide of amusement was at such a low ebb that I had even thought desperately of practising shorthand, when the state of the new lodger occurred to me. If I, with my five years' experience of diggings, was feeling lonely, what must his condition be?

I recollected my own first days in lodgings and the blank loneliness of the Sabbath afternoons—when it rained. I felt quite good-Samaritan-like as I cast around for an excuse to break in upon him and cheer him up a bit.

"Photo Fiction" caught my eye; one of those papers which cater for fellows in lodgings, full of theatrical photographs, racy little articles, and all that sort of thing. "Just the very ticket," I thought. "I'll take it up to him."

I didn't get any answer to my first knock, so, after waiting a moment or two, I knocked again, feeling a bit puzzled. I heard the springs of the bed creak and the sound of a chair being moved. Then a voice said, "Come in," so in I went, but somehow the cheering-up job didn't seem quite so easy as it did downstairs. However, I'm not one of those fellows who turn back when they've put their hands to the plough, and I summoned up a bold face. He was in shirt-sleeves, and without his slippers, and I could see that he'd been crying, but he didn't seem as much ashamed as he might have been; only a little confused at having been caught "in fragrant derelicto," as somebody put it.

"I thought you'd be feeling lonely," I said, "so I came in to ask if you'd like to look at this paper; it's rather a good number."

"Oh! thank you," he answered, in his affected way. "You're—you're very kind."

"Like some company?" I asked, encouragingly. "I've nothing much to do, if you

aren't busy. Just a chat you know, and a smoke."

"You're—you're very kind," he stammered again, but he didn't offer a chair. The poor kid looked so frightened, standing there, that I began to feel a bit nervous myself.

"Oh! it's all right," I said, turning to go. "I didn't mean to intrude. I only thought you'd be lonely, you know, because I remember how rotten it used to be when I left home."

"No, no! Don't go!" he said, eagerly. "I hope you aren't offended. You're far too good to me. Sit—sit down; here's a chair." He hastily pulled one towards the fireplace, and, in a clumsy sort of way, started putting his coat on.

It didn't seem a very lively time that I'd let myself in for, but I sat down all the same, and took a glance round the room.

Nothing out of order; drawers all shut; clothes hung tidily on hooks; easy to see that it was his first time in diggings.

I watched him turning over the pages of "Photo Fiction," and I couldn't help noticing that he was a handsome lad, for all his kiddishness. Rather a nice profile he had, straight nose, chubby chin, shapely head, with short, curly hair bouncing curiously at the back, like that of a young musician. "Mother's Boy!" I thought, but with some good in him. Just the sort of chap to fall into the clutches of a man calling himself Artemus Johnson. He seemed startled at one of the pictures in the paper, and suddenly put it down.

"That's not very nice," he said.

"No?" I answered. "Matter of opinion, I suppose; most fellows like that sort of thing."

"I don't," he said, shortly.

I almost felt as if I had been snubbed, but I wasn't going to let a trifle like that put me off. I offered him a cigarette, but as he declined to smoke, I lit up myself.

It was the hardest kind of job to get him talking. His nervousness was almost like a disease, and an infectious one, too. It was evident that he had no more conversation in him than a brick wall. Every now and again he glanced around the room in a queer sort of way, as if I were a thief, and some valuable article had been left lying about. Naturally, I couldn't help glancing round the room, too, and this seemed to make him more nervous than ever, so I desisted.

He also had a habit, which I thought rather comical, of putting both hands to his head and giving it little pats all over. I tried him on all sorts of topics—sport, the theatres, books—but it was no use. I seemed to draw a blank every time. It was really too exhausting, and, after half-an-hour's struggle, I made an excuse to go, feeling that I had amply exceeded the time-limit of duty.

Before I went into my own room I listened for a moment at the foot of the stairs and thought I heard him crying again. I wondered if it was one of his recreations.

Over the breakfast-table next morning I enquired about the new lodger, and whether he had been aroused. Mrs. Benson said that he was going to the City by a late train. "Gentlemen's hours," she remarked.

"Lucky young beggar," I answered, with my mind on the 7.30.

"The poor lamb," she said warmly. (I may say that Mrs. B. is perpetually in doubt as to whether to be a mother or a landlady to her lodgers.) She condescended to amplify her maternal observation. "He's so pale and thin," she said, "and so quiet. I don't like it at all. It's them city offices," she added, with sudden vindictiveness. "Stuff little dens of places. No sort of life for young men, I say. They ought to be at something more 'ealthy!'"

"You'd lose your lodgers, Mrs. B.," I said, "if they all followed your advice." I saw that she was roused for a reply, but a bell rang upstairs, and she hurried away.

During the next few weeks I saw a good deal of young Middleton—as I discovered his name to be—and actually succeeded in breaking down his shyness. I found that we both used the same evening train, and it was an excuse for us to travel home together. I took a great fancy to him, and even postponed my pipe because of his objection to smoking compartments. He chatted freely enough when he had got over his reserve, but always in a way which showed that his ignorance of the world was profound. Sometimes, too, he would stop suddenly in the middle of a conversation and look around in a frightened sort of way which was almost pathetic.

He puzzled me "all ends up," as the saying is, and I simply laid myself out to make him confide in me. I gave up the



"Mother's Boy" idea, and began to wonder whether he had not run away from a cruel stepfather, or something of that sort, but he told me, afterwards, that he was an orphan. I learnt that his mother, who was a widow, had died suddenly, and that the allowance on which they had lived had ceased with her death.

He had rich relatives somewhere—he wasn't exactly sure where—but, instead of appealing to them, he had taken the idea of earning his own living, and Mr. Artemus Johnson's advertisement for a junior clerk cropped up opportunely. Of course, he was not earning enough to live on, but he had a little money of his own, the wreck of his mother's savings, and this was slowly dribbling away while he was looking around for a better situation. He had a great idea of improving himself, and was quite eager in his enquiries about shorthand and the opportunities for midday classes.

I haven't a strong sense of duty as a rule, but I felt, somehow, that this kid had been delivered into my hands for protection, and I made up my mind to take jolly good care that he didn't come to harm, for I had met home-nourished children before, and I know the way that nine-tenths of them go when they are left to themselves in a place like London:

Once or twice we spent an evening together in town, but he wouldn't patronise any of my usual haunts, and we passed most of the time mooning about the streets, which seemed to fascinate him. You would have laughed if you'd seen him crossing a crowded thoroughfare. He'd sort of hold his breath, wait for a decent gap in the procession, and then scud across the road for all the world like a startled rabbit, plucking at the knees of his trousers as if to help his legs along. Once, when a drunken man lurched heavily against us, he fairly screamed.

That disappearing little store of money made me feel anxious, and one night when we were going home together, I suggested that we should share Mrs. Benson's large room.

"It'll be company," I said, "and besides, I'm always open to save expense myself."

He was silent for a moment, and then muttered something out of which I only caught the words "quite impossible."

"But why?" I asked. "Look what it'll knock off your rent and mine, too!"

He only shook his head, and looked at me in that frightened way which, as I said before, simply knocked me out every time.

"You're a funny chap, Middleton," was all I could say.

One Saturday evening, three weeks after I had first got to know him, I had just finished my tea and was wondering how I should spend the interval before bed-time, when there came a knock at the door, and Mrs. Benson walked in.

I had previously noticed something extraordinary in her manner, but her conduct now was curious in the extreme. Folding her arms across her chest, she regarded me for a moment or two with an air of deep solemnity, then plunged, or rather flopped, into the nearest chair, and commenced to laugh as I have heard very few persons do. A perfect uproar of mirth it was, punctuated with gasps and exclamations.

I thought at first that I had a case of hysterics to deal with, but it sounded too genuine for that, and I saw that there really was some joke on foot. When there seemed a chance of my being heard, I inquired if I might be allowed to join in the jest. By way of answer she waved a fat and shaking finger towards the ceiling, whilst with her apron she wiped her streaming cheeks.

"He's gone," she said at last, in a voice weak with laughter.

"Who? Middleton?" I asked.

"Disappeared suddenly," she answered; "and what's more, he'll never come back."

"Disappeared!" I said, "why, where on earth has he gone to?"

"Into the wardrobe," she replied, and there was another burst of laughter.

"Into the wardrobe!" I repeated. "I don't understand you, Mrs. Benson."

"He's left a young person behind him," she said, rising and pushing me in the direction of the door, "which wants to see you. You'd better go. The—the young person's waiting."

I saw that it was hopeless trying to get an explanation out of Mrs. Benson, so I went upstairs to Middleton's room and it was Middleton's voice which responded to my knock.

There was a young lady sitting by the fireplace; a young lady of about eighteen, who rose hesitatingly and came toward me, offering her hand, which I took blindly.

And then it all came upon me in a reveal-



ing flash; all my doubts and wonderings; all his shyness and timidity; his utter ignorance of the world; his strange fits of silence and weeping, and I wondered that I had not suspected from the beginning. I dropped heavily on to the edge of the nearest chair and just gazed at her.

"What does it all mean?" I said, "I think I've a right to ask."

"Oh! you have, you have," she answered, clasping her hands together, and looking at me in the familiar, appealing way, "and how can I apologise to you!"

"Never mind about the apologies," I said. "Tell me what you did it for. You haven't been telling me a pack of—of untruths, have you?"

"No, oh, no!" she said earnestly. "It was all quite true, except that I wasn't a boy. I thought it would be so brave if I earned my own living, and I thought that I would earn more if I dressed as a boy. I have always been told that I looked boyish for a girl, and I have taken a boy's part in amateur theatricals. I know that I've been silly, but at the time I didn't care."

"But how about the clothes?" I asked, bewildered.

"I bought them ready-made," she answered, "through the post."

"And your hair," I said, pointing to her curls.

"I cut it myself," putting her hands to her head with the characteristic movement.

"Well, it was plucky of you," I admitted, "but it wasn't very wise. You might easily have fallen into bad hands. Who found it out? Mrs. Benson?"

"No," she said, "Mr. Johnson" (reddening slightly). "It was through an accident. I had been up to the keeper's room for some keys, and as I was coming down the stairs again I slipped, and I suppose that the

shock must have caused me to faint, for I afterwards found myself on a couch and the keeper's wife standing over me with a bottle of smelling-salts. She was very indignant at first, but later on she lent me some of her daughter's clothes, and went down to tell Mr. Johnson what had happened, and—and—who I was. He came up to see me."

"And what did he say?" I asked, smiling.

"He—he laughed," she said, "a great deal. And I ran away."

Then the comical side of it all struck me, and I, too, commenced to laugh. But I had the laugh all to myself, for the girl suddenly buried her face in her hands, and I could see that she was crying. I ceased laughing, and looked at the slender, shaking figure with something more than pity awakening within me. Perhaps the feeling had been there all along without my knowing it. I divined, suddenly, with a keen stab of sympathy, the utter forlornness of her life, and I quite forgot the ludicrous side of her conduct in my compassion for her loneliness. And then—somehow—I don't exactly know how it came about—I found myself on my knees at the side of her chair, with both arms thrown tightly round her.

"I say, little girl," I said, "don't be upset. There's no harm done. I was a fool not to have guessed your secret before."

"But whatever will you think of me?" she sobbed.

"Never mind about that," I answered. "What I'm anxious to find out now is, What do you think of me?"

I heard a curious noise in the doorway behind, and, looking up, I saw Mrs. Benson regarding us with a large smile.

"You young hussy," she said, shaking a massive hand, "stealing my lodgers!"

## AN ENGLISH MYSTIC

**T**HE poet William Blake was a Londoner, born in 1757. His parents were in poor circumstances and unable to provide him with much education before he was apprenticed to an engraver at the age of fourteen. Blake himself was always

poor in money, although he lived to be seventy, and although he produced both pictures and poems which are now acknowledged to be beyond price. A fortunate event of his life was his marriage, which took place in his twenty-fifth year. His

wife, Catherine Boucher, was too uneducated to sign her name with more than a cross upon the marriage register. Blake taught her to read and write, and to do many other things useful to him, so that with her power of learning, and great power of loving, and brave heart to endure the power of fortune, she became the poet's most valuable and cherished helpmate for close upon fifty years. We must think of this couple of hardworking people as living in obscurity, upon whose heads a fame was to shine after they were dead, as living in poverty and hardship, but happy and rich none the less. This is not to deny that the poet may have had moments of fretfulness and melancholy when he thought of his narrow circumstances and the world's neglect. He was forced upon his own resources for contentment, and those resources were ample. Blake was by temperament a dreamer and a seer, living rapt away half his time from actual things, in a world of his own visions, some of them extravagant, and some of them apparently insane. There is a large body of his writings from which it seems impossible to draw intelligible meaning, as if the poet had been blinded and made inarticulate by an excess of revelation. But the best of his works shows him to have been unusually sane, and enables us to see upon what forces he depended for living his brave and independent existence. He was blest first of all by domestic affection. The home that he and his wife kept together was the support and sweetness of his life. Then he was endowed with a passionate love for beauty and a passionate love for justice, and with their corresponding hates. Then he had the gift of work. He said of a workman that he could be well content in spite of neglect if he knew himself a master at his work, and that he dropped every night into his shoe—as soon as he put it off, and put out the candle, and got into bed,—a reward for the labours of the day such as the world could not give, such as patience and time were waiting to give him. Lastly, and perhaps greater than all, Blake had the gift of faith. He believed that the world of sight and touch and sound is but the mirror or the shadow of a world beyond this world, an eternal world, a better world, a "divine bosom" as he called it, from which we and all creatures come, and to which we and all creatures return,—

there to find a happier being. Blake could not live without faith, and his faith took that form of a belief in a diviner world out of which the present world is only a transitory projection, and into which we can gain admission here and now with the key of imagination. What is the poet's song, what is a perfect picture, or a strain of music but a message from the world beyond this world and from the maker of mankind? Blake held this belief independently of church tradition or dogma. It was his own and indispensable to him. "If the sun and moon should doubt," he said, "they'd immediately go out." So he warned us to see not *with* but *through* the eye. That was his own habit of thinking and perceiving. All the beauty he assembles in his poems he regards but as the symbol of a beauty which belongs to the eternal world, partly showing here, its ample fulness hidden from us.

Blake began to be a poet while he was still a boy, his first collection of verses containing pieces which he had written between his twelfth and twentieth years. From this first collection of poems called "Sketches" I quote a single stanza addressed "to Summer":—

O thou who passest through our valleys in  
Thy strength, curb thy fierce steeds, allay the heat  
That flames from their large nostrils! Thou O Summer

Oft pitchest here thy golden tent, and oft  
Beneath our oaks hast slept, while we beheld  
With joy thy ruddy limbs and flourishing hair.

Here is the poet glorifying Summer as we all should glorify it, seeing more *with* his eye than *through* his eye in this early piece of writing. The verses show us one of the secrets of human happiness,—to live with joy and delight in the great pageant of nature that passes around us. The picture of the fierce steeds of Summer, with the heat flaming from their large nostrils is confused somewhat by the picture that follows of Summer pitching his golden tent, sleeping beneath the oaks, and allowing men to enjoy his ruddy limbs and flourishing hair. The confusion is of the kind we suffer from when we have two pictures placed upon a wall so near together that we have to keep glancing from one to the other. But the stanza gives us a high pleasure, from the sense it arouses in us of the poet's keen ecstasy of life. Blake's thoughts pass beyond thoughts that belong exclusively to summer,—they pass to the pride of the horse, the pride of the

oaks of the forest, and the pride of the human figure,—of ruddy limbs and flourishing hair. He dwelt in imagination with these things, and by writing of them quickens our imagination of them, and imparts to us one secret of a self-dependent, brave and fortunate life. To live well it is necessary to be armed against everything that can depress or defeat a high spirit. The love of heroic beauty as Blake siezes it is a priceless defence of the spirit,—companionship in solitude, joy in sadness, happiness in unhappiness. If Blake had lacked his love of nature he would not have been Blake.—his years of poverty would have been poverty indeed.

Blake published his later poems in successive tiny booklets, engraved letter and illustration and decoration by himself, and bound by his wife. The two best known of his booklets entitled respectively "Songs of Innocence" and "Songs of Experience" are full of inimitable verses which tell particularly of children and wild animals and tame animals, and of green valleys and green hills, and of sun-rising and moon-rising in a quite simple manner. In the "Songs of Innocence" the world is made to appear under many of its familiar features almost as if it is a Garden of Eden. The children and the birds and the four-footed creatures are made to live together in surroundings of magic natural beauty, happy companionship, and safe-guarding love, as if all the world was innocent as a child, and no fierceness lurked in the breast of tiger or wolf.

Little lamb,  
Here I am;  
Come and lick  
My white neck,  
Let me pull  
Your soft wool;  
Let me kiss  
Your soft face;

Merrily, merrily we welcome in the year!

Almost all the "Songs of Innocence" are like that, a reminder of purely beautiful and loving and unarmful things, but into some of them the recollection of cruelty and terror enters, to be immediately charmed away. In the poem called "Night" it is said that when the birds seek their nests, and the moon

Like a flower  
In heaven's high bower  
With silent delight  
Sits and smiles on the night,

at that time the angels move over the

places where the flocks have been feeding during the day, and

Unseen, they pour blessing  
And joy without ceasing  
On each bud and blossom  
And each sleeping bosom.

They look into the nests, they visit the caves of every creature, to keep all from harm. If wolves and tigers tear the flocks

The angels most heedful  
Receive each mild spirit  
New worlds to inherit,

there being pity and immortality for sheep as well as for men in Blake's sensitive imaginings.

Blake wonders at nature's apparent cruelty in allowing one creature to prey upon another, and he thinks that in the life that follows this life, in the eternal world which is the home of animals as well as of men, all conflicts and cross-purposes will be reconciled. The lion will lie down with the lamb in the eternal kingdom, and the lion will say

Wrath by God's meekness  
And, by His health, sickness  
Are driven away  
From our immortal day.

In such poems Blake wrote more than mere tender fancies. The pictures he drew of happy living beings on earth, with angels watching over them, and ultimate healing and reconciliation for all in the kingdom beyond the earth, were expressions of his belief that the heart of the world is good. He believed that human nature in its depth was a reflection of the divine goodness. This faith appears in the stanzas "To Mercy, Pity, Peace and Love," which say that God our Father is such, and that such is man, his child and care. It appears again in the stanzas beginning "Can I see another's woe" :—

Think not thou canst sigh a sigh  
And thy Maker is not by :  
Think not thou canst weep a tear  
And thy Maker is not near.

Such verses are not sentimental outpourings, but the expression of a nature to which the problem of human joy and pain has presented itself with more than ordinary insistency.

The note of pity for children and other living things exposed to disadvantage or danger heard in the "Songs of Innocence" swells to a note of indignation in the "Songs of Experience." All human wrongs stir the passion of Blake in the poems he put forth before the French Revolution

burst upon Europe, before social injustice had begun to trouble the heart and conscience of English people, but not indeed before the great French writers Voltaire and Rousseau had raised their cry for humanity. Blake was one of the pioneers of the sense of social justice and social compassion in England. He hated the poverty of the poor even before the poor had begun to complain, and he raised his hammer to smite social abuses, clenching his hands like the giant-god of old, until his fingers grew white at the knuckles.

Is this a holy thing to see  
In a rich and fruitful land—  
Babes reduced to misery,  
Fed with cold and usurous hand?

So he wrote, and some verses entitled "London" breathe even a sterner spirit. The "Songs of Innocence" are changed into the "Songs of Experience."

Mr. Stopford Brooke distinguishes very happily between Blake's trustful and submissive attitude of mind before the cruelties and harshnesses inflicted upon men and other living things by nature, and his indignation and revolt before the cruelties and injustices which man inflicts upon man, and upon the beasts of the field and the forest. Blake hated anything which injured needlessly a living being, and his wrath was hot against tyrants and oppressors, and against priests and dogmatists, whose practices and influences worked harm to body and spirit. The priest crippled the mind as the oppressor crippled the body; both injured the delight and freedom with which human beings should live, and Blake could make no peace

with them. Neither would he make peace with the unbeliever whose denials diminished the glory of the universe and so diminished the joy to which faith is indispensable. His attitude towards pain and sorrow that men have to endure from natural circumstances independently of the human will is summed up in one of his later poems:—

Joy and woe are woven fine,  
A clothing for the soul divine;  
Under every grief and pine  
Runs a joy with silken twine.  
It is right it should be so;  
Man was made for joy and woe;  
And when this we rightly know  
Safely through the world we go.

Insight, although not inspiration. Common sense and heroism of the homely kind, which is the best for everyday wear.

Blake the mystic appears in the idea that imagination is the revelation of the real. The visible world is but the shadow of another and better world, of which we have glimpses in every movement of the mind which raises us to hope and admiration and awe and love. The good and the true and the beautiful are the forms within which men see God. This was Blake's fixed idea and "open secret," which made him say of his cottage at Felpham, "Heaven opens here on all sides her golden gates; her windows are not obstructed by vapours; voices of the celestial inhabitants are distinctly heard, and their forms distinctly seen; and my cottage is also a shadow of their houses."

P. E. Richards.

## A WORD IN HIS EAR

BY KATHARINE TYNAN,

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**I**T was, of course, sheer madness for Roy Hamilton to have lifted his eyes to Lady Lois Musgrave. He was the son of a country parson, a subaltern in a regiment

of the line: only the accident of his being Mrs. Warrender's godson had ever brought them together.

Mrs. Warrender was the great lady of

Wintergreen, of which parish Roy's father was vicar. The vicar had not played his cards very well with the great lady, who, like lesser ladies, had a very strong will of her own and liked her own way about things.

Time had been when there had been an estrangement between the Manor House and the Vicarage, and so much the worse for the vicar—whose stipend was of the smallest—and for the helpless beings who depended on him. Rawdon Hamilton, high-spirited and hot-headed, had all but come to the point of humiliating himself before the great lady for the sake of his wife and children when the great lady came to her senses.

She was a generous great lady and she was horrified to discover how far her resentment against the vicar had carried her. It was bitter winter weather; and the big, bare Vicarage, which was such a white elephant to the poor vicar, was swept by piercing winds. Everything was short at the Vicarage: coals, blankets, food even; and Mrs. Hamilton was expecting her fifth child.

Mrs. Warrender atoned by a gracious generosity, so delicate that even the vicar's thorny pride was saved; and when the fifth child duly made its appearance on Christmas Eve, Mrs. Warrender laid hands on him for her own, and presented him with a christening-cup which was as large as a prize-cup at a Christmas cattle show.

Mrs. Warrender had done a good many things for her godson during the years of his growing-up. She had paid his school bills, had tipped him handsomely on all occasions, and when at last he had chosen the army for a profession had given him an allowance of a hundred a year which would be his for life. She had no children, and was only tenant for life at the Manor House. At her death everything would revert to her husband's brothers and sisters, nephews and nieces. She was scrupulous about their interests, looking upon herself more as a trustee for them than as possessing any rights of her own. But she had some money to do what she liked with and she had made Roy's hundred a year a secure thing.

Behold, then, Roy Hamilton, with a hundred a year and his sword, having the amazing audacity to fall in love with

Lady Lois Musgrave, only daughter and heiress of Lord Chiltern.

"You are not to dare to look at Lois," Mrs. Warrender had said to him, while her eyes twinkled. "I shall find out for you some deserving young woman with a nice little dot. Lois is a great heiress, and so she must marry a fortune. My nephew, Peter Warrender, adores her, but she won't look at him. It is the way of fortunes that they must marry fortunes: so there would be no hope for you, my poor Roy, although you could give points in the matter of good looks to all the eligible peerage."

Roy had only laughed. He was accustomed to his godmother's ways, and he had no intention of falling in love with Lady Lois Musgrave. He had indeed, or thought he had, an attraction elsewhere, in a little girl with a face like a primrose, with whom he had grown up from childhood.

But he had not counted with Lady Lois. She was a charming brunette, who dazzled most people and made friends of those who were not lovers when she willed to: and she usually willed to. She had a way of looking out of her long brown eyes, that had gold depths in them, at Roy. Her white teeth flashed: she dimpled and sparkled. Her hair was bronze, with deep lights in it like her eyes, and it waved and curled like some living thing about her head.

For a week the young people were Mrs. Warrender's sole visitors and were left a good deal to themselves. Mrs. Warrender ought to have known better. So Lord Chiltern said afterwards. The week was quite enough to make the young people head over ears in love with each other. And Mrs. Warrender usually knew better. Why had she done it?

"You are flirting with my boy, Lois," she said, with an air of severity, at the end of the week. "Do you want to break a country heart for pastime before you go to town? Well, then, you shall not; and I am surprised at you, Lois."

Her air was severe, but it was impossible for her to be really severe with Lady Lois, whom she had petted all her life, especially when the young lady looked as she did now.

"I've kept you and Roy from meeting all these years," she went on. "I don't want my boy's heart broken. You are to

make a great match and Roy is to marry in his station."

"All that is very old-fashioned now," said Lady Lois, looking wonderfully soft, however, as she said it. "You are really behind the times, Mrs. Warrender. Why, all our smart young men are marrying variety actresses or rich Americans. What is sauce for the gander is sauce for the goose."

"But Roy is neither an actor nor an American young man, and you're a young woman and not a young man, so I don't see where the parallel comes in," responded Mrs. Warrender.

"Don't be unfriendly," said Lady Lois, looking with roguish appeal at Mrs. Warrender. "I'll never marry anyone but Roy. It's very hard on me; for Roy simply says that he won't go to papa till he has done something creditable. Of course, I know he'll do something the minute he gets the chance. But, meanwhile, what's the good of my being an heiress, as you say, if I can't please myself."

"What! So much in a week!" said Mrs. Warrender, holding up her hands. "My boy would never have done it. You've been misleading my boy."

"I'm afraid I have. He is so full of scruples. Only—he couldn't help himself. He'd have bolted, but he is so dreadfully in love with me."

"Minx! And how am I to face your father?"

"Papa is not so formidable as people think. But you're not called upon to face him. I'm going to tell papa myself."

"Not Roy?"

"Roy says there is no engagement. He simply will not hear of an engagement."

"Wise boy!"

"He is going to do all he can to be a credit to me. When he has something to offer me he will go to papa. He seems very sure of having something to offer. Meanwhile—"

"You know your father wants you to marry Sir Jasper Wray."

"I should never marry him. To be sure, he is a great soldier, but he is too old for me. He seems to belong to another world than mine."

Mrs. Warrender nodded. Everyone, except, apparently, Lord Chiltern, knew that Sir Jasper Wray had a past; and a past, if the truth were told, not altogether done with. She made up her mind to tell Lord

Chiltern, if there was the need, that Sir Jasper Wray was no husband for his daughter, despite his brilliant record as a soldier.

"Tell him about Roy and let me know the result," she said. "Meanwhile, there is to be no philandering. You are packed home to your papa; and Roy goes back to his regiment."

Lord Chiltern was not at all pleased at his daughter's announcement that she intended to marry a penniless young subaltern instead of Sir Jasper Wray; and Sir Jasper Wray's feelings when the same announcement was made to him were the reverse of pleasing.

He had a hard, handsome face, bronzed and soldierly, his pleasure-loving lips hidden by a thick moustache. He was very much in love with Lois Musgrave, and prepared for her sake to forget that he had ever had a past.

He smiled grimly, with a hand over his mouth, when Lady Lois, refusing his suit, told him that her heart was given to a young soldier of his own battalion. It was like Lois to trust so blindly to a generosity that would have been more than human when she told him her secret.

"I ought to be frightfully proud," she said, with a look in her eyes that made him utter a queer little sound between a laugh and a groan. "And so I am. But oh, Sir Jasper, you will meet many women more worthy of you than I. Why should you care for a silly girl like me? Why, almost any woman would adore you."

"The one woman I want to will not," he replied, with a momentary contortion of his face; "so what does it matter about the others?"

It was then that she told him her story, to which he listened, oddly impassive. He did not say what he thought, that Roy Hamilton never would find himself in a position to approach Lord Chiltern. But after he had left Lois, walking away from the house through a lit London haze of rain, he said to himself that he could wait. He could always wait for anything he wanted. His dogged will had a way of compelling Fate, for hitherto he had had all he meant to have. He smiled somewhat wryly again as the thought came to him that he could have waited better if only the years had not been against him. He had no fault to find with the years. They had brought him honour and renown. More than that, as Lois had said, many

women would have adored him. Yet, if only he could have had his youth back! For a second or two he would have given all his glory to be Roy Hamilton, a boy in love with Lois Musgrave, she in love with him.

He had not much time to think over his refusal. War, long threatening, came with a suddenness. He had not seen Lois since she had refused him. He had avoided Lord Chiltern, who he knew was his friend in the matter. He had made up his mind to play the waiting game in silence. For a man of action he had a great belief in patience and silence. His taciturnity was equal to that of the great Duke of Wellington, who was his ideal soldier.

He was ordered out so suddenly that he avoided farewells; of which he was glad. In the midst of his business the day before they sailed he received a little note from Lois. It was written hurriedly—the letters shook: "You are the most generous man in the world," it ran. "Take care of Roy for me. Bring him back safely."

He conjectured the emotion with which the letter had been written. More than that, while he was engaged in a thousand matters of business, his thoughts went obstinately to the question of the parting between Lois and her lover. He was furiously jealous. A little while ago Lois had not mattered to him so very much. Now, when she had refused him, his desire to have her had become overmastering. He had to hold in his thoughts. Those with whom he transacted business had no idea of the storm raging behind his impassive face.

He had to meet Roy Hamilton: and his eyes had dangerous lights in them when they rested on the boy's sunny beauty. If only he could strike twenty years off his life! He imagined Lois in the boy's arms, the clinging of their lips, and it maddened him. Yet no one could have suspected anything behind the cold, impassive exterior.

The war opened with disaster after disaster. In the nightmare of rage and despair that lay over the black weeks Lois was almost forgotten. Reputations went down like autumn leaves before the wind. The regiment was nearly cut to pieces in one of the battles. At the worst of it Sir Jasper Wray found Roy Hamilton by his side, charging with reckless bravery against the opposing forces, rallying the

beaten men, shouting, encouraging them, black with the smoke of powder, but a gallant figure with his young, golden head bare.

Sir Jasper's horse was shot under him. He had barely time to extricate himself from the saddle before the horse rolled over with a groan. A shell came swinging through the air and ploughed up the ground a few paces from them. The rifle of a sharp-shooter covered Sir Jasper Wray; but young Hamilton sprang at the man and dragged him from his horse, only in time.

"That means promotion for the boy," Sir Jasper said to himself, with the first thought of Lois Musgrave that had come to him for several days.

After hours of fierce fighting the British troops were beaten back, leaving a great number of dead and dying on the field. The men began to be demoralised. Rage, despair, grief, shame, tortured the hearts of their officers. No one knew whose turn it would be next to fall into some deadly ambush; to be recalled, disgraced, and discredited for ever. At least, the men who died were heroes. These were days when some of the living would have been glad to change places with the dead whose glory and honour were assured. Even Sir Jasper Wray showed signs of the strain and the mental trouble. He was haggard; his eyes and mouth were dangerous. But defeat only made him more terrible. The defeat was something to be wiped out, avenged, atoned for.

He was writing despatches in his tent when a message was brought to him—another disaster, though a small one.

Young Hamilton, with a party reconnoitring, had been attacked by a small body of the enemy. Hamilton had fought his way out, carrying across his horse a young wounded soldier who had clung to his stirrups. The horse had not carried them far. The poor creature had been riddled with shot. But they had crawled over the sandy scrub to the nearest field hospital—ten miles from headquarters. There was no news of the others.

The condition of the wounded men was very serious. Mr. Hamilton's arm had been amputated that morning.

Sir Jasper listened, pen in hand. He gave a few instructions and went on writing. Poor boy, he thought, half-contemptuously: so there was an end of Lois and



glory for him ! The end had come sooner than he had imagined. Probably the lad would die. He thought of Lois at home in England, with all the other women, not knowing the things that were happening. The boy had stepped out of his path sooner than anyone could have anticipated.

He wrote rapidly, adding to what he had already written the news of the latest mishap. Already Roy Hamilton's name figured in those despatches. He added yet another mention of it. Then, having signed and sealed the despatches, he called for his horse and an escort. He was going to visit the field hospital.

He would have said of himself that he had always played the game. It was in his blood, his traditions, his early training, to play the game. He had singularly little softness ; and at this moment he had none for Roy Hamilton. But there was something in him that forbade him to walk to his heart's desire over his fallen rival. Half scornfully he would toss the boy his chance to live. There was no tenderness in the unrelenting face as he rode fast across the grey veldt, past the little hills and by the patches of brushwood from behind any of which a rifle might be levelled at him.

He spoke a word to the young doctor on duty. The trooper's case was more hopeful ; but Mr. Hamilton's was not so. The operation had taken place that morning. He had been quite conscious up to the last and had heard, with a quiet despair, that the operation must take place.

"He just turned his face to the wall, sir, and I heard him groan." The young doctor had not recognised Sir Jasper Wray. "I heard him say to himself, 'I wish they had finished me altogether.' There he is, in that bed. He is still under the influence of the chloroform. It is not so easy to pull them round when they take it as badly as that. He is cut about all over. The arm was the worst, though."

Sir Jasper Wray stood looking down at the motionless form in the bed. There was a blood-stained bandage about the head. The eyes were closed ; there were deep, purple shadows about them and about the mouth. Roy Hamilton looked like a man already dead.

"Is he conscious at all ?" he asked the young doctor.

"It is impossible to say without looking at his eyes. He has been like that all day."

He approached his hand to the one eyelid which was visible for the bandage.

"Never mind," Sir Jasper said hastily. "I have a message for him ; that is all. Perhaps he may understand."

He stooped down to the wounded man's ear and spoke into it with great deliberation.

"You are recommended for the Victoria Cross," he said. "Can you hear me ? You are recommended for the Victoria Cross."

"I believe he hears," said the young doctor excitedly. "I saw his eyelids quiver. Ah ! he is opening his eyes."

The eyes did indeed open, and gaze into Sir Jasper Wray's with a slowly-growing recognition. There was something in the gaze that reached some soft, hitherto undiscovered spot in the man of iron. Why, the lad had looked at him like that the other day when they had fought side by side, with that quick, ardent look of admiration—of adoration almost. It was not the first time Jasper Wray had seen that look in a boy's eyes for him ; but now it touched him sharply.

"Get well," he said gruffly. "You have been recommended for the Victoria Cross. Someone—in England, will set it above the loss of your arm."

A few days later he rode over to the hospital again and was told that Mr. Hamilton was doing well.

"You were better than the doctors, Sir Jasper," said the little doctor, rubbing his hands. "I think he would have died—because he didn't want to live—if you hadn't brought him that message. Wonderful, wonderful, what a thing like that will do. You have worked a miracle, Sir Jasper."

Of course, Roy Hamilton mended and was sent home, and was met at Southampton by Mrs. Warrender, who received him as though he were Sir Jasper Wray himself. And while he had been mending and travelling home-wards, the tide of calamity out there had been checked, and Sir Jasper Wray's name was on all men's lips.

Mrs. Warrender, being a comparatively rich woman, had made arrangements for carrying the invalid off by easy stages to Wintergreen, where he was to be nursed back to health at the Manor House. She wept over her boy's empty sleeve while she assured him that they were all a



from her own experience China did not receive favourable first impressions of Europeans, and the cruelty of the Portuguese and Spaniards (who had massacred 20,000 Chinese immigrants at Manila) did not a little to do with the formation of the Chinese opinion that all westerners were barbarians. The anti-foreign sentiment was fostered by two other causes. The Chinese slave-trade, with regard to which the Portuguese were the greatest offenders, and the continuance of the smuggling of opium, to prohibit which Emperor Tao Kwang made a determined effort so long ago as 1820, kept the sore open. Unfortunately for the good name of the West, the Summer Palace at Peking was sacked by the allied troops of England and France. After the twentyone years' struggle (1839-60) was brought to a close by the treaty of Peking, the most considerable event was the war with Japan in 1894-5, from which date began on the part of the western nations a strong policy of aggression. The Boxer outbreak of 1900 was due to the conviction that foreign intercourse had only resulted in the repeated humiliation of China. This was followed by the reform movement, which was stimulated by the war between Russia and Japan. There was born a national consciousness, previously nonexistent. 'China for the Chinese has become the great ideal which powerfully stirs the heart of the masses in China.' For a time Chinese students looked upon Tokyo as a Mecca, and thousands of students went there for education. Throughout the length and breadth of China returned students from Japan founded secret societies for the carrying out of their propaganda and for the spread of revolutionary ideas. Amongst the most far-reaching reforms was the abolition of the ancient Government Examinations, and the introduction of a new system of schools and colleges throughout the Empire. In 1905 a special Board of Education was appointed, and the new Education advanced by leaps and bounds. Great activity was displayed in railway construction and in the development of new industries. The Government went into force stringent regulations for the suppression and final prohibition of opium. Large numbers of students were sent abroad to be educated, especially to the United States. "In 1911 the Revolution was inaugurated, in 1912 the Manchu dynasty formally abdicated the throne, and in 1913 the republic was recognised by the United States. "In the uprising there was much that was similar to the French revolution, but on the whole it was carried out with much less bloodshed. The student class, who were undoubtedly the instigators and prime movers of the revolution, has been successful far beyond expectation." But the outlying province of Mongolia, at the instigation of Russia, has already declared her independence, Tibet has done the same under the Dalai Lama, Russia and Japan have strengthened their hold on Manchuria. 'The possibility of an alliance between China and Japan seems very remote, and the Chinese begin to look upon Japan as their most dreaded enemy.' The National Assembly drew up a provisional constitution, promulgated a Penal Code, adopted the Gregorian calendar, and passed the Parliament Regulation and the Franchise Bills. The arguments usually advanced in support of the stability of the Republic are: (1) the Chinese have always exercised a large amount of local self-government; (2) China has always been ruled by the voice of the people, the officials never daring to resist strong public opinion; (3) the absence of a hereditary aristocracy and the value attached to competitive examinations in the recruitment of higher officials; (4) the new

national consciousness and the fear of foreign aggression. "International ethics are as yet far from measuring up to the Christian standard. The loan negotiations shew only too clearly that western financiers can hardly be called disinterested friends. There is altogether too much indication that there is a strong inclination to take advantage of China's weakness. Something more is sought than mere security for the loan. The desire to exploit China is still a great factor in the situation. It may sound like an exaggeration, but we are of the opinion that certain nations would prefer to see China remain weak in order that their own selfish policies may be carried out successfully." "It is impossible to believe that the East will ever finally submit to be governed by the West. More and more the East will demand to be treated on terms of equality and to be admitted into the family of nations. Expediency dictates that we should enter into amicable relations with these nations and place no hindrance in the way of their natural development. If this policy is adopted, the future peace of the world may be secured. If not, a struggle too dreadful to contemplate may be the result." In the opinion of Dr. A. H. Smith, "It is a great asset to Young China to have before them the example of a man like Dr. Sun-Yat Sen, who has persistently and unselfishly given himself to the deliverance of his country, and who having received the highest honours, resolutely declined to keep them. Can any other nation afford an example like this?" President Charles W. Eliot says: "I have never seen anywhere better evidences of a widespread and intense sentiment of patriotism than I saw in China." The government of the United States, in refusing to participate in the loan, issued a noble statement of reasons from the White House from which we cull the following: "The conditions of the loan seem to us to touch very nearly the administrative independence of China itself; and this administration does not feel that it ought, even by implication, to be a party to those conditions. .... that great oriental state, just now awakening to consciousness of its power and of its obligations to its people. .... The awakening of the people of China to a consciousness of their possibilities under free government is the most significant, if not the most momentous, event of our generation. With this movement and aspiration the American people are in profound sympathy."

Thirty-five years ago there was not a single mile of railway in the whole country. To-day there are about six thousand. The Shansi-Mongolian line was constructed without foreign assistance by an able and efficient Chinese engineer. The work was well done, and is an evidence of the ability of the Chinese to build their own rail-roads. This line, after the proposed connection with the Trans-Siberian Railway is established, will bring Peking within ten days of Paris. Railways, followed by roads and motor conveyance, will knit together the Chinese republic more and more till she becomes a united nation instead of a loose confederation of provinces. China is a great cotton-growing country, and the acreage under cultivation increases every year. Quite four-fifths of the enormous quantity of cotton cloth consumed by the country is manufactured by the Chinese themselves in native looms, and the cloth so manufactured is so much stronger than that made by machinery that it is preferred by the peasants. There are some twelve cotton-spinning mills. China has always been famous for its silk, and there are about forty-eight silk filatures for the purpose of spinning the silk thread by means of machinery. In fact the Chinese have come to

see the advantage of machinery, and it is being employed for the manufacture of glass, soap, paper and other articles. Flour mills and a factory for the manufacture of woollen goods have been erected. Some have referred to the coming industrial competition of China as the real Yellow Peril. In recent years there has been increased activity in the development of mines. China is one of the richest countries in the world in mineral resources, there is abundance of iron and copper, and it can easily become one of the greatest coal producing countries in the world. The Shansi Company is a purely indigenous concern, and the Hanyang Iron works export pig iron even to the United States. The absence of the military spirit was due to the ascendancy of the literati. Associated with the new national consciousness there has been an ebullition of the spirit of militarism. General Gordon's remark is worthy of remembrance. 'Given proper leadership, there are no better soldiers in the world than the Chinese.' Napoleon's warning in regard to stirring the sleeping giant is still to be heeded. China has been busily arming itself, and has established arsenals for the manufacture of the implements of war. The largest ones are at Tientsin, Shanghai, Nanking, Wuchang, Chengtu, and Canton, and there are smaller establishments at other centres. At some of the arsenals heavy guns, rifles, and ammunition, including smokeless powder, are manufactured in large quantities. Dockyards have been constructed in Shanghai, Foochow, and Tientsin, at which small steamers and cruisers have been built. The rapid development of the telegraph system has been remarkable. The most distant confines of the country are now in immediate communication with one another. Very commendable progress has been made in the development of the postal system. A good idea of the industrial transformation now in progress was to be obtained at the National Exposition held at Nanking in 1910. It was a wonderful exhibition of progress, and could not fail to be of significance.

The social transformation which China has recently undergone is equally remarkable. In 1908 an agreement was entered into with Great Britain with the object of regulating and ultimately bringing to an end the opium traffic. In three year's time a marvellous change took place. The number of opium smokers decreased rapidly, and the cultivation of poppy was more and more restricted. The British Minister at Peking assured his government of China's sincerity in promoting the reform and in 1911 another agreement was arrived at. In May 1913 the British Parliament passed a measure by which the importation of opium into China was brought to an end. "The description of 'phlegmatic' is hardly applicable to a people who have held great holocausts of opium pipes and the utensils used in the preparation of the smoke in centres like Foochow and Shanghai." The Natural Foot Society was established in 1895, and the practice of foot-binding among women is now on the wane, and in course of time is bound to disappear. The women of New China are opposed to it. New ideas as to the equality of the sexes, the importance of female education, and women's rights are exerting a great influence in China. Now-a-days young girls are found to make patriotic speeches at crowded meetings of men, and their advocacy of reforms has had a great influence on the other sex. During the revolution an Amazon corps, consisting of young girls, was formed, and quite a number of them have been martyrs in the cause of liberty. Chinese suffragettes waited upon the provisional government in Nanking demanding votes

for women. One of the striking signs of the times is the editing, by a woman, of a daily newspaper in Peking. The women are active in the formation of various societies. Foreign music has become all the rage, and the new Chinese woman is desirous of learning to play the piano. Public feeling is being aroused in the matter of the traffic in slave girls. The loose flowing garments are going out of fashion, and tight fitting garments and sleeves are now the order of the day. We are also witnessing the passing of the cue. The new government attempted to make cue-cutting compulsory, and since the revolution cue-cutting has become the common practice. The spirit of individualism is abroad in the land of ancestor worship, and marriages are now often made as the result of personal choice. Formerly it was considered undignified for students to take part in games, but we now find that in every school in the country a place is found for athletics. Football, baseball, basketball, and tennis are growing in popularity and are entered into with great zest. In girls' schools calisthenics and physical drill have assumed a regular place in the curriculum. As the outcome of it all, we may expect that the Chinese of the future will differ in many ways from the Chinese of the past. Books describing social customs in China will soon be out of date, and we shall be obliged to modify many of our ideas in regard to Chinese characteristics.

The whole system of Government Competitive Examinations, beginning from 618 A. D. to about six years ago, was intended to train men for public service, and there was no science, nothing of history and geography of other nations, and no mathematics. The people who gave the world the art of printing, the mariner's compass and gunpowder, thus became intellectually sterile. Up to a recent time the only schools in China offering a liberal education were those established by missionaries, and the author of the book under review points out with legitimate pride that 'in the intellectual enlightenment of China as in many other things the Christian missionaries may justly claim to be pioneers.' The venerable statesman H. E. Chang Chih-tung, Viceroy of Hunan, wrote a book, the English translation of which is named *China's Only Hope*, which created quite a furor, and in reply to a memorial presented by him the Empress Dowager issued an edict in 1905 abolishing *in toto* the ancient system of Government examinations, and committed the Government to the introduction of a national system of education, on the lines proposed by the Viceroy of Hunan, viz., the establishment of a central university in Peking, affiliated colleges, technical and normal schools in each provincial capital, high schools in each prefectural city, and middle and primary schools in each departmental city and village. Enthusiasm for the new education spread like wild fire. The intellectual force of China has now been directed into the same channels as those in which that of western nations flows. In the course of a few years this must bring about startling results. In the Commercial Press at Shanghai, more than one hundred translators are employed, who adapt books from English and Japanese, and invent new Chinese terminology for scientific expressions. Advanced subjects are to be taught through the medium of western languages. English, French and German will be taught in the provincial high schools, and every pupil must select two of these three languages. There are about 800 Chinese students in training in America, and "taken as a whole they are a fine body. A large proportion are students in the Universities, and they often

distinguish themselves for scholarship, carrying off prizes, even those given for English oratory and skill in debating." The study of the Chinese ideographs is a time-consuming process, and until they adopt something simpler they will be greatly handicapped in the pursuit of knowledge. One of the greatest educational forces in China is the native Press and the circulation of newspapers. The *Peking Gazette* is probably the oldest newspaper in the world. At present at least two hundred Chinese newspapers are published, and their circulation is rapidly increasing. Through the mails they are scattered far and wide throughout the country and exert an enormous influence in the creation of public opinion. In addition to newspapers there has been great activity in the publication of magazines. Dr. Parker says: "There is no doubt that the press has assisted mightily in the revolution that is now progressing. It has worked with tremendous energy to create a solidarity, and the repeated assertion that the Chinese are 400,000,000 and that they are uterine brothers, has been hurled at the people till the Chinese have come to feel the magic of conscious strength."

Religion in China was so long a combination of Confucianism, Taoism, and Buddhism. But since the impact of western civilisation there has been a great modification of religious conceptions. The theory of evolution has been readily accepted and Darwin, Spencer and Huxley are widely translated and read. Much of this western thought comes in through the medium of Japan. As is well known, the Japanese are unwearying translators of western books. Chinese students can read Japanese works after six month's study of Grammar, the written characters of the Japanese being borrowed from the older country. The writer of the book under review, referring to the future of Christianity in China, very naively says: "Students in mission schools are influenced by agnostic literature, and begin to do what they never did before—object to the supernatural element in Christianity. Some of them will frankly confess that the doctrine of the incarnation, and the resurrection of Christ are stumbling-blocks in the way of their accepting the Christian religion. At present the great mass of the people have not become acquainted with these new ideas, but one wonders what will be the result when they become current throughout the whole nation." There are four distinct tendencies to be marked in connection with the religious situation in China: (1) In the first place, there are those who are out and out materialists. Scientific positivism is looked upon as the cure for all the trouble in China, and all religions alike, their own and that of the west, they regard as idle superstitions. Such views are often advocated in magazine articles and are exerting a profound influence upon the minds of the young. (2) There is also among the official classes a strong desire to revive Confucianism. They see in it a sufficient moral and religious code, and they do not like that materialistic ideas should entirely supplant things of the spirit. Hence Confucianism is a rallying point for patriots seeking for a national religion and for conservatives who are too proud to accept a foreign religion. (3) In the third place, there has been an attempt to bring about a revival of Buddhism.

Buddhist missionaries have come over from Japan to help in the work of spreading the higher elements of Buddhist philosophy. It is certainly significant that among the most prominent national leaders in China at the present day we find those who accept Buddhism and strongly urge its adoption. (4) Fourthly, there is a tendency among certain classes toward eclecticism. In Japan, there are those who would fain amalgamate with Christianity the strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mosaic, and there is a similar school of thought in China. The object is to cull from each religion its highest teaching and make a compound which will be superior to all. But the author adds: "No eclectic religion, as history teaches, has ever been able to sway the hearts and mould the lives of the masses." The idolatry connected with Buddhism and Taoism has little chance to withstand the onslaught of the new scientific ideas. Idols have been pulled down from temples and bonfires have been made of them. One of the great benefits resulting from the revolution is the promise of complete religious toleration. Yuan-Shih-Kai has assured the representatives of the Christian Church that the new Government will adopt the most liberal policy in regard to religion, and that certain clauses to that effect will be inserted in the new constitution. In the appointment to posts of honour at the present time no discrimination is made between Christians and non-Christians.

Mr. Edward M. Merrins, writing during the progress of the Revolution in China, made the following forecast of the future: "As soon as law and order are restored, Christianity may be regarded with greater favour than before...Later, the pendulum will swing in the other direction. The vices and weakness of western civilisation will be more clearly seen, and the Chinese will know that Christianity does not dominate our national life to the extent they supposed. A movement will then begin in favour of retaining all that is best in the old civilisation and religions, purifying and strengthening the latter, so that many of the arguments now directed against them will be useless.....Chinese patriotism, almost defunct a few years ago, is now intense. The burning desire of all classes is to make their country invulnerable to the attacks and machinations of foreign powers. To meet the foreigners with their own weapons, the arts and sciences of western civilisation will be learned....Later, China will inaugurate a thoroughly modern educational system, in all probability modelled on that of Japan, which includes all that is technically the best in the systems of other countries. This will mean the exclusion of religious teaching from the schools, its place being taken by the inculcation of the solitary virtue of patriotism. These changes may all occur within the next twenty or thirty years."

The close parallelism between the trend of modern Chinese and Indian thought and activities makes the book one of absorbing interest to us, and we commend this neatly printed and ably written book, offered at the extremely low price of eight annas the copy, to all Indian readers.

## THE NEMESIS OF AURANGZIB

"—But in these cases  
We still have judgment here ; that we but teach  
Bloody instructions, which being taught return  
To plague th' inventor : this even-handed justice  
Commends th' ingredients of our poison'd chalice  
To our own lips."  
(*Macbeth*.)

WE all know that the Emperor Aurangzib gained the throne by deposing his father and murdering his brothers. But it is not so well known that an exactly similar fate threatened him in 1681, when his fourth son, Muhammad Akbar, made an attempt to seize the throne.

This prince was born on 11th September 1657, and as he lost his mother within a month of his birth, he was very tenderly brought up by his father. In the Rajput War of 1679-80, prince Akbar commanded the Mughal vanguard, and gained some victories through his able lieutenants Tahawwur Khan, and Syed Hasan Ali Khan. But when posted in the Chitor district, he suffered some heavy losses by surprise attacks on the part of Maharana Raj Singh. The Emperor in anger transferred Akbar to Jodhpur (June 1680), where he fought languidly against the Rajputs for some time, but in the end formed an intrigue with them to depose the bigoted Aurangzib and proclaim himself emperor. Akbar at the head of the flower of the Rathor and Sisodia armies, some 30,000 strong,—started from Deosuri in the Godwar district (Western Mewar) on 2nd January 1681, and arrived near his father's camp nine miles south of Ajmir on the 15th, intending to fight the decisive battle next morning. But during the night Aurangzib dispersed his army by a clever ruse, as described in this Review for February, 1914, p. 134. Akbar, after many adventures, fled to the court of Sambhaji the Maratha king, and thence to Persia, where he died in 1704. The following very interesting correspondence passed between father and son during the rebellion. [The three letters given below occur in the Persian MS. 71 of the Royal Asiatic Society. The first two letters also occur, with many variants, in the A. S. B. MS. F. 56 the lithographed *Zahir-ul-nisha* and a Persian MS. in my possession.]

## I

*Aurangzib to his son Muhammad Akbar.*

Muhammad Akbar, my son ! close to my heart, a piece of my liver [as it were], dear as my life,—be assured of and exalted with my sincere kindness, and know :—

God be my witness that I held you dearer and more beloved than all my other sons. But you, through your own ill luck, were tempted by the deception and stratagem of the Rajputs, those Satans in a human shape, to lose your portion of the wealth of Paradise and to become a wanderer in the hill and wilderness of Misfortune. What remedy can I contrive and what help can I give ? My heart became plunged in extreme sorrow and grief when I heard of your present miserable condition of anxiety, perplexity, ruin and wretchedness. Nay more, life itself tasted bitter to me ; what need I say of other things ? Alas ! a thousand times alas ! leaving out of sight your [legitimate] pride of rank and majesty as a prince and Emperor's son, you, in your simplicity took no pity on your own [extreme] youth ; you showed no regard for your wives and children, but in the most wretched condition threw [them] into the captivity of those beast-looking beast-hearted wicked Rajputs ! And you are roaming in all directions like a polo ball, now rising, now falling, now fleeing !

As the Universal Father has planted in all fathers' bosoms affection for their sons, I do not, in spite of the heavy sins you have committed against me, wish that you should meet with the due punishment of your deeds :—(*Verses*)

Even though the son may be a heap of ashes,  
His father and mother regard him as collyrium for  
their eyes !

Let what is past, be past ! Now if you are so guided by Fortune as to repent of your improper deeds, you may wait on me at any place that you like ; the pen of forgiveness will be drawn across the pages of your book of errors and offences ; and such favours and graces will be shown to you as you have not conceived in your

mind; and all your troubles and hardships will be compensated for. Although the granting of my favours does not depend upon your presenting yourself before me, yet, as the cup of your disgrace has fallen down from above, it is proper that you should come to my presence even once, to remove the shame of evil repute from yourself. Jaswant, the chief of the Rajputs, assisted and accompanied Dara Shukoh, [but that prince] met with nothing save humiliation and reverse in consequence. Know for certain [that the same will be your fate, too.] Providence befriend you! God make it your lot to follow the right path.

## II

*Muhammad Akbar to the Emperor  
Aurangzib.*

The petition of the humblest of sons, Muhammad Akbar, who performs all the necessary ceremonies of adoration and devotion, submission and obedience, and like an atom lays the following before your majesty,—the centre of adoration and holiest shrine of this world and the next:—

The royal letter which, in a spirit of graciousness to slaves, had been addressed to this the humblest of sons, arrived at the happiest of times and the best of places. I laid this auspicious celestial disc on the crown of my head, and rubbed its white portion into my eyes like light and its black portion like collyrium, and illuminated my heart and eyes by reading its gracious contents. I submit a short commentary in reply to all the matters which have flowed from your pen, so full of advice and graciousness,—which [commentary], as Truth is the essence of a matter, will not be far [from appropriate] in proportion as it approaches Justice.

Your Majesty has written with your gem-scattering pen, "I have loved this son above all my other sons, but he through his own ill luck has lost his share of [my] great wealth and thrown himself into the tempest of thoughtlessness." Hail, Lord of the inner and outer worlds! Just as it is the duty of a son to seek the satisfaction of his father and devote himself to his father's service, so, too, it is an obligation and duty on the part of the father to bring up all his sons and attend to their interests, material and moral, and their rights. God be praised, that I have not hitherto failed in any way in render-

ing all the devotion of a son. How can I narrate in detail all the favours and graces of your Majesty,—of which I cannot write of even one in a thousand or of a few out of many? The care and protection of the younger son is everywhere and always the paramount aim of [all] great fathers. But your Majesty, contrary to the practice of the world, has shown small regard for all your younger sons and honoured your eldest son with the title of *Shah* [Alam], and appointed him as your heir. In what [code] of justice and equity can we enter this act? All sons have equal claims to the property of their father. Under what rule of the Holy Law and Faith can one [son] be exalted and the others thrown down? Although the True Emperor is another being, in whose administration 'when' and 'why' have no jurisdiction, and the raising or overthrowing [of kings] belongs to Him of luminous splendour,—yet, [how does such partiality consist with] your Majesty's devotion to the Canon Law, love of the righteous path, spiritual insight, and regard for truth, which are known and manifest to the world and its inmates, [as is proved by Shah Jahan's verses on your Majesty in youth]:

Whom will he wish for as a friend, and to whom will his heart incline?

Verily, the guide and teacher of this path [of rebellion against a reigning father] is your Majesty; others are merely following your footsteps. How can the path which your Majesty himself chose to follow be called "the path of ill luck?" (*Verses*).

My father bartered away the garden of Eden for two grains of wheat;

I shall be an unworthy son if I do not sell it for a grain of barley!

Hail, Centre of the worlds, spiritual and temporal! Men draw hardship and labour on themselves. Former emperors like Akbar, Jahangir and Shah Jahan [deliberately] raised troubles, and in the end attained to their hearts' desires.\* The volumes of history prove that so long as a king [like Alexander the Great] does not penetrate to the wilderness of gloom (*zulmat*) he cannot taste the water of eternal life. No rose without a thorn, and no buried treasure without [its guardian] snake. (*Verses*).

That man alone can tightly clasp the side of  
Fortune in his arms,  
Who can plant kisses on the lip of the keen-edged  
sword.

As ease has been ordained as the result of every fatigue, I firmly hope that, through the grace of the Doer of All Works,—the Cherisher of His slaves,—my heart's desire will soon manifest itself in the happiest manner, and all my anxieties and exertions will be converted into rejoicing.

Your Majesty has written, "Jaswant was the chief of the Rajputs; what sort of assistance and support he rendered to Dara Shukoh is known to the world. Hence the words of this false race do not deserve trust." Your Majesty has spoken very well indeed, but has not reached the marrow of the matter. In truth Dara Shukoh bore hatred and antipathy to this race, and what he suffered was the consequence of it. If he had agreed with them from the outset, his affairs would never have come to such a pass. Former emperors like Akbar had contracted alliance and kinship with this race and conquered the realm of Hindustan with *their* help. This is the race with whose aid and support Mahabat Khan made the Emperor Jahangir his captive and meted out due punishment on the tricksters and deceivers. This is the race who, when your Majesty was adorning the throne at Delhi and the Rajputs [there] did not number more than 300 men, performed heroic deeds, whose narrative is manifest to the age; such heroism and victory [were theirs] as the commanders of the age have not heard of. Jaswant it was who in the midst of the battle with Shuja displayed insolence and violence to your Majesty which were unworthy of pardon; and yet your Majesty knowingly and deliberately overlooked his act. The same Jaswant it was whom your Majesty won over with many charms and soft speeches and detached from the side of Dara Shukoh, so that the victory fell to your side. Blessings be on this race's fidelity to salt, who, without hesitation in giving up their lives for their master's sons, have done such deeds of heroism that for three years the Emperor of India, his mighty sons, famous ministers and high grantees have been moving in distraction [against them], though this is only the beginning of the contest.

And why should it not be so, seeing that in your Majesty's reign the ministers have no power, the nobles enjoy no trust, the soldiers are wretchedly poor, the writers are without employment, the traders are without means, the peasantry are down-

trodden? So, too, the kingdom of the Deccan,—which is a spacious country and a paradise on earth,—has become desolate and ruined like a hill or desert; and the city of Burhanpur,—a mole of beauty on the cheek of the earth,—has become ruined and plundered; the city of Aurangabad, glorified by connection with your Majesty's name, is perturbed like quicksilver at the shock and injury received from the enemy's armies. On the Hindu tribes two calamities have descended, (first) the exaction of the *jaziya* in the towns and (second) the oppression of the enemy in the country. When such sufferings come down on the heads of the people from all sides, why should they not fail to pray for and thank their ruler? Men of high extraction and pure breed, belonging to ancient families, have disappeared, and the offices and departments of your Majesty's government and the function of counselling on affairs of state, are in the hands of mechanics, low people and rascals,—like weavers, soap-venders, and tailors. These men, carrying the broad cloaks of fraud under their arms, and the snare of fraud and trickery, (to wit, the rosary,) in their hands, roll on their tongues certain traditions and religious maxims. Your Majesty trusts these confidants counsellors and companions like Gabriel and Michael, and places yourself helplessly under their control. And these men, showing wheat [as samples] but selling barley,—by such pretexts make grass appear as a hill and a hill as grass [to you.] (Verses)

In the reign of king Alamgir, the Holy Warrior,  
Soap-venders have become Sadar and Qazi!  
Weavers and *Jolahas* are boasting  
That at this banquet the king is their confidant!  
Low people have gained so much power,  
That cultured persons have to seek shelter at *their*  
doors!

Such rank has been acquired by fools  
As even scholars can never attain to!  
God protect us from this calamitous age,  
In which the ass kicks at the Arab steed!  
The supreme magistrate is [vainly] treading on  
the wind.

While justice has become [as rare] as the phoenix  
itself!

The clerks and officers of State have taken to the practice of traders, and are buying posts with gold and selling them for shameful considerations. Every one who eats salt, destroys the salt-cellar. The day seemed near when the palace of the State would be cracked.

When I beheld this to be the state of



affairs [in the realm] and saw no possibility of your Majesty's character being reformed, kingly spirit urged me to cleanse the realm of Hindustan of the brambles and weeds (viz., oppressors and lawless men), to promote men of learning and culture, and to destroy the foundations of tyranny and meanness,—so that mankind might, in easy circumstances and peaceful minds, engage in their respective professions, and good name,—which is synonymous with 'next life' and 'eternal existence,'—might remain [for me] on the pages of [the history of] the age. How happy would it be if Providence so befriended [your Majesty] that leaving this work in the hands of the humblest of your sons, your Majesty seeks the blessedness of going on a pilgrimage to the Holy Cities [Mecca and Medina], and thereby induces the whole world to utter praises and prayers for you!

Hitherto your Majesty has spent all your life in the quest of the things of this world—which are even more false than dreams, and even less constant than shadows. Now in the proper time for you to lay in provisions for the next life, in order to atone for your former deeds, done out of greed for this transitory world against your august father and noble brothers in the days of your youth.

(Verses)

O! thou art past eighty years and art still asleep!  
Thou wilt not get more than these few days.

As for the lecture your Majesty has read to me in your letter, I am ashamed of your presumption [in writing in that strain.]

(Verses)

What good did you do to your father,  
That you expect all these [services] from your son?  
O thou that art teaching wisdom to mankind,  
Administer to thy own self what thou art preach-  
ing to others!  
Thou art not curing thy self,  
Then, for once, give up counselling others!

Concerning what your Majesty has written to me to go to your presence, although it is the highest blessing to enter your presence, yet by reason of my youth and my apprehension of your Majesty's vengeance—who behaved so notoriously towards your father and brothers,—my heart is naturally full of suspicion of such undeserved punishment. If, however, your Majesty goes to Ajmir with a small body of attendants, all these fears will be removed from my heart; it will gain confidence, and I shall secure the honour of waiting

on you. Thereafter, with perfect composure of mind I shall carry out all your commands. To write more would be impolite.

[Notes.—*My father bartered away &c.*—In Muslim theology Adam is said to have been expelled from Paradise for breaking God's command by eating two grains of wheat (i. e., the fruit of the forbidden tree) at the instigation of Satan. *Wilderness of gloom.*—There is a Muslim tradition that Alexander the Great penetrated through the Egyptian desert to a terrible dark region where the *elixir vitae* was preserved. He tasted it as the reward of his daring and hardiness. The poet Sadi uses the story in his *Gulistan*. *Your Majesty at Delhi*—The allusion is to the desperate battles by which Durgadas and other Rathors carried off Jaswant's infant son Ajit Singh from Delhi where Aurangzib tried to imprison him! See this *Review*, Feb. 1914, p. 133. *The battle with Shuja*.—The battle of Khajwa, 5 Jan. 1659, on the eve of which Jaswant treacherously plundered Aurangzib's camp and then fled to Jodhpur. See my *History of Aurangzib*, ii. 146. *For three years the Emperor of Hindustan &c.*—The reference is to the war which broke out in Rajputana early in 1679, when Aurangzib tried to annex Marwar on the death of Jaswant Singh. Mewar was speedily involved in it, and though the Maharana Jai Singh made peace on 14th June 1681, the quarrel was soon afterwards renewed. With the Rathor followers of Ajit Singh the war continued without cessation for 30 years, and ended only with his formal recognition by Aurangzib's successor in August 1709.

The spirited defence of the Rajput character for fidelity and of Jaswant's memory shows that this letter was inspired by Durgadas. The stinging satire on Aurangzib contained in the second half of the letter, could never have been forgiven by the Emperor.]

### III

#### *Aurangzib to Prince Akbar.*

Alas for this son's lack of wisdom and sense, who has stepped aside from the path of obedience and devotion,—which befits the relation of a son to a father,—displayed crookedness of action and evil disposition, and, with the aim of gaining the crown and the throne, has uplifted the sword in his hand against his own father! In the race of the Emperors of India which son ever fought against his father? You have advanced most presumptuously. If your heart's desire is to play your sword and conquer kingdoms, what can be better? With faithful nobles and devoted followers go to Persia, whose king Shah Abbas [the Second] has fought battles with thy father and broken his coin of Qandahar. You ought to destroy his cities, for such is the duty of true sons. Why engage in battle with your own father in the hope of sitting on the throne? The key to the locks of endless victories lies in the hands of the Divine Treasurer, and kingship is in His holy gift. What better than this? You,

my son, ought to turn the rein of your enterprise from that side with all the circumstances of humility and defeat, put the ring of servitude and obedience in the ear of your life, and come like a point to the centre of [my] celestial power, and rub the forehead of gratitude on the dust of my imperial threshold. Then, probably, will my grace be your lot. Know that my wish

is urgent in this matter; delay not in acting up to my command.

[Notes.—*Qandahar*.—After Shah Abbas II had captured the fort of Qandahar from its Mughal garrison, Aurangzib besieged it twice without success. *Ring in the ear*.—Slaves in Islamic countries (as also among the ancient Teutons) were distinguished by putting rings in their ears.]

JADUNATH SARKAR.

## HE, SHE, AND IT

By EVERETT GREEN,

*Author of "The Magic Hand," "Lady Elizabeth and the Juggernaut," &c.*

HE was enjoying himself mightily. The June day was glorious; he had his knapsack on his back and his fishing-rod in his hand. To be sure, the sun shone too brightly for sport to be good; moreover, he had doubts as to whether this supremely lovely stream was the one over which he had purchased the fishing rights. But, after all, what did that matter? It was a joy just to be alive on such a morning; and he moved onwards with springy stride, sometimes casting a fly deftly over some shining shallow, sometimes talking affectionately to the big, fierce-looking, brindled bull-dog at his heels, sometimes whistling a snatch of some remembered melody—always on the best of terms with himself, his companion, and his surroundings. He was Roger Duke, a wealthy and prosperous youth, whose grandfather had made a great fortune in iron and coal, whose father had done good work in Parliament, and who himself, after Eton and Oxford, had been round the world, had shot big game in most continents, and was now supposed to be about to select a suitable partner for life, and settle down as a country gentleman in the fine property which was awaiting him. No wonder that he felt pleased with life and all that it held for him.

SHE was feeling very pleased too, and had come out into this still and fair spot to enjoy herself undisturbed. Had she not at the dance last night got rid, once and for all, of that troublesome suitor who

had been bothering her for so long? To be sure they were rather vexed at home; for he was rich and it was supposed that she must "marry money" or remain single all her life, since her father would be able to leave her little. But to "marry money" had been her abomination from her nursery days. She was perfectly happy at home, where she was the darling and spoilt child of the house. No cloud ever hung long in her sky, as nobody was able to scold her very seriously, not even when she refused to marry an elderly peer with a rent-roll of twenty thousand a year. She was Lady Lilian Alwyn, the only daughter of the Earl of Rocktowers, through the grounds of whose property this leaping, purling stream meandered.

IT was perhaps the happiest of the three; for it had escaped in the night from a travelling menagerie, and frantic search was being made for it in quite wrong directions. It had whetted its appetite upon some small ground game, and now, low crouched along the bough of a tree just above the head of the dainty lady in white, was anticipating the glorious moment of seizing and enjoying that succulent human morsel—which for so long it had desired to sample—and only the suspicion and fear which its recent life had engendered, where these same human creatures were concerned, kept it waiting and watching, hesitating awhile, playing with temptation; but feeling each moment the increase of desire and appetite, which before long it would so fully gratify.



## HE, SHE, AND IT

It was a black panther of great strength and ferocity, that less than a year ago had been brought from its home amid the hills of India.

Roger saw the creature first ; his attention arrested by the sudden bristling of his dog, who, without having seen, had scented the strange, uncanny smell. Roger's trained hunter's eyes detected the great beast ; next moment he had seen the lady beneath the tree ; and his own hair seemed to rise and stiffen, his flesh to creep, and his heart to beat with slow, heavy thumpings, as he realised the awful predicament in which he and she alike were placed.

Lucky for him that he had been a hunter and tracker ; lucky for him that his nerves were of steel and his thews of iron ; that he was possessed of nimble wits and resourceful nature. He would want every advantage he possessed in this respect to grapple with the situation now confronting him.

His first action was to whip out a pocket-book, and to inscribe some words upon a leaf ; then he wrapped it round a stone and deftly tossed it into the lady's lap. Overhead, the great, lithe creature lay quite still, just lashing the tip of his tail from side to side—watching—waiting—gloating.

The lady received—plop, in her lap, as though fallen from the skies—some missive wrapped about a stone. Without so much as looking round, she took the paper and read.

"You are in danger, but do not run. Do nothing that looks like fear. Just wade into the stream, making plenty of splashing, and get upon that flat rock opposite you. Go on splashing—splashing and singing. Make a noise—attract attention. Be quick !"

Lady Lilian had not a notion what all this meant ; but instantly she obeyed. She rose leisurely, singing a little lilting song. Without hesitation of any sort she walked into the babbling stream, making plenty of splashing. The water ran strong, but was barely to her knees. She reached the stone and clambered upon it. Still singing, and splashing the water about with her parasol, she looked about her ; saw an athletic-looking human back clad in heather tweed, bent over some task, a sunny, cropped head, the profile of a face set in grim lines ; then her glance travelled upward—from him to it—and she saw and understood.

When Roger saw that he was obeyed,

that the lady—without running—had got herself from beneath the tree, and that the great beast was half puzzled, half frightened, by the splashing of the water, he caught his breath in a gasp of relief. Not for one second had his hands meantime been idle. Behind the tree he stood—for his purpose was not to let himself be seen just yet—and brain and hands worked with lightning rapidity. His knapsack was off ; from it he extracted a very long, flexible leather leash, which he used from time to time to tie up his dog, without too far controlling his liberty. He whipped off likewise a leather belt which he always wore himself in travelling ; it was made to carry money, and was stout and strong. Now with his great knife he was working at it ; in a few more seconds he had achieved his object. The belt, cast over the creature's head, would act as a noose ; the leash as the cord, slipping through the hole he had made and drawing it tight. But no human strength would suffice to hold that creature. Roger knew that well. He buckled the knapsack firmly round the bole of the tree—the straps were of strong leather and just met round. The leash was secured by the straps at this end. His preparations were complete.

She meantime had been making plenty of noise ; and the great, cat-like, yellow eyes of the fierce brute had never for a second quitted his prey. For the moment he had been perplexed, half frightened ; but since nothing happened save this splashing of water, courage began to return, and the evil purpose with it.

Roger had the leather noose deftly tied to his flexible fishing-rod—tied in such a fashion that a jerk would release it. Now that noose was in the air, above the creature's head, descending slowly, slowly, ever more slowly. Terrible moments ! Would it look up, see, understand ? If so, what would be its next move ? The girl saw now what the man's purpose was ; she held her breath to watch that descending noose.

"You've got him—you've got him. Bravo ! Oh, bravo !"

It was true. The noose had slipped over the head of the crouching, but quite unsuspecting brute. Instantly Roger pulled away the rod, and drew the leather loop as tight as his great strength permitted. With a growl and howl of mingled rage and terror the panther half leaped, half fell to the ground ; and seeing then this

new enemy—or victim—crouched for one moment, and then, with a gruesome, savage snarl, hurled himself towards man and dog, only to be brought up short and gasping by the leather thongs.

"Now run—run for your life!" shouted Roger to the lady. "I'll hold him for a bit, don't lose a moment. Run for your life—to the nearest shelter. Go—go! Run, I say!"

For one moment she hesitated, watching with wide, eager, fascinated eyes the straining of the great brute upon the frail-looking bond. Then at the second call she dashed for the bank, and in one moment had vanished in the woodland.

Roger gave another gasp of relief. But he did not move. He was debating with characteristic coolness and courage the chances of the situation. Would the panther strangle himself before the leather thongs broke at some point? And if he did break loose, would semi-strangulation and his frantic efforts have weakened him sufficiently to give the man and dog a chance to vanquish him?

For to leave him at large in these woods went against every impulse and instinct of Roger's nature. Once free again, and at large, how many victims might he not claim before such another chance of capture or death should offer? If only he had his gun! But only a large and strong clasp-knife was in his possession at that moment. Roger had it open, and he had drawn on a pair of strong leather gloves which chanced to be in his knapsack. The dog beside him, bristling with an admixture of fear and fury, would spring at the fiercest and strongest foe were his master to give the word, or be himself in danger.

It was a weird experience in the heart of an English woodland solitude. The great wild beast, struggling frantically to break loose, foaming in fury, with eyes and tongue that protruded hideously in the hideous struggle; the man—cool, alert, resourceful, watchful—weighing possibilities: but absolutely resolved that there should be no pursuit by the great bounding wild cat after the white-robed girl who had disappeared; the dog, startled at the outset by something beyond his experience, yet gathering afresh his self-control and stubborn courage, and longing for the moment when he might try conclusions with this fierce, fighting monster! How would it end? How would it end? And what

would be the next scene in the drama?

"Ah!"

The exclamation broke from Roger's lips simultaneously with a snapping noise, and a wild forward bound from the panther. Instantly the dog had sprung and buried its fangs in the throat of the great black brute; dog and panther rolled over together, the wild beast clawing frantically, the dog hanging on like grim death. But a conflict like that could not last—it was too unequal.

Roger gripped his knife, and his eyes were like sparks of fire. He must strike when the chance came, and then it would be death to one or the other.

A crashing of the brushwood behind him. A white figure leapt into view. A gun was thrust into his hands.

"It's a rifle—it's loaded—shoot quick!"

He did not need to be told twice. He watched the heaving mass rolling on the ground. A quick, sharp report rang through the woods, and after a few convulsive moments, that heaving mass lay still.

"Ah! good—good—good!" panted the girl, "splendidly done!"

Roger flung down the weapon and, scarcely knowing what they did, man and maid clasped hands and gazed into each other's eyes.

"It's you who are splendid!" he cried. "Fancy coming back into the teeth of the danger—with a loaded rifle—in about five minutes! Are you an enchantress?"

"See to your dear, brave dog, and I will tell you about it. Sweet darling! Is he badly hurt? You splendid, brave fellow; you shall be cared for next. See, his poor side—terribly clawed; but how plucky he is! He's all stiffening to go for the foe again, if he shows a sign of life."

"He won't do that. He gave me a splendid chance."

"And you must be a magnificent shot; you have shot big, fierce beasts before this."

"Yes; but not with a lady standing by me! That is a new experience. Bully-boy—good old chap—yes, you did yeoman service. Let me wash these gashes and see how deep they go."

"Ah, yes, and then we will take him to the keeper's cottage—it's quite near; and he's so good with dogs. Dear Bully-boy; you shall have the very best of care. And that beautiful, wicked creature lying there—"

"It must have escaped from some menagerie; I'll settle about that. I'd like the skin for a trophy. See, the dog's getting his breath back; the bleeding is stopping; he will be able to walk a little way. It will hurt him less than if I carry him. I presume I am a trespasser upon your property," and Roger looked at the slender lady with a smile in his candid eyes.

"My father's property—yes; but I think you will not be prosecuted—this time! Please come with me; to the keeper's first, and then to the house. I don't know your name; but that doesn't matter in the least. You've saved my life."

"Pardon me, the boot's on the other leg—you've very much saved mine—you and Bully between you."

"Exactly so; we've done everything, and you've stood by as an ornamental spectator; I'll explain that to Daddy."

"And where you raised this excellent little loaded rifle from the heart of an English woodland—"

"Ah! I shall crow over Daddy now! I coaxed him to give us a lady's rifle range and dear little real rifles to practise with! He said it was all nonsense, and that we should tire of it in a few months; but, of course, I got my way; I always do. Our little pavilion is down there, and the range lies beyond: and if I can't shoot very well yet, I can load a rifle as well as anyone! Oh, and here's Grant—perhaps he heard a shot. Grant, this poor dog has been hurt by a tiger—oh, a panther, is it?—in the wood. You must take care of him, and get the panther up to be skinned for a trophy! I'll tell you all about it another day. I want to go on now."

They walked side by side, with free elastic step, and he decided that she was the loveliest creature he had ever seen; and not beautiful only, but full of courage and high spirit and generous impulses. She, on her side quite settled that this was the kind of man of whom she approved; good to look at; strong, courageous, resourceful, and modest.

A turn in the path brought them suddenly within sight of a fine pile of buildings, set in a ring of garden and shrubbery and wood. The quick eyes of the girl detected a tall approaching figure, and she sped forward like an arrow from a bow.

Roger walked on more slowly, and soon the tall man, with the white fairy clinging to his arm, was striding to meet him. His

face showed that he was moved. He held out a hand that gripped Roger's as in a vice.

"My little girl has been telling me. I shan't try to thank you—because words will not do that——"

"Indeed, sir, it is to your daughter's courage and quickness and presence of mind that I and my dog owe our lives——"

"Oh, you story-teller, you! As if you and the dog couldn't have got clean away without being seen, if you hadn't stopped to get me out of the pickle!"

Roger stared at her as though simply not understanding her words, till their meaning came home to him, and he burst into a shout of laughter.

"Oh, I could have done that, could I? What an ass I was not to think of it in time!"

They all laughed together then; the tension relaxed, and Lord Rocktowers, with a hand upon Roger's shoulder, said:

"Thank God Englishmen don't think of that way out of a predicament—not those worthy the name. Come up to the house, my lad, and be introduced to the child's mother and brothers. Some of them may chance to have better tongues than I have."

Lady Lilian slipped her disengaged hand into Roger's arm and smiled up at him.

"Yes, yes—let us come and tell them; and after lunch we will all go down to the lodge together and see dear Bully-boy, and the Black Panther—poor wicked beast—I can be almost sorry for it now!"

Three months later, when Roger Duke carried away his bride from the great house of Rocktowers, driving his own four-in-hand, in which the newly-married couple purposed to tour about the beautiful country during their honeymoon, he tucked round his wife a splendid glossy black rug—for the first of September crispness was in the air—and as they drove through the last gates, and could hear themselves speak at last, he looked down at her and at it, and asked, with a smile:

"Do you know what it is, Lily? Do you recognise an old friend—or foe?"

The blunt-nosed bull-dog snuggled between the newly wedded couple, took this favourable opportunity to lick the lady's face, as she half turned towards her husband.

"Oh, Roger, I see now! Our Black Panther! Dear creature—I can love it now. Bully-boy, please keep your tongue to your-

self—though you are a darling! Yes, you helped, and I helped—and IT helped most of all! Think, Roger, if it hadn't been for IT

—the He and SHE of the drama might never have learned what wonderful and splendid creatures they both were!

## NIETZSCHE AND THE WAR

BY WILFRED WELLOCK.

**T**HERE would seem to be no limit to the credulity of the public mind in war time. The most astounding assertions, statements that are in absolute contradiction with fact, are being made in the Press and on public platforms by excited people; but the people addressed are none the less the victims of nerves, being either too uncertain of their ideas or too overwrought to express them. The result is that lies are allowed to pass uncontradicted, and thus quietly to assert themselves as truths.

Of all the men who have been misrepresented during the present war Nietzsche probably stands foremost. Certain things are being said about him which everybody is taking for granted, yet which are as false as anything could be. Nietzsche, it is everywhere being said, stood for the doctrine that might is right. And sometimes the position is expressed in such a pat and learned way, as I heard it by a lecturer the other night, that no one dares to think that all these "knowing" and educated people can possibly be wrong. This lecturer said: "The present war is due to the widespread belief in Germany that might is right. For the popularising of that belief three men are responsible: Nietzsche taught it, Bernhardt preached it, and the Kaiser applied it." At the close of the lecture I asked the speaker if he could give me some passages from Nietzsche in support of his views. He replied that he couldn't at the moment; "but that doesn't matter," said he, "everybody knows that what I said is true, and the newspapers are full of such passages. Examine them and you'll find plenty!" Well, of course, that was just what I had been doing for several weeks, but without avail. I certainly found many passages which any one ignorant of Nietzsche's teaching might have thought proved that Nietzsche believed that might is right,

but no serious student of his works would have done so.

The English Press, especially, has been full of nonsense about Nietzsche, and very little of it has been contradicted; which proves that we are too excited or pre-occupied to trouble about the matter, or else that very few Englishmen really understand Nietzsche's philosophy. The latter is perhaps the correct explanation.

To put the case bluntly, if ever a man did believe that might was not right that man was Nietzsche. In fact one of the chief principles in Nietzsche's system of thought is that might is nearly always wrong, that the great struggle of life is always of right against might.

In fact, to Nietzsche, life is an eternal struggle of right against might, of enlightenment against prejudice, of knowledge against ignorance, of the minority against the majority, of the few who think against the hordes who do not think.

This idea is the source of all Nietzsche's language bearing on warfare. The warfare that Nietzsche always has in mind is individual and spiritual warfare, conflict between enlightenment and prejudice, reason and convention, etc. And in this respect he is one with all the world's great religious teachers. Really Nietzsche is a highly spiritual teacher, a prophet in the real sense of the term, being in the direct line of those Great teachers who have come from time to time to encourage men to fight against sin, the world and the Devil.

But you say: "Nietzsche didn't believe in morality! How, therefore, could he be a spiritual teacher?"

To this I answer that Nietzsche was only opposed to morality in the conventional sense, as custom, and was in no wise opposed to right living, to living in accordance with high spiritual principles.

In fact Nietzsche distinctly and professedly stood for idealistic and heroic living, for the long view, and insisted that man should determine his entire existence by reference to a conception of ideal well-being. Etymologically "morals" means "manners," the customs of a people; whereas, and in this Nietzsche saw truly, included in a people's customs are always hundreds of things that are really immoral, that enslave rather than emancipate, that lead to spiritual disease and death rather than to life. Every custom is the outcome of a certain conception of life; and with the growth of the spiritual and of the mental horizon customs also change. Yet in spite of the latter fact, many customs persist that are really the relics of the barbaric past, and are thus bound to hold in bondage every soul that clings to them, or, rather, as Nietzsche would say, is possessed by them. Thus Nietzsche held that to live truly was to rise above convention, to transcend custom or "morality," and to base conduct upon one's own reason. A man was not free, he contended, not his own master, until he had overthrown convention, "morality," and had established his life in reason and commonsense. Such a man had something to live for, an idea, while all his conduct, being the outcome of aspiration and thought, was vital and spiritually productive.

This idea of Nietzsche's is the cause of his great admiration for St. Paul; for in many respects St. Paul was essentially a Nietzschean superman. When St. Paul spoke of the curse of the law, and of having freed himself from the bondage of the law, by reason of a higher principle, as he expressed it, faith in Jesus Christ,—he had done for himself what it was Nietzsche's mission to help all men to do: viz., emancipated himself from convention, from "slave" morality, and begun to live by thought and in accordance with a high spiritual purpose and ideal. By doing this a man lifts himself above "morality," and thus transcends good and evil, as these are for the populace, the "herd"; such an one would no longer be amenable to the ordinary codes of conduct.

Thus the popular idea that Nietzsche, simply because he denounced morality, was a libertine, is as far from the truth as it is possible to be. For to Nietzsche life was a holy warfare, a desperate battle between

right and might; between the enlightened individual and an ignorant society; between reason and intelligence on the one hand and custom and prejudice on the other.

When one thinks of Nietzsche being regarded as a potential protagonist of the German cause in the present war, therefore, and being quoted as a justification of all that is now being done in the name of German militarism, one's blood runs almost too hot for calm speech. As a matter of fact, if Nietzsche has been alive to-day, he would have been one of the last men in Germany to defend the German cause, the motive that is behind the war. Nietzsche hated with an intense hatred all that we understand by the term Prussianism. Bureaucracy, and every form of state control he abhorred. What he desired and fought for was the maximum of liberty for the individual, whereby he might live his own life without interference, so long, of course, as he did not trespass upon the liberties of others.

The excerpts from Nietzsche's works which have most frequently been quoted against him in connection with the present war, and which have almost universally, —that is so far as the Daily Press is concerned, been regarded as abundant proof that Nietzsche believed that might is right, are the following; they are taken from *Thus Spake Zarathustra*.

"Ye should love peace as a means to war—and the short peace more than the long.....I do not exhort you to peace, but to victory. Let your work be a battle, let your peace be a victory.....Ye say that a good cause will even sanctify war? I tell you it is the good war that sanctifies every cause. War and courage have done more great things than charity."

These passages seem to be clear enough but really they are not; while the fact that they have been quoted as a justification of the present war is a proof that those who have done so have not the remotest idea of Nietzsche's philosophy; have never seriously read a whole page of Nietzsche. As a proof of this statement I need do no more than quote one or two passages which precede those I have just cited, by only a few sentences.

"And I pray you, if ye cannot be saints of knowledge, be at least its warriors;—they are the companions and pioneers of such saintship. I see many soldiers; would that I saw many warriors! What they wear is called "uniform"; may it not be uniformity which they therewith conceal!"

Here we see a distinction drawn between a soldier and a warrior, and a certain

contempt shown for former. To Nietzsche fighting for the state, that is, at the bidding of a few officials who simply desire to increase their power, to make all who can be brought within their control conform to the customs they impose, was horrible, contemptible. The soldier and the policeman were to Nietzsche the symbols of uniformity, of a condition of things which involved individual enslavement; and for that reason he abhorred them: they existed to perpetuate and increase the very things which war in the Nietzschean sense aimed at destroying. For, as I have already said, the warfare which Nietzsche believed in was individual warfare, warfare of independence, an attempt to free the individual from the bondage and tyranny of the state, of society, of foolish and played-out customs. And life was one long struggle for freedom, self-emancipation and self-realisation.

That Nietzsche does not believe that might is right in the commercial sphere, is evident from the following fine passages :

"Look, I pray you, at the superfluous ones ! They are always sick ; they vomit their gall and call it newspapers. Look, I pray you, at the superfluous ones . They amass wealth and become poorer thereby. They want power, and first of all the lever of power, much money—these incapables ! See how they climb, these nimble apes ! They climb over each other, and thus trample themselves into the mire and the depth. They all want to reach the throne : it is their madness ;—as if happiness sat on a throne ! Fifth often sits on a throne—and often also the throne on fifth."

Indeed it would be difficult to find among our modern writers a severer condemnation of the objects and doings of present-day commercialists than we have here. It is quite evident that Nietzsche would not include millionaires among his supermen.

What Nietzsche's conception of the ideal life for man was it is not easy to say, as he nowhere gives us any definite statements upon the subject. But some inkling of it may be got from the following :

"The earth still remains open for great souls. There are still many empty sites for lone-dwellers and dual-dwellers, about which blows the odour of tranquil seas. A free life still remains open for great souls. Verily, he who possesses little is so much the less possessed ; let moderate poverty be praised !"

"Let the future and what is furthest off be the motive of thy to-day." "Whoever is first-born, he is sacrificed. And I love these who will not hold themselves back."

But it will be asked : "What about Nietzsche's denial of the Christian virtues, pity and charity ?"

The answer is simple : Nietzsche held that pity and charity enslave men. This, at first sight hard and cruel doctrine of Nietzsche's, is based on the idea that nothing has value that has not been won, struggled for. The same idea is embodied in the saying that every man must work out his own salvation. Nietzsche would say that if a man was not capable of saving himself he was not worth saving ; and he raves against the idea of the weak ones (weak in the higher or spiritual sense) being defended and maintained by society simply because, and so long as, they conformed to the laws and customs, while the strong, because they preach enlightened ideas which run counter to the laws and customs, are harrassed, persecuted, and eventually done to death. So far then from Nietzsche being cruel because he advocated that the spiritually lazy and impotent should be allowed to die if they would not save themselves, he maintained that society was cruel in refusing to allow these to be sacrificed while yet enforcing sacrifice upon the spiritually strong, Nietzsche held that society sacrifices all her heroes, but lavishes upon her cowards an almost sacred regard.

But it must not be thought that Nietzsche did not believe in sympathy. Sympathy in the ordinary sense he both believed in and advocated, concluding that sympathy is just what one man can give to another, with mutual advantage. Men ought to encourage one another in the battle of life, to cheer one another on, even help each other to fight their battles, overcome their enemies. Consequently he believed in friendship, concerning which he says : "If one wants to have a friend, one must also be willing to fight for him."

Thus Nietzsche contended that men do not need pity or charity, but teachers to show them how to fight and what to fight for ; and comrades to help and encourage them in their struggles, in their effort to secure liberty, the conditions of self-realisation, the conditions, that is, whereby they may become strong men, supermen.

The pity that Nietzsche despised was that hopeless, languid, fatalistic kind which accepts suffering and calamity as inevitable, as things to be borne rather than struggled against. Pity of that sort, Nietzsche contended, enslaves and

legrades both him that gives and him that receives; encourages the perpetuation, by taking them for granted, the evil and suffering that exist. Friendship should vitalise, not degrade; and to sympathise or show charity as many do is to bemean, innerve and enervate both giver and receiver.

The men whom Nietzsche has in mind when he denounces pity and brands it as the worst of vices, are not the economically poor, but the spiritually poor; and these are to be found among all classes of society. They include the idle, the profligates, the wastrels, the parasites, the degenerates. And it is chiefly because the church, by reason of mistaken notions of charity and pity, becomes an agent for the perpetuation of all manner of social diseases, that Nietzsche attacks religion.

So far I have confined myself to the exposition of Nietzsche's thought; perhaps a word or two of criticism may not be out of place.

But in the first place one ought to say that it is very dangerous to make a precursory study of Nietzsche, for the obvious reason that he is such a revolutionary thinker that one has to read and think a very great deal to be sure of the exact meaning of his terms. As the foregoing passages show, Nietzsche's meaning is often the very opposite of what a first view might lead one to suppose.

Probably the reason why Nietzsche's position has been so much misunderstood, and why he has been regarded as an apostle of the doctrine that might is right, is that he is never very explicit in his descriptions of his supermen. What exactly a superman is, what sort of life he ought to live, what his ideals, the nature of his pleasures, etc., are, we are never quite sure. Still a careful reader is never in any doubt as to the general qualifications of Nietzsche's supermen; that they are highly spiritual men with high spiritual purposes, he is quite sure. And certainly we are often told what the supermen are not, as the passages quoted show. But personally I do not think that Nietzsche was greatly concerned about defining the actual content of the life of supermen; he was too broad-minded for that, realising that such content was bound to change from time to time with the attainment of progress. His object was to make a better race, a

race of thinking, morally and spiritually free men, men whose whole lives rested, as it were, in their own hands, were the expressions of thought and of a high spiritual purpose. And is not that what we are all doing? And how can we have a real democracy until such an end be attained?

In his hatred of mere uniformity of life and character, of the practice of fashioning the minds of a people after a single model, which is the acknowledged tendency of modern Prussianism, and indeed of many modern generation, Nietzsche is in line with all the best modern thought.

Where I think Nietzsche is at fault is in not being sufficiently clear as to whom, and to what extent, help and encouragement should be given. Sometimes one is led to think that Nietzsche's condemnation of the oppressed is universal, at others that he would only abandon the spiritually impotent, the sponges and the cowards. But a careful reading impels one to the conclusion that his position in this respect was the commonsense one. Still, it would have saved Nietzsche a great many blows, and greatly enhanced his popularity if he had been a little more explicit on this point. But I believe his doctrine is sound thus far: that the workers, or whoever it is that is oppressed, will never be free unless and until they free themselves. We may assist them in their work, but unless they themselves make some effort, nothing that is really effective will be done.

Then, too, I am of the opinion that Nietzsche over-emphasised the fighting element in life. But perhaps this was not intended; perhaps it was that this being the chief idea that he wished to impress on his age, the over-emphasis is apparent rather than real. For man cannot grow and develop unless he plays as well as works, devotes a portion of his life to the study and enjoyment of art, engages in the beautiful arts of peace.

But whatever his weaknesses, Nietzsche was a great and, on the whole, consistent thinker; and in addition he was a great teacher, and a profound spiritual force; and it would be a pity if by reason of a wave of flagrantly ignorant criticism, so noble and vital an influence were to be discarded. Nietzsche taught many things that this age needs sorely to learn, and that it will have to learn before it makes any real advancement.



## HER PROMISE

BY CLARA MULHOLLAND,

*Author of "The After Day," &c.*

**E**VENING was closing in, and Elaine looked with longing eyes into the tiny garden, where the roses were blooming fresh and sweet, and the mignonette filled the air with perfume.

"Jim will expect to see me at the gate," she thought, glancing at herself in the mirror over the chimney-piece, "and I flatter myself I'm not looking my worst to-night."

"Elaine!" cried a voice from the sofa. "Why are you wearing your hat—your best one, too?"

Elaine blushed brightly.

"Jim is coming, Auntie, to take me for a walk. And see, I have 'on my new white blouse. You did make it beautifully—you have fairy fingers, and spoil me."

"Spoil you, my pet! Oh, Elaine!" the invalid said sadly. "What should I do without you? And I'm afraid, horribly afraid, that I shall lose you. Since your engagement to Jim Heron I have known no peace. Some day I'll be miserable not able to move or do anything—a lonely creature, with no one to love me or do a thing for me."

"Dear Aunt Constance, pray don't talk so. I'll never leave you. My engagement to Jim—dear fellow—may go on for years. His pay in the bank is small. Till he is rich enough to keep you and me together—in a pretty little creeper-grown house, I'll never marry him. So now"—kissing her tenderly—"don't fret. I'll never, never leave you."

"You promise that? Oh, Elaine!"—tears running down her withered cheeks—"I'm a sad encumbrance. That promise, I fear, will bring you trouble."

"Not at all. Why should it?" Elaine threw up her shapely head, and her eyes flashed. "Jim always does what I want. He loves me"—softly—"very dearly, Auntie."

"I know, dearest, and, indeed, no wonder. You are an angel, Elaine."

"Naughty," laughed the girl. "If you

flatter I'll have to scold. I'm no angel, Auntie, only a poor, not particularly clever or handsome young person, fond of my—almost mother, and"—growing rosy red—"a certain Jim Heron, one of the best, though poorest, of men. Ta-ta, Aunt Connie. I hear a nightingale—Jim won't be long now. Au revoir!" And she tripped gaily out of the room.

"Sweet Elaine," sighed Miss Roberts, as the door closed softly behind her niece. "She'll keep her promise—of that I'm sure. But, oh! What a pity she loves Jim. Walter Mereston is wealthy. He adores her, and would give me a home in his house, if only she would marry him. But she won't. She's firm about that. And, oh! I wish she had never fancied poor Jim."

At the gate Elaine Roberts, a smile upon her lips, a look of joyful expectancy in her eyes, her heart beating happily, waited listening eagerly for her lover's footsteps coming down the hilly road.

Elaine was eighteen; a slim, straight girl, with soft brown hair growing low on her white forehead, strongly-marked brows, and blue eyes so darkly set that at first they looked almost black. Her skin was pale and clear, her mouth—a little large—was well-shaped and firm. She had a sweet, frank look that was very winning. To know her was to love and trust her, and although an orphan and very poor, she was quite a personage in the village, and had many devoted friends.

Elaine had known Jim Heron all her life. As children they had played in the meadows, and raced together along the beach and up the cliffs. It had always been a pleasure to meet and talk to him; but lately it had become a joy. He loved her, and had told her so, and asked her to be his wife.

"It will mean waiting long, sweetheart," he had whispered, when she shyly put her hand in his, "waiting till I get on; and a



country bank, remember, does not promote its clerks by either leaps or bounds."

"I know, Jim," she answered softly, "but I'll wait till doomsday, if you like. I am happy—what more do I want?"

Jim's reply was scarcely audible, though his face was close to hers. But in the rapture of the moment they thought years of waiting meant only years of bliss.

And to Elaine the time seemed neither long nor dull. Busy in the house, looking after her aunt, or working amongst her flowers, with a visit from her lover or an expedition into Bridport to gladden her heart and make the days pass pleasantly, she told herself she wanted nothing better.

But alas! poor Jim was less contented. Visits and walks left him restless and irritable. In Elaine's company, within sight of her dear face, within sound of her sweet voice, he was happy: away from her he was wretched, preoccupied, and dissatisfied. He wanted her always, and would never, he knew, be happy till she was all his own. But ways and means were unsatisfactory. He had no possibility of making an income, on which he could dare to marry for many years, and as the time dragged wearily, Jim grew gloomy and taciturn. Seeing this, his companions in the bank avoided him, and the manager looked at him askance, wondering what it was that troubled him.

"Poor old Jim," Elaine sighed, gazing anxiously up the road. "He's late to-night. I trust nothing has happened to vex him. If so—well, he'll be in the worst of bad spirits. Dear! how I wish he were more patient—more cheerful. Ah! there he is!" and she sprang out through the little gate, smiling and radiant.

"Elaine, my darling!" He caught her in his arms and kissed her rapturously. He was in exuberant spirits and trembling with excitement.

"Jim!" Elaine looked at him, delighted but amazed. "Have you heard good news?"

"The best of good news. And see"—slipping a half-hoop of diamonds on the slender finger of her left hand—"here is our engagement ring at last. It's the best, the finest I could get for love or money."

"Jim!" Elaine's eyes dilated; she grew white, then red, as the ring flashed and scintillated in the moonlight. "Where on earth—"

"I knew you'd be surprised," he laughed

wildly. "Isn't it glorious? I'm just mad with joy; for now I, who was poor, am rich!"

"You?" Elaine gasped. "Rich? Oh, Jim! How?"

"Uncle Luke Brown, my mother's uncle, went to America twenty—thirty—oh, I don't know—may be forty years ago. He's made his pile, as he calls it." Jim spoke rapidly, almost choking as he told the story. "He never married, and means to make me his heir. So, as an earnest of his good intentions, he sent me five hundred pounds right away."

"Five hundred pounds!" Elaine gave a cry, and sank half fainting against the gate. "Oh, Jim, he's a brick!"

"Rather!" laughed Jim, slipping his arm round her waist. "And now, sweetheart, we must be married at once."

"Yes." Elaine crimsoned over cheek and brow. "In a month—I suppose."

"Month?" he laughed happily. "My darling. No—next week."

"Jim! We've no house—no furniture!"

"We'll get them—out there. We're to marry straight-away"—pressing his lips to her burning cheeks—"and go—"

"I couldn't do it, Jim." Elaine grew very white, and her heart stood still. "Please don't ask me."

"My darling, I must. Uncle has a splendid place for me. I'll soon be manager of his big stores, and we'll have a fine house in New York, may be a carriage."

"If it were at home, in Dorset—the beautiful country—that we love, I might marry you"—tremulously—"to-morrow even, but I can't go to America."

"Can't go to America! Elaine, are you mad?"

"No, dearest; but I can't leave auntie. I—promised—and so—I can't go, Jim."

Jim's face grew dark. He saw Elaine was determined. Experience told him that any resolution of hers was not easily broken.

"Then you love your old aunt more than you love me?" he asked angrily.

"Oh, Jim!" She started, and her eyes filled with tears. "You know I don't. But she is old—ill. I cannot leave her. You will see—understand; so will your uncle."

"He's set his heart on our going out to him. And so have I. I'm sick of this dull part of the world. I long to get out of it."

"Then"—with a sob—"you must go

alone. I—can't marry you—and break my promise—”

“Elaine”—he reddened, and drew a deep breath—“do you mean that?”

“Yes, even though it breaks my heart. I must keep my promise.”

“Then”—with flashing eyes—“I'll bid you good-night. If you must stay in Dorset, and I must go to America, we'll have to live without each other. Good-bye.” And he strode away, without looking at her again, up the hilly road.

Elaine watched him with wild, despairing eyes. Then, as he was lost to sight beyond and outstanding hedge, she flung her hands before her face and burst into passionate weeping.

Days passed—weeks—and Elaine heard nothing of Jim Heron. No one mentioned his name; and, as Miss Roberts was weaker and more ailing than usual, the girl was not able to go into Bridport to make any inquiries about him or his whereabouts.

“He's gone—gone,” she would murmur despairingly. “Gone to America—and I'll never see him again.”

One evening, some three weeks later, Elaine sat, white-faced and heavy-hearted, beside her aunt's lone sofa.

“She won't live long,” she thought sadly. “And since I've lost Jim I'll be the lonely one. But I was right to keep my promise. How could I have been happy if I'd left her to die?”

A knock at the door startled her, and sent the hot blood surging quickly to her brain.

“Jim—at last!” she cried, and sprang across the floor, eager to admit the visitor.

In another moment she recoiled, pale and quivering with disappointment.

A man, tall, dark, and well-dressed, followed her into the little parlour. It was Walter Mereston, the wealthiest young farmer in the neighbourhood, who had done his best to win Elaine, and had on more than one occasion asked her to be his wife.

Miss Roberts greeted him with a well-pleased smile; Elaine with but a faint attempt at politeness. He took a seat close to the invalid's couch; the girl sank into a chair behind him, at the far side of the room.

“Any news in Bridport, Mr. Mereston?” asked Miss Roberts, her hopes rising as she looked at him. Since Jim Heron was gone Elaine would surely turn to him. He was

in every way the right husband for her beautiful darling.

“News, Miss Roberts? Aye, there's news.” He turned sideways on his chair that he might feast his eyes upon pretty Elaine as he spoke. “Every one's talking about it. The Squire's name has been forged on a cheque to the tune of five hundred pounds. It's suspected—believed, I may say—that the forger is one of the bank clerks.”

Miss Roberts looked up horrified.

“How dreadful! But they'll catch him before long?”

“Before long? Aye; the police are on his track. He left for America a fortnight ago.”

Elaine did not move or show any sign of having heard what he said.

“She hears well enough, and understands,” he thought quickly. “That is why she has been ill and sad of late.”

He rose and went over to the girl's side.

“Elaine, you'll have to learn all some day, even if you don't know it already.” His voice was thick and hoarse, her stillness touched him to the heart; her loveliness made him long to have her at any cost. “They say it was Jim Heron who forged the Squire's name, and stole his money.”

She started and caught her breath.

“They lie, then,” she cried fiercely. “Jim would not—could not—do such a thing.”

“So I said; but,” he went on, “he had money which he spent like water, and he went about prating and boasting that an uncle in America had sent him five hundred pounds.”

Elaine sat speechless, like a figure turned to stone.

“Five hundred pounds—an uncle in America.” The words seemed to burn into her brain, and beat like a sledge-hammer against her heart. Her throat was parched and dry. She felt suffocating.

Walter Mereston went close to her and laid his hand on hers.

“Elaine, he's gone—bolted to America! The police are on his track. But,” he whispered, his eyes upon her face, “if you'll give him up and promise to be my wife I'll send them off in quite another direction. You know my farm, my fine house, my lovely garden—they'll all be settled on you. I'll make you the best of husbands, and your aunt there will live with us—have a home with us always. Speak, darling. Your smallest word is as good as an oath.

Say you'll marry me, and they'll never catch or punish Jim Heron."

Elaine flung herself away from him, her eyes gleaming, her fists clenched.

"You coward! How dare you! Jim has gone to America. His uncle did send him five hundred pounds. I love and trust him, and I'll never marry any one but him. So now, go!"

She opened the door and stood, tall, erect, beautiful, waiting for him to pass out.

"You'll suffer for this," he cried, his eyes blazing. "And you'll wish for my help when it is too late."

"Go!" She waved her hand, meeting his angry gaze without flinching. "And never, so long as you live, dare to darken this door."

"Quite the tragedy queen," he sneered; then strode past her out of the room.

How she got through that night Elaine never knew. She was numb and cold; could neither sleep nor eat; and her thoughts were wild. When her aunt spoke she barely answered, and her replies, the poor woman told her, were incoherent and incomprehensible. In bed she lay staring at the ceiling, her body like ice, her brain on fire. Jim was innocent. Of that she was sure. But Jim was suspected. Any moment they might arrest him. And then—oh! then the circumstantial evidence was all against him.

Morning brought no relief to her misery. The sunshine, the flowers, and the scent of the hay made things worse. She longed for the darkness. There was almost a little comfort when the light of day was shut out.

"I'll go mad. I must see some one," she cried, pulling down the window-blind to hide the brightness of the moon—"hear something from—some one." And, throwing a shawl round her shoulders, she sped away down the garden-path. Half-way she stopped short and gave a cry of terror.

A carriage drew up suddenly before the gate, and two men stepped out.

"Elaine—my darling!"

Jim's arms were round her, Jim's lips were pressed to hers.

"How cold you are, dear love," he cried—"how strange! Oh! Is it—can it be possible? Don't you forgive? Sweet-heart, 'tis not like you to be so hard. Elaine—speak! Elaine, look up!"

"Jim—oh, Jim!" she panted, clinging

to him—"fly whilst there is time. You never forged any one's name, took any one's money—"

"Never, thank God!" Jim said fervently. "Never!"

"I know. But they suspect—think you did—"

"Some one's been telling you a pack of lies, my poor darling."

"But the police"—her eyes, all swimming in tears were raised to his—"are looking for you."

"Not they." He pressed her to his side. "They have found their man—a poor, silly fellow, who had been betting and playing the fool. They caught him on board the City of Boston, just off for America. He's in Bridport gaol by now."

"Poor fellow," murmured Elaine, half crying, half laughing. "And, oh! Jim—" smoothing his sleeve with one little, trembling hand, "I thought you had gone to America."

"I couldn't go, Elaine, and leave my heart—my life—behind. So I cabled to uncle, told him that you had promised never to leave your aunt, and that I could not leave you. Then, afraid to write or speak to you, I awaited his reply in Liverpool."

"And—what," she stammered, now white, now red, "did he answer?"

"Ask him," Jim cried gaily. "Uncle!" as a big man, with a snowy beard, stepped towards them out of the shadow of the carriage, "this is my affianced wife, Elaine Roberts. She is anxious to know what you said about her promise. Will you tell her, please?"

The old man took the girl's hands in his, and looked into her sweet face with an admiring gaze.

"I thought it beautiful," he said, kindly, "and wondered how any young thing had the courage to keep it in the face of all that I had assured Jim awaited him and his wife out West. I said the girl must be an angel. She shall have her way. And I'll go and tell her so. And I booked my passage to Liverpool, met Jim, and here I am!"

"You are good—kind," stammered Elaine. "And Jim will not suffer?"

"Suffer? Not he! It seems he likes the country—sighs for cows and pigs. Well, he shall have them. There's a farm, I hear, not far away—Merescourt. If money can buy it, it's Jim's."

"Merescourt?" Elaine gasped. "Walter Mereston's place?"

"He's stony," whispered Jim. "Horse-racing and extravagance. Poor chap—they say he's going cattle-ranching out West."

"Oh, Jim!" Elaine hid her face, "how awful!"

"Dear heart, yes." Jim drew her into his arms. "But he brought it on himself. And now, tell me. You'll be happy at Merescourt as my wife?"

"Oh, Jim! you know I'll be happy. And aunt—"

"Shall have a suite of rooms fit for a queen. Come in, darling, and introduce the uncle to the aunt. Then"—his face beaming, his eyes dancing—"we'll discreetly withdraw, you and I—and leave them together."

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

*I. Muslim Conquests in North Africa : II. Muslim Conquests in Spain : by the Rev. Canon Sell, D. D., M. R. A. S., Published by the Christian Literature Society for India. 1914.*

These two books, with their predecessors by the same author which have already been reviewed in this magazine, are intended to form a complete political history of Early Islam. They suffer from the same general defects of going too much into detail, and awarding but a grudging credit to the Saracens for all their glorious achievements. The author sums up on behalf of his readers, the result of a study of his volumes in these words: "the general impression left on the mind of the reader will be that Islam was hopelessly divided, that wars and feuds were the normal condition and that the Muslim propaganda was largely supported by forcible measures." The author concludes the volume on Spain as follows: "The history of Turkish rule in the East of Europe shows how good a thing it is that Arab and Berber rule did not succeed in establishing itself permanently in the west." Mr. Amir Ali's book is described as 'written from the standpoint of an advocate rather than from that of an impartial historian.' Even if that be so, those who would like to know something of the inner life of the Saracens and the secret of Moorish glory would prefer to turn to the pages of a sympathetic Muhamadan like Amir Ali than to the partisan exposition of an avowed missionary of an antagonistic faith. The civilisation of Egypt under the Fatemide Caliphs of Cairo might well have been described at greater length, though the history of Saladin has been pretty fully given. The history of Cordova under Abdur Rahman III and Al-Mansur have been sympathetically narrated, and the grandeur of the Moorish capital and the superiority of Saracenic civilisation to that of contemporary Europe have been duly recognised. It may be conceded that as the writer says, the Muslim Empire fell from internal dissensions, but when he proceeds to say that there is no brotherhood in Islam, many will be disposed to disagree. The 'unnameable horrors' as Drapier puts it, of the Muslim expulsion from Spain have been rather lightly touched upon by the author, though Torquemada and his Inquisition have, we are glad to find, been characterised, as they should be, as

fiendish and diabolical. We cannot but praise another aspect of these books. They are evidently written from a sectarian standpoint, and cannot in the nature of things expect to attract general readers bent upon the acquisition of true knowledge. And yet these books bear in every page evidence of scholarship and research of no mean order, and they have been nicely got up and printed. They teach us the lesson that whatever one finds it in his hand to do, should be done well and thoroughly. It is a lesson which we in India are certainly in need of laying to heart.

*III. Correspondence and Letter Writing, Part I. by Aswini Kumar Mukherjee, Krishnanagar, 1913. price 12 annas.*

This is a guide of over 200 pages, intended for our school boys. Those who are in the habit of consulting guides and reference books will find the book useful.

*IV. Signs of the Times: A talk with Indian Students : by Sheo Prasada Mathur, Fyzabad, 1914. Dedicated by permission to Sir James Meston, K.C.S.I.*

This beautifully printed little book of 103 pages is written in good English, and is more intended for adult readers than for young students. It preaches the necessity of 'the saving grace of common sense,' and warns the present generation of Indians against the cult of puritanism and cheap and shallow rationalism. The writer is a great admirer of Dr. Coomaraswamy, and declaims against the vulgarisation of Indian life and art and the denationalising tendencies of our Education. The conservation of the race-consciousness, of our own distinct culture, seems to be his aim, and he quotes with approval Dr. Coomaraswamy's opinion, "the evil is that Indians are destroying their civilisation as a compliment to England. By this vulgarisation of art, music, drama and life, a more serious injury is done to the national life, than any external political or economic force can effect. The secret of our weakness is that we do not love India. We only love a reflection of suburban England which we hope to establish here." The author is all for the preservation of the innate courtesy and old refinement of the Indians, and of the eastern graces of life, to the extent of preferring the Indian nautch, with its associations of 'music, dancing, poetry, grace and charm,' to the gramophone

and the harmonium of the West. Under the influence of puritanism, art, according to our author, is degenerating or disappearing, blind imitation is taking the place of original thinking, though it is obvious that we shall be judged not by what we successfully imitate, but by what we contribute to the culture and civilisation of humanity. And yet in spite of our puritanism, our young men exhibit, says the author, no over-nice scruples in choosing their means to gain their end. Though the writer insists on the dignity, the grace and the mystery of Indian life, he is alive to the danger of regarding these things in the light of the unsympathetic European æsthetic with whom we are all familiar, and says: "To assert, therefore, that things Indian are all admirably picturesque and to speak of India as a land exclusively of 'magic and mystery, of old-world charm, of dazzling splendours of costume and ritual,' signifies not much beyond the anxiety of enthusiasts to whitewash the tawdry side of Indian culture." The writer reminds us that the English whom we seek to imitate are an essentially conservative race and in spite of their practical common sense they place a great value on sentiment. The union of religion with politics he considers as a great error, as it tends to keep the Mahomedans and the Hindus for ever separate, but the residential system of Education, which tends to the establishment of definite salubrious traditions, is certainly not likely to help in the conservation of race-consciousness to the extent which the author expects. On the whole the treatise is one well worth perusal, even though no one is likely to agree with all the views put forward by the writer.

V. *Studies in Ancient Hindu Polity (based on the Arthashastra of Kautilya) Vol. I.* by Narayana Nath Law, M.A., B.L. Longmans, Green & Co., 1914. 3-6 net.

Portions of these studies originally appeared in the *Modern Review*, and their republication in book form will not therefore come as a surprise upon the readers of this magazine. It is one of the most welcome signs of the times that the scions of our wealthiest houses should not only distinguish themselves at the University, but also in the more fruitful fields of original research, success in which often depends as much on scholarship as on the ability to gather together expensive materials for study. The subject which the author has made his own is one of the most interesting and instructive to patriotic Indians. The volume is ushered in with a learned introductory essay from the pen of Professor Radhakumud Mookerji on the age and authenticity of the *Arthashastra*. He has shown that the *Arthashastra* of Kautilya is the work of Chanakya, the Minister of Chandra Gupta, and belongs to the fourth century B. C. Incidentally, he introduces the book to the notice of the public in the following words: The *Arthashastra* "is a unique record of the secular and practical activities and achievements of the Hindu genius as distinguished from the intellectual and spiritual. .... and a proper study of this most interesting work is calculated to remove one of the wide-spread and deeprooted misconceptions about ancient Hindu civilisation, which is supposed to have distinguished itself only in the sphere of thought, and to have miserably failed in that of action. .... In the *Arthashastra* we find a combination of theory and practice, principles of government, as well as administrative details and regulations, treated with a touch of refreshing

realism which is born only of a living experience of actual problems and contact with facts. The system of polity as revealed in the *Arthashastra* is complete in all aspects and details and exhibits those features which are characteristic of India." Mr. Mookerji also shows that the testimony of Megasthenes to the high degree of development which material civilisation attained in India is abundantly supported by the detailed information furnished by the *Arthashastra* on the subject.

In the first six chapters the author has demonstrated by profuse quotations from the *Arthashastra* "that the department of public works in the government of Chandra Gupta was fairly well-organised, with its scope and functions clearly defined. The area of its activity was quite extensive, and included among other things the working of mines, the opening of irrigation works, the establishment of factories; the maintenance of preserves and grazing grounds, of highways of commerce, waterways, land routes, and other facilities for communication; the establishment of markets and stores; the construction of embankments, dams and bridges; the planting of fruit and flower trees, of medicinal plants and herbs (i. e. the establishment of Ayurvedic and pharmaceutical gardens); and lastly, the state protection of the disabled, the helpless and the infirm, and also of the lower animals, thus anticipating some of the tendencies of modern legislation." Chapter VII deals with the subject of census, and is an illustration of the truth of Megasthenes' description which runs as follows: "The third body of superintendents consists of those who enquire when and how births and deaths occur, with the view not only of levying a tax but also in order that births and deaths among both high and low may not escape the cognisance of government." Chapters VIII to X deal with Courts of Justice, of which however we can obtain a fairly good idea from the ancient *Samhitās* and their medieval and modern commentators.

The detailed classification of the various subjects in which the state was interested is a remarkable proof of the degree of scientific accuracy as well as the proficiency and familiarity acquired in regard to every branch of civilising activity. As instances, we may mention the different kinds of irrigation (p. 12), the elaborate classification of clouds (p. 15), the various classes of cattle (pp. 19-21), the list of protected animals (p. 35), the registration and classification of horses and elephants according to their country of origin, their mettle, pace, grooming, rations and diseases, (pp. 39-67), the different kinds of land routes and waterways (chap. V.), the various kinds of boats (among which were sea-going vessels known

as संचाल्य नावः and प्रकरणः which is thus defined: सामुद्रिकाः व्यापारिणः महासमुद्रं प्रवहन्त्येव सन्ति), the classes

of causes to be tried by superior and inferior courts\* (pp. 119-20), the persons who are legally competent and incompetent to enter into contracts (pp. 152-54) etc.

The second volume, we find from the publisher's notice, deals with the machinery of administration. These two volumes taken together furnish a record of Indian civilisation before the Christian era of which every Indian has reason to be proud. As has been well pointed out by Professor Mookerji, in the practical field of government and administration, no less than in the region of philosophy, literature and science, the legacy left to us by our remote ancestors,

to inspire our ideals and stimulate our activities, is in many respects better than most other countries can claim; and the learned author, whose scholarship and industry have made this new source of inspiration available to us, has rendered a patriotic public service by undertaking to give us the benefit of his studies in a hitherto little-trodden field of ancient Indian history and literature.

*VI. Pictorial Kashmir : by Gaya Prasad Singh, B.L., Pleader, Mozaffarpur. The "Beharee" Press, Bankipore. Price Re 1. 1914.*

This is an account of a tour in Kashmir, illustrated with some beautiful photographs of the views of that Happy Valley. It is an excellent book for tourists to consult. The letterpress is not quite up to the mark, but the price is cheap and so the book is likely to find a ready sale among intending visitors to Kashmir. All the places of interest have been briefly described.

*VII. The Exclusion of Married Boys from Schools : a lecture by S. P. Aiyar, B. A. Head Master, Government School, Kottar, Printed at the London Mission Press, Nagercoil.*

In this pamphlet Mr. Aiyar discusses the need of expelling married boys from schools and colleges. He quotes from the Shastras and refutes the arguments usually adduced in favour of early marriage. The lecture deserves to be widely circulated among students. The printing, paper and get-up are excellent.

*VIII. The Story of the Ramayana : by A. Madhaviyah. Pp. 238. MacMillan and Co. 4-6 net.*

The author of the *Thillai Govindan* and *Satyananda* is not unknown to fame, and as the Hon'ble Mr. P. S. Sivaswami Aiyer says in his introduction, "by his fine culture and previous essays in the field of literature Mr. Madhaviyah is well equipped for the task he has undertaken." The book is not a mere abridgment of the great epic, but a narrative of the incidents in a rationalistic spirit. Rama and Sita in this book are not treated from the standpoint of a divine hero and heroine, but from that of men and women who have more of the godlike in them than ordinary mortals. The book is written in a simple, elegant style, and has a graceful charm and flow which endow it with a distinct literary charm. There are some illustrations after Ravi Varma. The book fills a real gap, for we had prose and metrical translations of the Ramayana, either literal or confined to select incidents, but none, so far as we are aware, in which the entire story has been told in the form of a continuous and connected narrative, stripped of all supernatural adornments. The book should therefore prove highly useful to students all over India.

*IX. Guru Nanak : by N. N. Godbole, M. A., B. Sc. Professor, Dayal Singh College, Lahore, 1914.*

A lecture on the founder of the Sikh religion.

*X. Shri Ganeshtaya Namah.*

This is an English translation of a prospectus in Hindi on the work proposed to be done as part of Brahma Jajna.

## P.

*The Approaches to Truth. By Babu Pramathanath Mukhopadhyay of National College, Bengal : published by P. S. Basu, B.Sc., 12-1 Nayan Chand Dutt Street, Calcutta. Pp. V+44+ii. Price cloth 6s. 8d. : paper 6s.*

In this essay the author has given an outline of the Theory of Fact based on Experience and Intuitive

Reflection. He is a follower of the late Professor James and has been largely influenced by him in working out his system. He is conversant with the latest phase of the modern development of Philosophy and has tried to synthesise the principles of the Pragmatists and Radical Empiricists and those of the Vedantist philosophers. His attempts may or may not be successful but the work does credit to the author. It is a closely reasoned treatise and is the product of a thoughtful mind.

There are fifteen chapters in the book, the subjects dealt with being—(1) Fact as continuum. (2) Subject and object fused together in the fact stuff. (3) Treatment of the Fact stuff. (4) Fact Quiescence. (5) Meaning of Quiescence. (6) Experience as a Resultant. (7) General Nature of Fact-operations. (8) General Law of Fact-operations. (9) The Veil of Fact. (10) The Veil as a variable. (11) The Infinite and Infinitesimal fact. (12) The Poles of the Fact and the Triad. (13) Fact and Motion. (14) Fact and Mathematics. (15) Fact and Consciousness.

According to the author the existence is a tissue of continuous, undivided experience. It is a single pulse of Fact; not a configuration of distinct points, not a synthesis of separate elements. The whole exists, but is not differentiated in thought from the parts. The parts, or many of them exist, but not differentiated in thought from the whole.

"In the Fact-stuff, the subject and object are lumped together without any logical discrimination and it requires subsequent analysis to bring each into prominence relatively to the other."

Following Bergson, our author says that the constitution of existence is patent enough to Intuition but to understanding it is unutterable and inscrutable (p. 13). The culminating point of this Intuitionism is reached when the author says—"The simple savage and the child . . . has more truly felt the pulse of being than the civilised man of culture" (p. 425-426). . . . "In a sense the savage and the child are far less removed from the concrete fact than we are : the processes of civilisation and manhood are essentially processes of abstraction. To live the concrete again man in a sense goes back to the state of Nature" p. 427.

The Concrete Reality is the Region of dumb, unspeakable feeling; it is too sacred to accommodate our profane categories of ordinary thought (p. 272). None of our categories of thought, such as unity, plurality, infinity, may touch this ultimate Basis (442). Consciousness is this Reality. It is "a sort of permanent plenum or spiritual Ether in which the fact lives moves and has its being; it is the infinite sea of awareness in which the fact-sections rise and disappear like waves and eddies (401). It is the home of quiescence; is the level of no stress, zero potential, absolute homogeneity, all consciousness and all bliss" (p. 442).

This Quiescent Reality, which he identifies with the *Brahman* of the Upanishads, is pure consciousness. "Its essence must be laid in permanence rather than in change. It is not a ceaseless flux. Change is abnormal and not normal in reality" (p. 289). Pure consciousness cannot know itself either as changing or as static; it is awareness as such without any determination or mode whatever. Self-consciousness, in the popular acceptance of the term cannot be applied to it. "To know itself either as infinite, or as changing, or as permanent, it must somehow conceal its illogical and unspeakable nature, it must put a sort of veil, as it were" p. 270.

Pure consciousness must not be identified with directed or informed consciousness or with Intelligence

or understanding (p. 424). "Intelligence is only a special manifestation of conscious existence, a specialised organ developed out of the primordial stuff of life. The limits of conceptual and thinking existence are not the limits of consciousness therefore" (p. 424).

On the subject of *Maya* or the Veiling of existence the author says,—that Veiling refers to a sort of detonation or blurring of the whole. As a particular fact-section is lighted up the whole fact itself is thrown as it were into the shade. The growth of a fact in experience is possible if we recognise the following operation: *Veiling of the whole and accentuation of a part: unveiling of the whole and relaxation of the part: oscillation or alternation between these two aspects of the operation.* Pp. 176—177.

According to the author "presentation and veiling are but two aspects of the same circumstance—positive and negative aspects respectively; so that to every *more* of presentation there corresponds a *less* of veiling and *vice versa*." At the pragmatic nucleus of a fact we have most presentation and therefore the least veiling; in the dim border land of my universe I have least presentation and therefore most veiling" page 243.

In another place the author discusses the "cyclic nature of presentation, movement and veiling. Their mutual implication and dependence appear to be fundamental. The full import of each necessarily contains the other two ideas" (234). According to him presentation, movement and veiling are not three principles but are three elements or aspects of one principle (235).

Our author's Ultimate Reality is Absolute Quiescence; so it is no wonder that he should say—"On my own part I have no hesitation to confess that motion and displacement, as we commonly believe them to be, are a standing perplexity to me" (153). "Obviously the conception of movement cannot be applied to the fact stuff itself" (166). "Surely we cannot conceive consciousness as *such* moving, though of course tones and determinations of consciousness can readily be known as changing and shifting. Anything *in* consciousness, can be conceived as moving; but consciousness including its modes cannot" (p. 169). What the author means to say is that the whole does not move; it is only its parts that move; movement, change or agitation means the re-arrangement of the parts. To understand this movement in the Quiescent Reality as is understood by the author, we may compare this reality to mathematical zero. As zero may be divided into two equal parts, one positive and another negative, so the quiescent continuum is resolved into two motions in opposite directions. Professor Mukherjee says—"The state of agitation in the continuum presupposes that at every point of time there is *both* flow in one direction and flow in the reverse: at every moment there is a forward dash accompanied and conditioned by a backward swing (p. 157).

According to the author "Reality for world consciousness is quiescent, statical. We may conceive that this quiescent reality is being gradually and partially reproduced in us. From my point of view" continues the author, "*the distinction between finite and world-consciousness is a distinction without a difference*: I have more than once suggested that consciousness as an unbounded plenum in which the universe of fact grows—moves, is veiled and—unveiled: consciousness as such is never finite. But though consciousness as such would not admit of any partition and classification, we may surely conceive two conditions of universe of fact in it: the statical quiescent universe which is all actual and the restive evolving universe which,

though also unbounded in a sense, is taken by us as growing in a solution of possibilities. Now, I conceive that my universe of fact at any moment is a gradual and partial reproduction of a statical quiescent universe" 215-216. In another place (291) the author writes—"It is the magic wand of the veil which makes the infinite assume dwarfish proportions."

In the following passages we find the author's opinion about the existence of finite things and the individual immortality.

"You, Bergson and I are merely rising and tossing waves in this shoreless sea of awareness" (p. 410).

A universe of fact may be commonly represented\* as an infinite continuum, accentuated in finite features and forming a unity, a system. Now if I ignore for one moment the finite features, I only remove their special accentuation and merge them in the unbounded continuum. I commonly take my universe of fact as finite because I ignore the whole and accept in thought only the accentuated portions. If now I ignore the accentuated portions, it does not mean that I cease to have them any more than the ignorance of the whole means my ceasing to have the whole; it means that I courageously accept my boundless universe as such and refuse to be bound by special preferences in it. It is merely looking the Infinite straight in the face; in the commoner attitudes of life we are uneasy with a mysterious dread of the Infinite in which we ever live, move and have our beings. *Life's relaxation in the bosom of the infinite will assuredly mean the suspension of its small play: its pigmy constructions are safe only in some manner of isolation from the infinite; its home of sand and pebbles are in progress only in the sandy beach from where the limitless sea has for a while retreated. The isolation, the retreat, is the magic of the veil (Italics ours, p. 260).*

Our author's idea of Truth and of the Philosophy of Reality are pragmatical. He says:—

"No human survey can go round the Fact itself; hence all our ideas and beliefs about facts are only and pragmatically relevant. But though the nature of the Fact is unthinkable and unspeakable, we are fatally disposed to think and speak about it and even ordinarily to take our thought and speech concerning it as not only relevant but exact. The gods who preside over our destinies have thus ordained the birth of philosophy out of a material which in its essence is absolutely unpromising for speculator. If truth be conceived as the *perfect* correspondence of a theory with the fact, it is abundantly clear that every theory is false" (pp. 335-336).

In Professor Mukherjee's opinion the Basic Reality is neither mysterious nor unknowable; it is the superstructure upon this Basis that contains all the mystery; it is the nature of Presentation, Movement and Veil on the bosom of this shoreless of spiritual being or awareness that is really inscrutable. The Basis is the unfailing Light itself; the structure is the wonderful Veil (p. 428).

The author has promised us two more volumes which he will devote to a study of this Veil and this Light respectively. This is the rough outline of some of the most important principles of our author's philosophy.

The principal defect of the book is that the author has made it unnecessarily technical and he seems to take pleasure in it. The frequent use of mathematical symbols has given the book a fantastic and outlandish appearance and it will, I am afraid, scare away not only the lay readers but also many of the philosophic students who are expected to take an interest in the subject.



*The sacred Books of the Hindus.* (No. 63, September, 1914). Vol. XI—Part vii : *Samkhya-Pravachana-Sutram* : translated by Nandalal Sinha, M.A., B. L., P. C. S., Deputy Magistrate, Daltonganj. Published by Sudhindra Nath Vasu, at the Panini office, Bahadurganj, Allahabad, Pp. 519—575 + XIV. Annual subscription :—Inland Rs. 12. 12 as. Foreign £1. Single copy Rs. 1-8.

In this part Mr. Sinha has edited and translated Sutras 7-70, thus completing the *Samkhya-Pravachana-Sutram*. It contains

(1) Sutras in Sanskrit, (2) Padas with English meanings, (3) English Translation of the Vritti, (4) English Translation of the Bhashya, (5) Alphabetical Index of the Aphorisms (pp. i-xiv).

It is a very good edition of the *Samkhya-Sutras* and does credit to the Translator and the Publisher.

The value of the book would have been increased, if there had been given an Introduction describing the Fundamental Principles, the Historic Development and the comparative worth of the *Samkhya* Philosophy.

*Humanity and Hindu Literature.* Vol. ii. No. 1. pp. 35.

All the articles published in it come from the hands of competent writers. The first article is on the Hindu Ideas of Mechanics (Kinetics) and is written by Dr. Brajendra Nath Seal, M.A., Ph.D. King George V. Professor of Philosophy, Calcutta University. The writer discusses the subject under the following heads :—

(1) Analysis of motion, (2) Motion considered in relation to its causes, (3) Causes of Motion or Force, (4) Motion of Fluids, (5) Interesting Examples of motion ascribed to Adrista (unknown cause, unexplained nature, Final cause), (6) Measurement of motion. Units of Space and Time, (7) Notion of three axes, (8) Relative Motion and Serial Motion.

This article has already appeared as an Appendix to "The Positive Background of Hindu Sociology."

The second article is on "Indigenous Medicine" being the Presidential address delivered by Major B. D. Basu I. M. S. (retired) at the Bharat Hindu Vaidya and Hakimi Conference held at Amritsar on the 24th and the 25th January, 1914. This article appeared in the *Modern Review* of March, 1914.

The third article is on the Economic Ideals of the Hindus and is written by Professor Radhakamal Mukherjee M.A., Krishnanath College, Berhampur, Bengal.

The next article is anonymous and is on the Idealism in the Poetry of Rabindranath Tagore.

The last article is reproduced from the book named *The Positive Background of Hindu Sociology* (by Prof. Benoy Kumar Sarkar) being a portion of its "Foreword."

The book is worth reading.

MAHES CHANDRA GHOSH.

## BENGALI.

*I. Banglar Itihas (History of Bengal) : Vol. I. (Hindu-Mussalman Period) ; Vol II. (English Period)* by Sachindra Kumar Ghosh, M. A. Price 12 Annas. 1320.

This is a school history of Bengal written in chaste Bengali by an educationist of considerable experience. On certain social and political matters the author holds sound views, and he has not burdened his book with "too many names and dates. The book will certainly be useful to those for whom it has been written.

*II. Gitanjali-Samalochana-Pratibad : (Refutation of a review of the Gitanjali)* by Upendra Kumar Kar, B. L. Chandranath Press, Moulvi Bazar, price annas six only.

In this little book the author, who, we understand is a member of the Provincial Judicial Service, has measured his strength with the writer of a critique on Rabindranath's 'Gitanjali' in an obscure provincial paper. The views voiced forth by the critic, though unappreciative, are certainly held by many of the great poet's countrymen, and an exposition of the real significance of his poems and their hidden beauties is certainly welcome. But the writer would have done well to present his discourse in a less controversial garb. His arguments and quotations show that he is well read and has a cultivated mind and also possesses the not very common faculty of discerning true poetic merit where he finds it, and for all these reasons we wish that he had used greater judgment not only in the manner of presentation but also in the selection of the press. We trust that the author, in the intervals of his exacting judicial duties, will undertake to write a volume on Rabindranath's mind and art in a truly judicial spirit of detachment from the petty controversies and ignoble jealousies which are so rife in the field of literary criticism. From the evidence furnished by the small volume before us we are in a position to say that he is well fitted for such a task.

## HINDI.

*Soota Shilpa Shikshak Part I.* by Mr. Bipin Behari Lal, B. A., Bharatbandhu Press, Aligarh and to be had of him. Demy. 8vo. Pp. 136 + 4. Price As. 8.

This is a very nice and handy book on needle-work and removes a great desideratum in the Hindi language. The explanations are clear and the way in which the subjects have been dealt with make them interesting. The language is simple and the book goes on in a progressive way to high forms of needle work, the simplest being described in the beginning. There are lithographic illustrations as well. Both in private families and in girl's schools the book will supply a crying want. The price of the book is nothing as compared with its great utility.

*Life of Shree Guru Govind Singh ji* by Mahta Anand Kishore, Proprietor, "Bunman & Co." Bazar Baihrowali, Lahore and to be had of him. Crown 8vo. Pp. 30 + 298. Price Rs. 1-8-0 and for bound edition Rs. 1-12-0.

Both the subjects of the book and the methods of its treatment are interesting and the book deals in a comprehensive way with the life of the famous Sikh Guru. We commend the style of the book and consider its contents very valuable both from a biographical and a historical point of view. But we are sorry to note that there are several spelling and printing mistakes in the book, and a very few grammatical ones, which we would have been glad to see absent from especially a book of this type. In the second edition these ought to be removed. "गुरु" has in many places been written as "गुरु". However, it would be a vice in the Hindi-reading public if the publication is not encouraged.

*Arbhakta Kula* by Mr. Munnilal, Vakil. Published by the Bharatbandhu Vanhulaya, Aligarh, Demy 8vo. Pp. 42 Price—As. 4.

This is a book on Hindu law, the particular subject treated being the Hindu joint-family system. This is



the first of a series of similar articles on the Hindu law, which the Hindi Sahitya Sabha at Aligarh professes to publish. The book is sufficiently exhaustive for the needs of the Hindi-reading public, reference to law reports being copiously given. Unless the attempts of the Hindi writers be directed to varied subjects, the poverty of the Hindi literature will not be removed and accordingly we will await with deep interest the publication of subsequent parts of the "Hindi Dharmshastra Granthmala."

*Arthashastra Part I.* by Prof. Balkrishna, M. A. of the Gurukul. Printed by the Punjab Printing Works, Lahore and published by the Pustak Bhandar, Gurukul, Kangri, Haridwar. Crown 8vo. Pp. 535. Price—Rs. 1-8-0.

This part deals with the production of wealth. The author has written the book in his own way and made it fairly comprehensive—far more so than the other Hindi books on political economy published in recent years. Every attempt has been made to increase the usefulness of the book by giving questions at the end of each chapter, substances where necessary, and references to books which may give information on the subjects of the different chapter. The book does not give a mere theoretical knowledge of political economy, but creditably grapples with the practical aspect of Indian economics. The tables given here and there are very valuable and have been carefully prepared. In short, the author has tried his best to make the book as practical and useful as he could.

*Shushroosha* by Shree Giridhar Sharma. Printed at the Raghavendra Press, Prayag and to be had of the author at Jhalrahatan, P. O. ... in the same place. Crown 8vo. pp. 282+2. Price—Rs. 1-0-0.

This is a translation of an English book on the subject of the nursing of the sick. The language of the translation is simple and expressive. The author of the original is Dr. Shree Gopal Ramchandra Tambe, M. A., B. Sc., L. M. S. The subject has been treated in a pretty exhaustive manner and most of the hints on nursing vary materially from the traditional methods of nursing followed either by the nurses trained after the old Indian system or those trained on modern lines. However, everything that finds a place in the book is the result of mature experience and can thus be acted upon. In the end, we cannot but express our immense satisfaction on ventures into the untrodden fields of Hindi Literature.

*Bharat Bharati* by Shree Maithili Sharan Gupta. Printed at the Nirnayagar Press, Bombay and Published by B. Ramkishore Gupta, Chirgaon (Jhansi). Crown 8vo. Pp. 184. Price—Rs. 1-0-0.

This is a series of poems on different subjects, the aim of each one of which is the comparison of India's past greatness with present downfall. The poems may be said to be on the lines of Moulana Hali's *Musaddas*. The book may lack much poetry in its recognised sense, but as a rhythmical production it is far superior to those which emanate from the present Hindi writers. At least the author has taken considerable pains with the book. We highly commend the printing and get-up of the book. The footnotes in the book have an additional value of their own.

*Mourya Vijaya* by Shree Sujaram Gupta. Printed at the Indian Press, Allahabad. Crown 8vo. Pp. 34. Price—As 4.

The hero of this poem is Chandragupta as the title of the book indicates and the poet is the younger brother of Shree Maithili Sharan Gupta, well-known in Hindi literary circles. The book has, strange to say,

all the impress of a fairly practised hand, though the author has not much appeared in print. Another thing noticeable is that the subject of the book has been very dexterously dealt with. The get-up is excellent.

*Gyananada Chousar* by Mr. Dipchand Parwar, Supdt., Summerhand Digambar Jain Boarding House, Allahabad. To be had either of him or the Publishers Jain Bros. Association, Allahabad. Price—3 pice.

On about a full Demy size paper the author of this chart has contrived to arrange for a *chousar* play in such a way as to keep continually before the minds of the players the doctrine of sin from the standpoint of Jain religion aspect, the numerous figures etc. as also the method of playing given in the chart, fulfilling this purpose.

*Chart no. 1. of the Sacred Books of the Jainas Series* by the above and published by Shree Devendra Prasad Jain, Arrah. Price—not mentioned. Printed at the Indian Press, Allahabad.

This chart again shows in a nutshell the whole philosophy of the Jain religion. We commend the get-up. No doubt such charts have characteristic uses of their own.

*Pravesh Sanskar* by Mr. Chiranjilal Sah, Lalbazar, Almora and to be had of him. Demy 8vo. Pp. 49. Price—1½ as.

This is a book on the Sudhdhi ceremony followed by the members of the Arasowai ... on this ceremony. He has also given a long list of instances in which this ceremony has been resorted to not only of late, but in ancient times, even before the days of the Musalmans. The language of the book is simple and spirited. To those who want to distribute copies of the book, the author will give a hundred for Rs. 6 only.

*Sakshat Moksha* by Mr. J. C. Dass. To be had of the publisher, Secretary, Shree Jain Gyan Prasarak Mandal, Sirahi, Rajputana. Demy 16mo. Pp. 55.

This is a Hindi translation of a book in Gujarati, there being discourses on different subjects pertaining to the Jain religion. Some of the *Pali* verses by Muni Maharaj Harsh Ganiji, have been ably commented upon in the course of the book and this the author claims to be the chief feature of the book. We do not much commend the language of the publication, but the matter is undoubtedly valuable.

*Nityakar mapadhdhati* by Mr. Chiranjilal Sah, Lalbazar, Almora and to be had of him. Demy 16mo. Pp. 128. Price—As 4.

This is a useful book of its nature. Bare *Slokas* used in the performance of the daily routine of an Arya have not been given in the book, but besides practical hints and pieces of advice proceeding from the author himself have been given, which materially increase the value of the main publication. This may be considered a fairly exhaustive publication on the subject. The printing and get-up are not bad.

*Hindi Harishchandra Natak* by Lala Vishwambhar Sahay Vyakul of Meerut. Printed and published by Lala Murarlal Gargya at the Saraswati Machine Printing Press, Meerut. Demy 8vo. Pp. 92+4+4. Price—As. 8.

In this book the story of Raja Harishchandra has been dramatised. We think it might have in a greater degree the quality of satisfying the stage than the

Bharatendu's Satya Harishchandra Natak, but it cannot be said to have the same value as a literary production as the former. However, the author has dealt with the traditional story in his own way and he has to be congratulated on the large measure of success which has attended his efforts. The printing errors in the book are rather too many in number, though a list of errata has been subjoined to the book.

M. S.

### GUJARATI.

*Mary Madam*, by Mrs. Dinbai A. F. J. Chinoy, Printed at the Union Printing Press, Bombay, Pp. 132. Cloth bound. Unpriced (1914).

Parsi life, like Parsi literature, has carved out a niche for itself, on this side of India. This novel represents but a phase of that movement. The social life of this community is day by day trying to assimilate as much as possible and approximate English life, and the lady writer has attempted to caricature this tendency. It is a small, chatty book, which could be finished in an hour. She is thoroughly up-to-date with her materials and quite at home in the patois used by her fellow companions and their menials. She has succeeded in exposing the rot of apishness which has been spreading over her people of late.

*Swami Vivekanand and his discourses, Part I. by Odharji Tulsidas Thakkar*, published by the Society for the Encouragement of Cheap Literature. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Pp. 261. Cloth bound, Price Re. 0-7-0. (1914).

Based on certain Marathi works, this translation of the discourses of Swami Vivekanand—though not the first of its kind—is meant to make Gujarati readers more closely acquainted with the Swami's preachings.

*Balprarthana*, collected by Kallianji Vithalbhai Mehta. Published by the Patidar Yuvak Mandal, Surat. Printed at the Jain Printing Press, Surat. Second Edition. Pp. 46. Paper bound. Price, Re. 1-0-0 per 36 (1914).

As its name indicates, this little book contains a collection of some of the very finest songs in Gujarati, meant to be used as matinal or morning prayers, and vespers or evening prayers.

*Gopkanyo*, by Kallianji Vithalbhai Mehta and Chumilal Ramchandra Shelat, Printed at the Surat Jain Printing Press, Surat, Cloth bound. Pp. 152. Price Re. 0-8-0. (1914).

The book purports to be a collection of pastorals in Gujarati, and is prefaced by certain observations of Mr. Ranjitram Vavabhai. There is no doubt that the pick of the crop is there, but whether the collection would carry out its object is doubtful. It will surely not reach the masses of agriculturists, whose life it is meant to illustrate and whom it wants to 'tickle' and encourage. They are illiterate and they can never appreciate the beauties and subtleties with which poets endow the descriptions of their monotonous, uninspiring, tread-mill-like life, or of rustic scenery. They want certainly more **विद्या** education, for which Mr. Ranjitram pleads in his preface.

*Usha-Nandini*, by the late Mrs. Urmila Dayaram Gidumal, Published by the Oxford University Press, Bombay, Printed at the Nirnaya Sagar Press, Bombay, Pp. 47. Cloth bound, Price Re. 0-12-0 (1914).

Prof. Bains' novels are well known, and this is a translation of one of his novels, called, "A Heifer of the Dawn." To appreciate the skill and intelligence with which the deceased has carried out her task one needs to read the original, after the translation, and see if the subtle charm that pervades the work of the learned Professor, has been preserved in the translation too. We think it has been. Read either this or that and you will find yourself in the same sylvan retreats, hearing the same romantic sounds, and surrounded by the same mysterious old-world atmosphere, without any detriment due to difference of language.

*Nur Jahan*, Nalin Kant Narsinhrao Divatia, Bandra, Printed at the Satya Yajna Printing Press, Ahmedabad, Pp. 112. Cloth bound, Price, Re. 0-12-0. (1914).

Belonging to a literary family, Mr. Naliakant has begun to essay the paths of literary work early in life. Sirdar Jogendra Singh's novel has inspired his work. He has translated it into Gujarati, where certainly it should find a welcome place. Translated well, it possesses the quality common to this kind of work, inasmuch as it entertains the reader without tiring him. Mistakes due to ignorance of Persian have crept in, like calling Meher-un-nisa, Mi-har-un-nisa, Nazir Ahmad, Nazir Ahmad.

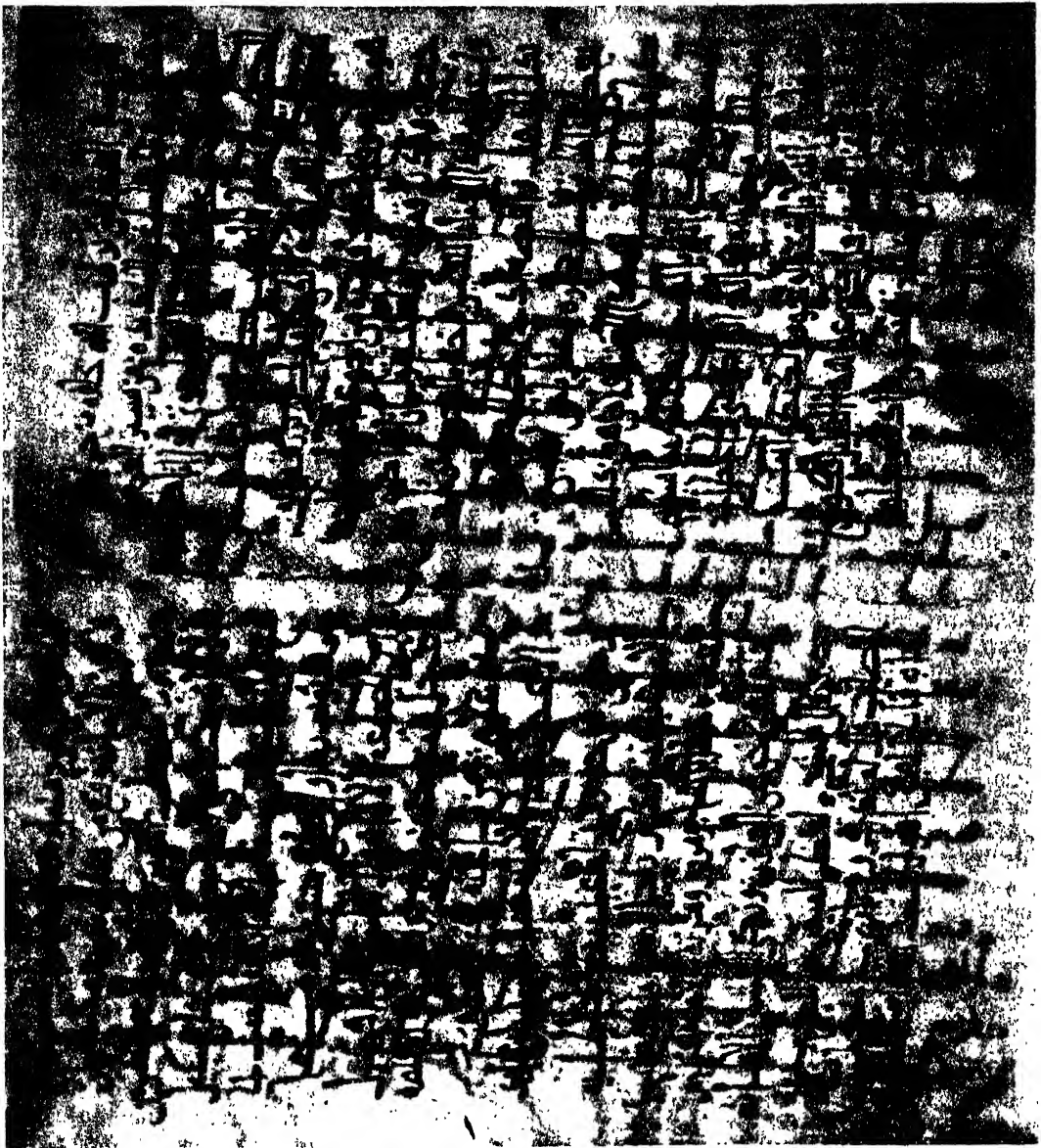
We have received the Diwali issues of "Patit Bandhub," and "The Jain Shwetambar Conference Herald." We do not review Magazines.

K. M.

## AN OLD MANUSCRIPT OF PORTIONS OF THE QURAN

IN 1895 Mrs. Lewis came into possession of a palimpsest in which the upper script consisted of homilies in Arabic by early Christian fathers. This script is considered by experts to have been written at the end of the ninth century of our era. The lower script consisted of various writings and

among them were portions of the Quran, written in the opinion of Mrs. Lewis, in a style very seldom seen, neither Nashki nor Kufic. Of these portions, some lines only were transcribed by Mrs. Lewis. It was not till the end of last year 1913, that Dr. Mingana began the transcription of the



The photograph shows one page of the original writing underneath, and two pages of the later writing above. The later writing runs crossways to the older. It is in very distinct black letters and to read it the page should be turned round through a right angle. The older writing is in fainter letters and is seen most easily where it is not covered by the later. Thus at the right, on the top of the page the letters *waw*, *alif*, *lam-alif* can be read without difficulty. The original page, towards the end of the ninth century was turned sideways, folded in two and written over. The older writing, which had been effaced, has been made more distinct by the application of hydro sulphide of ammonia.

whole. Every variant he found was verified by Mrs. Lewis and most of them by her sister Mrs. Gibson. Dr. Mingana's transcription has now been published, together with a photographic reproduction of two of the pages of the original.

The spelling of the manuscript differs from that of modern Qurans. Neither the *hamza* nor the vowel marks are used. These are said to have been introduced in the 8th century, and their absence shews that the text cannot be much later than 800 A. D. The long vowel *a*, now sometimes represented by *alif*, and sometimes by a short vertical stroke (*khanjari alif*) above the consonant is generally omitted. Thus on the first page I note that the *alif* is omitted in *afaqa*, *ya Musa kalame*, *alwah*, and several other words. There seems however to be some inconsistency in the orthography. Thus the familiar word *kitab* book is written in Surah 9, v. 36 without an *alif*, and in Surah 11, 20 with an *alif*. On p. 28 of Dr. Mingana's transcription (Surah 13) *kitab* occurs four times without an *alif* and the equally well known word *hisab* twice with an *alif*. The word *qalua* they said, is given in Surah 9, 59 with an *alif* in the first syllable but without an *alif* in Surah 11, 34. I pass over several other examples which I have noted. As in modern books an *alif* is written at the end of the third person plural of the verb. \*

The other two long vowels are generally written, but in Surah 7, v. 154 the *ya* is omitted in *miqat*, and in Surah 9, v. 27 the *waw* is omitted in *janud*. In v. 20 however of the same Surah, *janud* has the *waw*. Sometimes a *ya* is inserted as in the first syllable of *Salat*, prayer, and in *Elm*, knowledge. It comes to the same thing when a *ya* is written in the place of *alif*, as in the words *yuhadid* (9, 65) *qala* (41, 10) since in the manuscript the *alif* is habitually omitted. The final *ya* (pronounced as *a*) which occurs in defective verbs is twice omitted in *yahdi*, and once in *tari*.

Apart from orthographical peculiarities, there are various readings, which indicate or may indicate, a difference of meaning. Some of these too, might very well be merely orthographical, since the same differences of spelling occur where no difference of meaning can be intended. Dr.

Mingana has given in his introduction a list of these variants. He divides them into two groups. In his first group, of four variants, a whole word is different from that of the received text; in his second of thirty, only a letter. We will first summarize the differences of letters found in this second group, and then consider the alterations of meaning in both groups. The numbers are those of Dr. Mingana's list.

Omission of *lam* 24.

Omission of *alif* 3, 4, 7, 8, 13, 17, 30.

Omission of *ya* 12, 19, 20, 25, 29.

*Ya* in place of *alif* 15, 21.

Insertion of *wa*, 1

Omission of *wa* 23, 27.

*Wa* in place of *fa* 2, 9.

*Fa* in place of *wa* 6.

Dots above instead of below 26.

Of the remaining variants, 10, 14, 22 seem to be copyist's mistakes due to the influence of a preceding or succeeding word. In 5, the energetic form of the verb is used, and in 7 the feminine verb instead of the masculine. In 16 the pronoun *na* is omitted, and in 28 the pronoun *hu* is added.

We will now give the changes of meaning so far as they can be reproduced in translation, although as we have already said it may sometimes be a mere accident that the new word has a meaning. Some of them can not be translated. For instance, the use of the conjunctions *fa* and *wa* differs in Arabic, but in English there is for both of them only the word "and." So too, before a collective noun either the feminine or the masculine third person singular may be used. Thus in the sentence "the birds ate" or in Arabic order "ate the birds" the verb "ate" is in the singular and may be either feminine or masculine. Again Arabic idiom instead of "the man whom I saw" requires "the man whom I saw him" but it is correct to say either "what I saw" or "what I saw it." The addition of the pronoun as in 28 makes no difference. In Dr. Mingana's list 2, 4, 5, 7, 8, 9, 10, 11, 18, 20, 24, 28, 30, cannot be translated. The other variants are:

#### FIRST GROUP.

\* Also at the end of the singular verb *tatlua*, that those mightest recite. Dr. Mingana mentions this as a peculiarity of his manuscript, but the word is so written in my copy of the Quran.

1, 4. Follow not the wishes of those who have no knowledge,—for against God shall they avail thee nothing. (45, 18) (Received text. Rodwell's translation).

Follow not the wishes of those who have no

knowledge, in derision, they will not take the place of a blow for thee (Dr. Mingana's text and translations).

2. Why didst thou give them leave to stay ere they who make true excuses had become known to thee and [thou hadst known] <sup>who are</sup> the liars (9,45)

3. In their writing was guidance and [mercy] <sup>peace</sup> for those who dread their Lord. (7, 153)

#### SECOND GROUP

1. A curse awaiteth them and an ill abode, [And God] <sup>God</sup> is openhanded with supplies to whom he will (13,26)

3. They know not [when] <sup>where</sup> they shall be raised. (16,22)

12. God will not [be quiet to] <sup>guide</sup> the people who do not believe. (9,37)

13. When we are bones and dust [shall we] <sup>we shall</sup> be raised \* (17, 52)

14. Thy Lord hath ordained that ye worship none but him. Thy Lord nath ordained. Worship then none but him (17,14)

15. I see that ye are an ignorant people I shall shew you an ignorant people (11,31)

19. Identical with 12.

21. Then He seated himself on the heavens, and it was smoke, and [He said] <sup>it was said</sup> to it and to the earth (21,10).

16. O Noah already thou hast disputed with us and multiplied disputes with us (11,34).

(The first "us" is omitted.)

17. Whose precinct we have blessed.

Whose precinct we have knelt down round (17,1)

22. Act: [We verily] <sup>only</sup> § shall act. Say: I am only a man like you. (41, 5)

23. Verily herein are signs to those who believe. And he said "Of a truth etc."

"And" omitted.

25. Shall be the food of [the sinner] <sup>sin</sup> (44,44).

26. Beyond a doubt God knoweth what [they] <sup>he</sup> conceal and what they manifest.

27. Ye are wicked people. And nothing hindereth the acceptance of their offerings, &c. Omit "and." (9,54)

Besides these variats Dr. Mingana call's attentions to three omissions from the received text.

A. O Believers! What possessed you, that when it was said to you "March forth on the Way of God" ye sank heavily earthwards? (9,38).

In Dr. Mingana's manuscript the words "what possessed you that" "ma lakum" are omitted

\* It is a question of the unbelieving Quraish. To convert the sentence into an assertion, as Dr. Mingana's translation does, makes it an absurdity.

† The prophet Nuh is speaking to his people who refuse to believe in his mission.

‡ "We" means God.

§ "Innama" in place of "innana" "only" in place of "we verily".

B. The word "huwa" "he" has been omitted and afterwards added by another hand

C. Attack the polytheists in all (i.e., months) as they attack you in all. (9,36)

The first "in all" is omitted.

We have now, at the risk of being tedious, given a complete enumeration of Dr. Mingana's variants so that the reader may judge for himself of their value. In a book of less importance than the Quran they would be considered trivial. The total amount of manuscript in which they occur, consits in Dr. Mingana's transcript of 37 pages each containing about as many words as a column of the "Modern Review" so that the whole is roughly equal to 18 pages of the "Modern Review." I do not think a man often writes or copies that amount of manuscript without making as many mistakes. To me it seems that the variants are all the errors of a copyist and some of them certainly are. Thus in 22, "only" which makes nonsense is due to the influence of the following "only." In 16 and C we have examples of a mistake which probably every one has committed, a word which occurs twice is only written once.

Mrs. Lewis however puts forward the hypothesis that her manuscript is one of those copies of the Quran which were ordered to be destroyed by the Khalil Othman when the text now in use was arrayed by Zaid ibn Thabit. "We think that those vellum leaves now happily my property, were amongst those whose destruction was ordered by Othman and was incumbent on all true believers in Islam. There are two ways of destroying manuscripts. The most effectual one is by burning; but in those early days vellum was scarce—especially in the desert—the papyrus reed had disappeared, having been utterly uprooted for the needs of literary folk; and paper was unknown except in China. The owner of Qurans which had been prematurely written, was surely justified in thinking that if he got rid of their text, by means of Pumice-stone or otherwise, the attenuated vellum might remain and its price might help to equip himself for a 'Jehad.' By sale therefore or barter, this one passed into the hands of Christian monks; and then towards the end of the ninth century, it was written clearly over with choice-extracts from the Fathers of the Church." But a man buys paper because he wants to use it. He does not buy

it and then put it away to be used years or centuries afterwards, and he would be even less likely to do so if paper were dear instead of cheap. I may be entirely wrong but it seems to me as a matter of common sense that whatever difference of date there may be between the writing of the under and upper script in a palimpsest, there can not be much difference between the writing of the upper script and the erasure of the under. It was erased because of the dearth of writing material and one does not lay up stores for the future in time of famine.

There is no direct evidence for so early a date as the time of Othman. The handwriting is different in different parts of the manuscript. In some of the oldest portions, according to Dr. Mingana it is very similar to the kind of script which is assigned to the eighth century. He afterwards adds that it is always difficult to state with safety that a style used in the middle of the eighth or ninth century might not have been used likewise at the end of the 7th.\* As nothing definite can be inferred from palaeography the value of the readings must be considered. Mrs. Lewis claims that "few can read the list of variants without perceiving that many of them fit better into their context." I have given the variants with some of their context so that the reader may judge this point for himself. If he can refer to the Quran itself, if possible in Arabic, he will of course judge still better. Mrs. Lewis does not mention which of the variants she thinks preferable. Dr. Mingana only mentions one, the ninth in his second list, where the conjunction *wa* is used instead of *fa*. The difference however is so slight that it cannot be reproduced in English. To me it seems that the variants 2 in the first group; 12, 13, 14, 15, 16, 17, 19, 22, 25, 26 are obviously wrong, and I cannot see any superiority in the others over the received readings. In A the words "ma lakum" are more likely to have been omitted than inserted by a copyist, and C is clearly a copyist's mistake. Dr. Mingana considers that a manuscript which offers (1, 4 in the first group) "division" instead of "something" deserves respect. But he himself is doubtful about both the reading and the interpretation of the passage and his conjectural trans-

lation is hardly intelligible. Mrs. Lewis says, "We cannot imagine anyone attempting the useless task of writing out a text like ours after the time of Othman." However even in a modern Quran, though it is copied with all possible care and reverence, mistakes occur. The first page of Dr. Mingana's transcript, agrees so far as I can see, exactly with the received text, but in the corresponding portion of my own copy there are three trifling errors, of the same kind as those which Dr. Mingana notes in his variants.

There is a great difference between the text of the Quran and the text of the Gospels. The text of the Quran goes back to about fifteen years after death of the Prophet, and the text of the Gospels only to the fourth century of our era. It is impossible, Wellhausen says, to recover the original text or even the text of the third century. "Instead of a pronoun the noun referred to is explicitly mentioned: or the reverse. Very often in this way the word 'Jesus' is added or left out, sometimes too 'his disciples' and 'the Pharisees.' Epithets are added or omitted. Small words and particles are exchanged or introduced at pleasure; so too the article. Synonymous words and phrases replace one another: Not only forms of the verb change but also tenses and moods. The arrangement of the words and the construction of the sentence vary." These are variants, which like those of Dr. Mingana do not affect or at least are not meant to affect the meaning. But there are others of more importance. The story of the woman taken in adultery has been interpolated in "John," the account of the appearances of Jesus after his resurrection in "Mark," the words "Father, forgive them for they know not what they do" in the narrative of the crucifixion in Luke.

It is easy to understand why the text of the Gospels should be less satisfactory than that of the Quran. The Gospels did not acquire canonical authority till many years after they were written. Both "Matthew" and "Luke" use "Mark," but they use him with a freedom which shew they did not regard him as an inspired writer. So too the transcribers felt themselves at liberty to make alterations in their texts. On the other hand every verse of the Quran from the moment it was uttered was considered the word of God. During the lifetime of

\*. Dr. Mingana says the end of the 7th century, but if the manuscript was pre-Othmanic, it must have been written in the first half of the 7th century.



the Prophet, the practice of reciting Surahs at the daily prayers was introduced. Now according to the old pagan idea the least mistake in repeating the formulæ used at a sacrifice might render the whole act invalid, and this idea seems to have influenced the Musulmans. For they were most anxious to avoid the slightest error in the repetition of the Surahs. There is a tradition given by Muslims that Umar said "I heard Hisham ibn Hakim reciting the Surah 'Al Farqan' in a different way from that in which I used to recite it, and I almost seized him, but I waited till he had finished and then took him by the cloak and led him to the Prophet and said 'I heard this man reciting the Surah 'Al Farqan' in a different way from that in which thou recitedst it to me.' The Prophet said 'Let him go' and bade him recite it. He recited it as he had done before. The Prophet said 'So it was sent down.' Then the Prophet bade me recite it and I recited it. The Prophet said 'So it was sent down. Verily this Quran was sent down in seven fashions (ahruf).'" There has much discussion as to the meaning of this tradition, but the best opinion is that the word "seven" stands for an indeterminate number. The words only mean that one may read the Quran in different ways."† The Prophet, we may well suppose, did not attach as much importance as his followers to the letter of revelation, and so long as the sense was unaffected he tolerated trifling verbal differences. Another tradition says that Ibn Masud shed tears till they flowed down his cheeks when it was pointed out to him that he had read some verses in a different way from Umar.

In the time of the Prophet, part of the Quran was written and part was only retained in the minds of men. Probably, as Dr. Margolionth supposes when a Surah was long it was written to dictation and immediately committed to memory.

After the Surah was learnt, little importance was attached to the preservation

of the writing. Now Dr. Rhys Davids has explained clearly in his "Buddhist India" how a sacred literature can be transmitted intact from one generation to another by oral tradition. The Quran might have been transmitted in this way if the Muslims had led peaceful lives like the Buddhist monks. But the most learned in the Quran were also the most active in fighting. In the wars that arose during the general apostacy after the death of the Prophet many of the reciters of the Quran were killed. From fear of their extinction, not from fear of their failure of memory Umar induced Abu Bakr the first Khalif to order the collection of all the Surahs in a single book.

The work was intrusted to Zaid ibn l'habit, the secretary of the Prophet. But other Muslims seem also to have made collections, for in the time of the Khalif Othman there were versions of the Quran differing in certain points, and these differences gave rise to disputes. So the Khalif ordered Zaid to prepare an official edition with the assistance of three colleagues. Afterwards all the older copies of the Quran were destroyed, including the copy which Zaid had himself made some twelve years earlier. It may be inferred that there were some differences between Zaid's first edition and the later official edition. Either Zaid yielded on certain points to his colleagues, or else fuller inquiries had altered his opinion. The differences were probably very slight, like the differences between Umar and Hisham which the Prophet thought of no importance. In public recitation however, even trifling differences are disturbing and it had been found by experience that they led to strife. For this reason Othman insisted on the adoption throughout Muslim countries of the official edition.

We may say then that the work of textual criticism of the Quran was done once for all by Zaid and his co-adjutors. No doubt has ever been cast upon their honesty, and not even the most learned modern scholar can know the language of the Quraish as well as they did or possess all their means for deciding the correct version. If, by some extraordinary chance, a portion of a manuscript older than the time of Othman had been preserved, we should only have readings which Zaid rejected.

Even if Dr. Mingana's laborious work does not lead to the establishment of new

\* Wellhauser "Introduction to the three first Gospels pp. 23." I have given a condensed translation with the examples from the Greek omitted.

† Noldeke "Geschichte des Qurans" p. 50 of the second edition the seven "ahruf" has no reference to dialects of Arabia for as Musulman Scholars long ago pointed out both Hisham and Umar belonged to the Quraish. Nor has it any reference to the seven readers of later times.

readings, it is none the less important. Everything connected with a book which has influenced the lives of millions of men is of interest. The manuscript Dr. Mingana has used goes back to the second century of the Hijra, while no manuscript of the Gospels is older than the fourth century of the Christian era. We find that

less than two hundred years after the death of the Prophet, a text of the Quran existed, which if it differed at all from the present received text, differed only in the most trifling details. The belief of Muslims in the integrity of their sacred book is confirmed.

HOMERSHAM COX.

## ADMIRAL LORD FISHER

THE FATHER OF THE DREADNOUGHT

BY JASPER SMITH.

**"H**E is feared by the Kaiser more than any other man in the British Empire." Such a title might well be envied by any Briton today. It is that of Admiral Lord John Fisher, First Sea Lord of the British Navy. A friend of the Kaiser's, who was aware of this fact, once remonstrated with him on the subject. "But he is so much stronger than I," replied the Kaiser, "that there is a great temptation for him to use his strength."

The editor of a London weekly paper said recently that the return of Lord Fisher to the post relinquished by him a little over four years ago, restores one's confidence in Destiny. Now is our supreme hour, and he is indeed the man. As our Navy sweeps the icy seas surrounding the island-heart of our Empire through the long night, the one man we have to thank returns once more to the post he should never have been allowed to leave.

It is being recalled, not without significance, that this great Admiral—"super-seded" in times of peace and bickerings, but recalled in our hour of need—received the mantle of Lord Nelson through one of the little admiral's own captains, Sir W. Parker. It was this last of Nelson's captains who admitted Fisher to the Navy, and it was on board the "Victory" that he served his apprenticeship as a midshipman.

Lord Fisher, like Lord Roberts, was born in India. His father was a captain of the '78th Highlanders, his mother a Londoner, and he was born in Ceylon in 1841.

Here is an account of his entrance into the Navy, in the words of Mr. A. G. Gardiner:

"One day, far back in the 'fifties of last century, a sailing-ship came round from Portsmouth into Plymouth Sound, where the fleet lay. Among the passengers was a little midshipman fresh from his apprenticeship in the 'Victory.' He scrambled aboard the Admiral's ship, and with the assurance of thirteen marched up to a splendid figure in blue and gold, and said, handing him a letter: 'Here, my man, give this to the Admiral.' The man in blue and gold smiled, took the letter, and opened it. 'Are you the Admiral?' said the boy. 'Yes, I'm the Admiral.' He read the letter, and, patting the boy on the head, said, 'You must stay and have dinner with me.' 'I think,' said the boy, 'I should like to be getting on to my ship.' He spoke as though the British Navy had fallen to his charge. The Admiral laughed and took him down to dinner. That night the boy slept aboard the 'Calcutta,' a vessel of 84 guns, given to the British Navy by an Indian merchant at a cost of £84,000. It was the day of small things and of sailing-ships."

"Then," as they say, "began the tug-of-war!" Fisher's capability and determination, his splendid brain and his sound ideas, rapidly lifted him higher in the service; but equally rapidly it brought him enemies—precedent-hunters alarmed by his new ideas, incompetents afraid of losing their jobs. The Navy too was at a transition-period. Sails were still considered necessary for battleships, and the armoured cruiser was still a more or less unsatisfactory experiment. But wherever Lord Fisher is, there also is movement; and gradually the modern battleship was evolved—a gigantic machine, purely mechanical and entirely self-contained.



The supreme achievement of this line of evolution is the "Dreadnought"; and it may be the close of an era in naval construction and tactics. It has been said that the future of sea-fighting lies with the destroyer, the submarine, the torpedo and the aeroplane. It is not possible to judge of this question yet, but probably the present war will settle it. It is interesting to remember that when the first "Dreadnought" was launched, it was fiercely attacked as a provocation to Germany and an unreasonable tax upon the nation. Fisher replied as follows:

"All the developments of science and of naval necessity made the discovery of the 'Dreadnought' inevitable . . . , England got the lead instead of having to follow. You talk of commotion. Think of the commotion if Germany had forestalled us. You talk of cost. The 'Dreadnought' is the cheapest ship afloat. It has got rid of the wastefulness that put your seamen in ships that would be worthless in war. It has not only given you efficiency of material, but the maximum efficiency of men."

Lord Fisher had both the working capacity of a Napoleon and the disregard for "red tape" of a Nelson. His reputation for commencing work at unearthly hours of the morning is an instance of the former. The installation of wireless at the offices of the Admiralty in Whitehall is an instance of the latter. Fisher was determined to make the Admiralty the flagship, not of a fleet, but of the Imperial Navy. The General Post Office objected. Still Fisher went on. Masts and aërials arose over the domes of Whitehall. The Post Office demanded upon whose authority this violation of its rights had been carried out. "Oh," said Admiral Fisher, "it has been erected on trial, to see whether it is a success, in case permission is given." We have no doubt that even the Kaiser would testify as to its success—but it is said that permission has never been given!

Indeed, Fisher has as small a regard for the service which is merely civil as he has

for politicians. The Houses of Parliament he invariably refers to as "Westminster Gasworks"; and he declares that he has voted consistently for whichever Party he thought would give most money to the Navy. For all his life the Navy's beloved "Jacky Fisher" has seen the Day coming—and we know now that on the Day there is little time for talking.

Yet, though he is a scorner of chatter which does not count, he is a maker of phrases which do. One such is, "Favouritism is the secret of efficiency". Another is, "To excel one's fellows, it is needful to be circumscribed." In connection with the latter, there survives the record of an interesting conversation between King Edward and Lord Fisher.

"I am told you are a Radical," remarked the King to him one day.

"Well," replied Fisher, "I never believed that all the brains went with a white shir'."

"But you are so violent!" said the King.

"The Kingdom of Heaven suffereth violence," he replied, "and the violent man takes it by force."

"But you do not look at all sides."

"Why should I waste my time looking at all sides when I know my side is the right side? The cleverest man we ever had at the Admiralty was Goschen, and he was the worst failure of all. He was always looking at all sides, and we never got anything done."

Lord Fisher's life is that of the British Navy. Truly his broad shoulders support Nelson's mantle well. He has the keen brains of our own century linked with the fighting spirit of those brave English gentlemen who so sorely troubled King Phillip of Spain. It is his own personality which is reflected in our senior service today. His officers combine the seaman with the engineer.

It is a long, long wait for William's navy. But when at last the great battle of the "Dreadnoughts" commences, there will be a bad time in store for somebody. And it will not be the British Empire.

## INDIAN SUBORDINATE MEDICAL DEPARTMENT

**R**ECENTLY a public notice has been issued by the Deputy Director-General, Indian Medical Service, dated Simla, the 21st November, 1914, revising the rules for the Apothecary Class (the present Assistant Surgeon branch of the Indian Subordinate Medical Department) which runs thus:—

"A public Examination for admission to the Assistant Branch of the Indian Subordinate Medical Department will be held on 1st February 1915, at the stations and places noted below. Only Europeans and Eurasians will be allowed to appear at the examination."

How long will it be kept a close preserve for Europeans and Eurasians? Why should not pure Indians be allowed to appear at the examination? If pure Indians are fit to compete for the I. M. S., surely they are competent enough to compete for the posts of Assistant Surgeons.

Next the notice runs:—

"The preliminary educational standard of candidates for admission to a medical college, as military medical pupils, has been raised to that required by the General Medical Council of Great Britain, and the course of study has been extended from four to five years."

This is very good; for they will now be fully qualified men and will now be registrable by the General Medical Council of Great Britain. But why not similarly extend and raise the standard of the Military (and Civil) Sub-Assistant-Surgeons, who do exactly the same class and kind of work for the Indian troops under I. M. S. men as the Eurasian Apothecaries do for European soldiers under R. A. M. C. men? Surely it is the duty of all I. M. S. officers to see that their subordinates and assistants get exactly the same privileges and status as the subordinates of R. A. M. C. officers.

The next paragraph of the notice runs thus:—

"The rate of pay of Asst.-Surgeons, in Military Employ, have been revised and are as follows:—4th class (on completion of course of study) Rs. 100 rising up to the class of Senior Asst. Surgeon with the honorary rank of Major or Captain—Rs. 450."

Now compare the pay of Military Sub-Assistant-Surgeons, Rs. 45 per month! Much

less than what you pay to your chauffeur. And they retire with what pay? and what rank? The Military Sub-Assistant-Surgeons (Indians) are practically getting one-third of the pay of the Military Apothecaries (Eurasians, with the present revised designations of Military Assistant-Surgeons,) though they are doing exactly similar work. Why this difference in pay, prospects, rank, designation? For the sake of fairness and justice the rate of pay of the Sub-Assistant-Surgeons should be brought to the same level as that of the Military Assistant-Surgeons, and the rate of pay of the Civil Assistant-Surgeons should be proportionately increased, for their general education and professional qualification is much superior to that of the Military Assistant-Surgeons. The best proof to support this is that Graduates and Diplomates from the Indian Medical Colleges when they go over to England and compete for the I. M. S., get through easily, though they are not always the best boys of the year. The next para of the notice goes thus:—

The rates of English furlough pay have also been enhanced and study leave with allowances will be granted under rules similar to those prescribed for the Indian Medical Service."

Is it too much to expect that the Civil Assistant-Surgeons and the Sub-Assistant-Surgeons (both Civil and Military) should be given the same privilege and facility as to their pay, allowances, and study leave to improve and qualify abroad? If the time has come to extend the Apothecary course from four to five years, and to raise their status, pay and other privileges and make them technically qualified and so eligible to be registered by the General Medical Council of Great Britain, surely, the time has also come to extend the course for Sub-Asst.-Surgeons from four to five years and make them also technically qualified and eligible for registration by the General Medical Council of Great Britain, which can easily be done by including such subjects as "Biology" in which the curriculum falls short and

making some little more improvements in their study. So far as preliminary and general education is concerned there would not be the least trouble, for they are generally matriculates of a university and some of them are I. A's and I. Sc's. There are now 11 or 12 Government Medical Schools in India. The standard can easily be raised a little and the course extended to 5 years, giving them the Diploma of L. M. and S. after the final Examination. The lecturers need not be all in Government service, but private medical practitioners with suitable qualifications may be employed.

With the Diploma of L. M. & S. and increased pay and prospects the Government Medical Schools will attract a better class of students and there will be no want of them.

What is the good of having so many Diplomates every year from the 11 or 12 Government Medical Schools in India, if they are technically unqualified and not eligible for registration by the General Medical Council of Great Britain? It is well known that the standard of Examination of Sub-Asst.-Surgeons does not fall far short of the Diploma Examinations of the Apothecaries Hall of London or Dublin. The curricula, the examination papers, and the percentage of pass will prove this. The Diplomates of the Apothecaries Hall of Dublin or London, can compete for all the examinations such as Army, Navy etc., but the Diplomates of Government Medical Schools of India are technically unqualified, and when they go over to England for further Medical studies, they feel a lot of difficulties, though they may be fully eligible

so far as preliminary and general education is concerned. Hundreds of young men are refused admission every year in the 5 Government Medical Colleges in India, as the room is limited. Some of them crowd the already overcrowded professions, (the few that are open to Indians), others join the Government Medical Schools with the result that they pass out technically unqualified and not registrable in Great Britain. Surely this is waste of energy, money, talent, etc., and should be remedied without delay.

1. The best and most practicable solution of all these difficulties would be to keep the Five (5) Medical Colleges in India for M. B. and other higher degree examinations, to increase their pay and prospects so that they may attract a still better class of men.

2. To extend the course of all the 11 or 12 Government Medical Schools in India (including Burma) for 4 to 5 years, adding such subjects as necessary and raising them to the standard awarding them the Diploma of L. M. & S. and thus making them fully and technically qualified and registrable in Great Britain. This will also help a good deal to successfully work the recently passed Medical Registration Bill and the "State Faculty of Medicine" in India.

3. To raise and affiliate some of the private Medical Colleges (as the College of Physicians and Surgeons of Bengal) with Hospitals attached to them to L. M. & S. or M. B. standards according to their efficiency, equipment and staff.

G.

## PROCLAMATIONS OF ASOKA ; WITH A REVISED TRANSLATION

BY K. P. JAYASWAL, M. A. (OXON.), BARRISTER-AT-LAW.

**I**T is hoped that the translation offered here will be found an improvement upon renderings published heretofore.

A more substantial apology is the fact

that this will be the first time that the Proclamations of Emperor Asoka in the original language of the Emperor is made accessible through a popular journal to the modern representatives of Asoka's

"Jana" or Nation. Asoka used a language which was understood from Ceylon to Afghanistan and a script which was current in the same area excepting beyond our North-Western borders. The script in which those documents are reproduced here and the language of translation are similarly universal at the present day.

The actual area covered by the Proclamations comprises all that lies between Mysore and the Persian frontier, and copies of the Proclamations *in situ* have already been discovered both beyond the frontier of India where the Yusufzai roams and rules and over the plains of "Jambudvipa" as far south as the apostolic seat of the undying Sankaracharya. The subject-matter of the Proclamation embraces a wider world, a world of three continents—Asia, Europe and Africa, for the Messages of Asoka deal with the kingdoms of his "neighbour" Antiochos, King of Syria, and of the Kings of Macedonia, Egypt and Cyrene, where the Emperor had established his hospitals for men and for beasts and introduced his missionary propaganda. And if you agree with the modern historian who says:

"(Asoka's) adoption of the creed of Buddha was probably as great an event as the adoption of Christianity by Constantine. \* \* We are told in his inscriptions that (Buddhist) apostles reached into the kingdoms of the Hellenistic world.....We may take it as probable that Buddhist missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in Northern Palestine. So true is it that every great change has had its forerunner, and that people's minds must be gradually led to the new great truths" (Mahaffy).

The Proclamations which we are going to read once more concerns also the wide world of to-day.

To India, where these Proclamations inscribed on stone claim to be mightier than Time, they have a living interest. For the modern country-man of Asoka still bears marks of the Social Revolution brought about through these very Proclamations. And indeed those marks are so prominent that they constitute the main features of the modern Hindu. The present-day Hindu is still a subject of the Pious Despot, 'the original author,' as Asoka proudly calls himself, of both the

spirit and the letter of these fateful Proclamations. Opinion no doubt will be divided, as it was divided twenty centuries ago, whether Asoka was inscribing the epitaph of the Hindu race or was leaving to them a legacy 'to last and benefit the community' up to what he called the end of the Kalpa. In any case the importance of the documents must be admitted on all hands in this country. The chiselled history of Asoka is not a mere pastime of the antiquary: it is a living law still governing the national life—I hope, not the national destiny—of the "nation" of Asoka.

SERIES(A): PROCLAMATIONS ON THE DHARMA OF REGNAL YEARS 13TH AND 14TH, PUBLISHED ON ROCKTABLETS—(1).

The series is known to European antiquarians as the Rock-edicts. It is incised on what Asoka calls "stone-tablets" (विशाल-पत्रक) cut into fixed rocks. It is divided into 14 independent paragraphs or sections, each section being marked off, e. g. in the Girnar edition (see below) by dividing lines in addition to the method of commencing new sections with new lines as in modern paragraphs, and in the Kalasi edition (see below) the sections are divided by huge curves resembling the right-hand half of the parentheses of our modern typography. Full-stops and inferior stops are indicated by leaving a larger space between the words. The Kalasi edition groups every word by allowing space between the groups of letters. The inscribed letters at times disclose faults and elegance of the pen suggesting a faithful process of copying by the chisel.

The inscribed copies of the series under discussion have been discovered in two places on the frontier: at (1) Kapurdagiri or Shahbaz-garhi in the Yusufzai country, about 40 miles to the north-east of Peshwar; at (2) Mansera or Mansahra in the Hazara district, N. W. F. P., about 50 miles to the north of Abbottabad. These two recensions are inscribed in a script called *Kharosthi* by our forefathers. This is a foreign script introduced by Persian Government in that part of the country about the time of Panini. All other editions are in the Brahmi script, the parent of Devanagari, Bengali, Tamil and

† No search has yet been made in Afghanistan proper. It is believed that Asokan monuments will be found there.

the other Hindu scripts of modern India. They are at (3) Kalasi, about 15 miles westwards from Mussoorie, over-looking the junction of the Jumna and Tons; at (4) Sopara (Suraparaka)—the Bombay of Hindu India whence our forefathers took ship to the land of Sur (Suraparaka) or Assyria; at (5) Girnar the seat of the Government of Western India in Asoka's time (two later Governments have also published their proclamations on the same rock); at (6) Dhauli (=ancient "Toshali") about 7 miles to the south of Bhuvanewara, Puri; and at (7) Jaugarh in Ganjam, the last two being situated in the kingdom of Kalinga conquered and annexed by Asoka before he embraced Buddhism. The editions at places 1 to 3 and 5 contain the complete series of 14 Sections, the rest being fragmentary. For instance, the Kalinga recensions omit the section mentioning the conquest of Kalinga "a country which had never been conquered before." The reason of the little variations and omissions is stated by Asoka himself: 'the whole series will not suit or be applicable to individual places'—in his 'extensive empire' (Section XIV). Linguistic variations occur in all, due to local phonetics and local idioms of the time. I select the Girnar text, as its pronunciation is nearer to our vernaculars than that of the rest.

It is needless to remark that the Proclamations presuppose literacy in the populace for whose use they were composed in Vernacular. The percentage of that literacy is considered by an English expert to have been "higher than it is now in many provinces of British India." The Proclamations also furnish an instance of the existence of a common national script and a common national language from Indian History.

#### SECTION I. (a)

इयं धंमक्षिणी देवानं-प्रियस प्रियदसिना राजा लेखापिता इष न किं वि जीव आरभित्वा प्रज्जितव्यं न च समाजो कतथो [1] बहुकं हि दोषं समाजमहि पसति देवानं-प्रियो प्रियदसि राजा [1] अस्ति पि तु एकवा समाजा साधु-मता

(a) The lines of this section follow the original lines in the Girnar ed.

देवानं-प्रियस प्रियदसिना राजो [1] पुरा महानसमहि देवानं-प्रियस प्रियदसिना राजो अनुदिवसं बहुनि प्राण-सतसद्भुजानि आरभिसु संपायाय से अज यदा अयं धंमक्षिणी लिखिता तौ एव प्राणा आरभरे संपायाय हो मोरा एको मगो (a) [1] सोपि मगो न भुवो [1] एते पि त्रौ प्राणा पक्का न आरभिसरे ।

#### SECTION II.

सर्वत विजितमहि देवानं-प्रियस प्रियदसिना राजो 'एव-मपि प्रच'तेसु यथा चोडा पांडा सतियपुतो केतवपुतो आ-तं-पणौ अंतियको येन राजा ये वा पि तस अंतियकस सामोप' राजानो सर्वत्र देवानं-प्रियस प्रियदसिना राजो हे विकीकाकता मनुमचिकीका च पसुचिकीका च [1] ओमुद्रानि च यानि मनुसोपगानि च पसोपगानि च यत यत नास्ति सर्वत्र हारापितानि च रोपापितानि च मूढानि च फलानि च यत यत नास्ति सर्वत्र हारापितानि च रोपापितानि च [1] पंथेसू (b) कूपा च खानापिता वक्का च रोपापिता परिभोगाय पसुमनुसान' [1]

#### SECTION. III.

देवानं-प्रियो प्रियदसि राजा एवं आह [-] दादस-वास-भिसितेन मया इदं आजपितं [-] सर्वत विजिते मम युता च राज्ञे च प्रादेसिके च पंचसु पंचसु वासेसु अनुसंयान' निवातु एताथेव अथाय इमाय धंमानुसल्लिय यथा अणायपि कंमाय [-] साधु मातरि च पितरि च सुसूसा मिता-संस्तुत-जातीन' वाम्हण-समणान' साधु दानं प्राणान' साधु अनारंभो अप-व्ययता अप-भांडता साधु [1] परिसा पि युते आजपयिसति मणनाय' हेतुतो च व्यंजनतो च [1]

#### SECTION IV.

अतिकात' अंतर' बहुनि वाससतानि वटितो एव प्राणा-रंभो विहिंसा च भूतान' जातीसु असंप्रतिपती वान्ण-ममणान' असंप्रतीपती [1] त अज देवानं-प्रियस प्रियदसिना राजो धंमचरणेन भेरीचोषो अहो धंमचोषो विमान-दसणा च हस्ति-दसणा च अग्नि खंभानि (c) च अजानि च दिव्यानि रूपानि दसयित्वा जन' [1] यारिसे बहुहि वास-सतेहि न भूतपुवे तारिसे अज वटिते देवानं-प्रियस' प्रियदसिना

(a) Kapurdagiri and Mansera have got figures 2 and 1 after हो and एको respectively.

(b) In the Kalinga copies लडुपानानि. In the Kapurdagiri recension no mention of पंथेसू or मनेसू.

(c) अग्नि-कंधानि in Kalasi and Kalinga eds.

राजो भंमानुसुह्रिया अनारंभो प्राणानं अ-विहीसा भूतानं जातौनं संपटिपती वृक्ष-समणानं संपटिपती मातरि पितरि सुसुसा शैर-सुसुसा [ ] एस अजे च बहुविधे भंमचरणे वट्टिते वट्टिसति चैव देवानं-प्रियो प्रियदसि राजा भंम[च]रणं इदं [ ] पुत्रा च पोत्रा च प्रपोत्रा च देवानं-प्रियस प्रियदसिनी राजो वधयिसंति इदं भंमचरणं आवसंवट-कपा (a) [ ] 'भंममहि सीलमहि तिष्ठ'तो भंमं अनुसासिसंति [ ] एस हि सेछे कंमे य भंमानुसासनं [ , ] भंमचरणे पि न भवति असीलस [ ] त इममहि अथमहि वधी च अहीनी च साधु [ ] एताय अथाय इदं लिखापितं [—] इमस अथस वधि युजंतु हीनि च मा लोचैतया [—] हादसवासाभिसितेन देवानं-प्रियेन प्रियदसिना राजा इदं लिखापितं [ ] (b)

### SECTION V.

देवानं-प्रियो प्रियदसि राजा एवं आह [ ] कलाणं दुकरं [ ] यो अ (दि-करे)(c) कलाणं सो दुकरं करोति [ ] त मया बहु कलाणं कतं [ ] त मम पुता च पोत्रा च परं च तेन य मे अपचं आव सवट-कपा(d) अनुवतिसरे तथा सो सुकतं कासति [ ] यो तु एत देसं पि ह्यपेसति सो दुकतं कासति । सुकरं हि पापं [ ] अतिकातं अंतरं न भूतपूर्वं भंम-महा-माता नाम [ ] त मया अदशवासाभिसितेन भंममहामाता कता [ ] ते सव-पासंभंसा व्यापता धामभिरुत्तानाथ(e) (च भंम-वट्टिय हिद-सुखाये च ) भंमयुतस च येन कंभो गन्धारानं रिस्-टिकपेतेणिकानं(f) ये वापि अजे अपरांता(g)[ ] भतमयेस वृक्ष-(h) शिभ्येषु (i) अनशेषेषु वृक्षेषु हिद-सुखाय भंमयुतानं अपरिगो-धाय(j) व्यापता ते [ ] वंभन-वधस पटिविधानाय (k) अपलि-वोधये भोक्थे च इयं अनुवधं प्रज ति व कताभौकारेण वा

शैरेसु वा व्यापता ते [ ] पाटलिपुते(a) च बाहिरिसु च(b) (मगरेषु सर्वेषु ओरो धनेषु भतन च स्पसुन च ) ए वा पि मे अजे जातिका सर्वत व्यापता ते [ ] यो अथ भंमनिद्रितो ति व (c)(c) (धर्मभियमे ति व दन-संयुते ति व सर्वत्र विजितसि मयं धर्मयुतसि वपुटे ) भंममहामाता [ ] एताय अथाय अयं भंमलिपौ लिखिता(d) [ ]

### SECTION VI.

देवानं प्रिय प्रियद(e)सि राजा एवं आह [—] अति-क्रातं अन्तरं न भूतपूर्वं स(वं कालं) (f) अथकंमे व पटिवेदना वा [ ] त मया एवं कतं [—] सवे काले भुंजभानस मे ओरोधनमहि गभागारमहि वचमहि व विम्रीतमहि च उयानेसु च सवत्र पटिवेदका लिता अथे मे जनस पटिवेदेय इति [ ] सर्वत्र च जनस अथे करोमि [ ] य च किंचि सुखतो आजपयामि स्वयं दापकं वा सुवापकं वा य वा पुन महामात्रेसु आवाधिक आरोपितं भवति तां अथाय विवादे निभत्तौ व संतो परिसायं आनंतरं पटिवेदेतय (g) मे सवत्र सर्वं काले [ ] एवं मया आजपितं [ ] नास्ति हि मे तोसो उत्थानमहि अथ संतीरणाय व ( ) कतव्य-मते हि मे सर्व-लोकहितं [ ] तस च पुन एस मूले उत्थानं च अथ-सन्तीरणा च [ ] नास्ति हि कंमतरं सर्वलोकहितत्पा [ ] य च किंचि पराक्रमामि अहं किन्ति [ , ] भूतानं आनंणं गळेयं इध च नानि सुखपयापि परत्ता च स्वगं आराधयंतु [ ] त एताय अथाय अयं भंमलिपौ लिखापिता [ , ] किन्ति(h) [ , ] चिरं तिष्ठेय इति तथा च मे पुत्रा पोत्रा च प्रपोत्रा च अनुवतरां सर्वलोकहिताय [ ] दुकरं तु इदं अजत अगेन पाराक्रमेन ।

(a) Replaced by इह in other eds.

(b) From Mansera. (c) From Mansera.

(d) A passage following in other eds. left out : चिच्छिक्या होतु तथा च मे पजा अनुवतंतु ।

(e) Restored as in other eds.

(f) Buhler reads as पटिवेदेतयन् In the original v is placed below y. But in case of joint letters the practice differed : sometimes the letter pronounced subsequent is placed above as in the case of *priya* (inscribed as  $\begin{smallmatrix} r \\ p \end{smallmatrix}$  i). Buhler in the latter case reads the letters in natural sequence. In transcribing I have adopted the correct pronunciation.

(g) In other recensions कानि

(h) किन्ति in these inscs stands for our ?

(a) Only कप (कल्प) in other editions.

(b) See remarks sub-sec. VI., foot-note a.

(c) आदि-करे on the basis of K. and M.

(d) Only कप in other eds.

(e) Restored the worn out portion from Kalasied. (f) Kalasi has not got the Rashtrikas and Petenikas.

(g) Corrected form अपराता on the basis of other 11 editions.

(h) Restored from Mansera ed.

(i) वृक्षनिषेष in other eds.

(j) A mistake अप्रतिवोधाय which appears in all others.

(k) Restored on the basis of Mansera ed.

## SECTION VII.

देवान-प्रिया पियदसि राजा सर्वत इक्षति सवे पास'जा  
वसे [1] सवे ते सयम' च भाव-सुधि' च इक्षति(a) [1] जगो  
तु उचावच-इन्द्रो उचावच-रागो [1] ते सर्वे व कांसंति एकदेसं  
व कंसंति [1] विप्रुषि तु पि दाने यस नास्ति सयमे भाव-  
सुक्षिता व कत'जता व ददभतिता च निचा वाच'(b) [1]

## Translation.

## [SECTION I.]

## [REVOLUTION IN NATIONAL FOOD]

"Priyadarsi, Devanam-Priya and King, has dictated this Despatch of Dharma (= Proclamation of Dharma):—Here no animal shall be killed and offered at the fire-altar. Nor Samajas are to be held (here), for Priyadarsi, Devanam-priya and King sees many an abuse in *Samajas*. There are however, non-duelling *Samajas* which are excellent in the opinion of Priyadarsi, Devanam-priya and King.

Formerly in the kitchen of Priyadarsi, Devanam-priya and King, numerous animals—by hundreds and by thousands—had been daily killed for dinner. As to that, now when this Despatch of Dharma was written, only three animals were killed (daily) for dinner—two peacocks and one deer, the deer, however, not regularly. Hereafter even those three animals shall not be killed."

## [SECTION II.]

## [ESTABLISHMENT OF HOSPITALS FOR MEN AND ANIMALS IN INDIA, SYRIA, GREECE, EGYPT AND CYRENE.]

"Everywhere in the empire of Priyadarsi, Devanam-priya and King, as well as on the frontiers, as for instance, in the (realm of) the Cholas, Pandyas, the Satiyaputra, the Keralaputra and up to Ceylon, Antiyoka (Antiochos) the Greek monarch, and also (in the realms of) those kings who are neighbours to that Antiyoka—everywhere Priyadarsi, Devanam-priya and King, has established two kinds of hospital-institutions—curative institution for men and curative institution for beasts. Also everywhere (i. e., in all those places), medicinal herbs useful for men and useful for beasts have been imported and planted whenever they were not to be had; every-

where (medicinal) roots and fruits as well have been imported and introduced, wherever formerly they had not been available.

On the highways wells have been excavated and trees planted for the use of men and beasts."

## [SECTION III.]

[AN ATTEMPT THAT THE MACHINERY OF GOVERNMENT SHOULD DO ALSO THE MISSIONARY WORK OF ASOKA.]

"Priyadarsi, Devanam-priya and King, says as follows: I, having been crowned for 12 years, issued the order that throughout my empire my officials—both *rajukas* and *pradesikas*—every five years do go out on circuit and along with other business it should be also their special business to persuade (the people or the subordinate officers?) about the Dharma as follows: *Submission to mother and father is excellent; Liberality towards friends, acquaintances, relatives, Brahmins and Sramanas (Buddhist monks) is excellent; Not-to-kill living beings is excellent; Modest Expenditure and Modest Accumulation are excellent.*

The Council (of Ministers) will also instruct the officers both in the spirit and the letter of this (the above) series."

## [SECTION IV.]

[ASOKA'S BUDDHISTIC PROPAGANDA : THE SAME TO BE FOLLOWED BY HIS SUCCESSORS.]

"During the lengthy past of centuries there only went on increasing the killing of animals, cruelty to (torture of) living beings, and improper behaviour towards relatives and towards Brahmins and Sramanas. As to that, now, by reason of the propaganda of the Dharma (dharma-acharana) by *Priyadarsi*, Devanam-priya and King, the Nation having been familiarised [lit. 'shown'] with the sound of the drum—rather, the announcement of the Dharma—air-ship-spectacles and elephant-spectacles, fire-works and other brilliant representations, there is growing in a manner unknown to the numerous past centuries, through the instruction of the Dharma by Priyadarsi, Devanam-Priya and King, the cessation of the killing of living beings and of cruelty to living beings, proper conduct towards relatives, and Brahmins and Sramanas, and submission to parents and elders."

(a) In other eds. the plural इक्षन्ति

(b) Kalasi ed. has दाटं



The propaganda of the Dharma has in many ways prospered and Priyadarsi, Devanam-Priya and King, will see to the further prosperity (spread) of the propaganda of the dharma. Also the sons and grand-sons and great-grand-sons (et cetera) of Priyadarsi, Devanam-Priya and King, will continue the prosperity of the propaganda of the dharma until the end of the Samvarta kalpa (Cycle). They will preach the dharma while themselves being firm in the dharma and its practice, as to preach the dharma is undoubtedly the noblest work, but the dharma-propaganda is impossible by one who does not himself practise it. So in this matter growth is right and not-to-decline is right. For this purpose the following has been dictated: Strive for the growth of the object and don't tolerate its decay.

This (the above) was dictated by Priyadarsi, Devanam-Priya and King, having been consecrated to the throne for twelve years" (i. e., in his 13th year).

#### [SECTION V.]

##### [ECCLESIASTICAL SERVICE OF ASOKA—INSTITUTION OF IMPERIAL MINISTERS OF THE DHARMA—THEIR JURISDICTION DEFINED.]

"Priyadarsi, Devanam-priya and King, says thus:—

(To do) good is difficult. He who is the original author [introducer] of a good [institution], does a difficult deed. Many a good [institution] of that [class] has been established by me. Those of my sons, grand-sons and my issue coming after them, who will follow in that manner (i.e. introducing new, good institutions) until the end of the kalpa (cycle), will be doing sacred deeds. But he who will disregard even the present direction (...institutions, of mine) will be committing sin. To sin, indeed, is easy.

During the lengthy past there were no officers called the Dharma-Maha-Matras (=High or Imperial Ministers of the Dharma) which Dharma-Maha-Matras I instituted when I had been thirteen years consecrated to the throne.

They have jurisdiction over all Pashandas (heterodox sects).

They have also jurisdiction in the matter of territorial ecclesiastics [diocesan], and with regard to the missionary work and ['the spread of the dharma'] the comfort of heart [moral support,] to the eccle-

siastical officers (who are) amongst the Greeks, Kambojas, and Gandharas, and amongst the Rashtrikas and Petenikas and the other Aparantas.

They have also jurisdiction to give comfort of heart to those who are without supporters, to those who have completely lost their splendour, to the orphans and the aged, and to see that ecclesiastical officers are not over-worked.

They have also jurisdiction with regard to the exercise of mercy (lit. 'counter-mandling') in cases of imprisonment and corporal punishment—mitigation of prisoners, hard work and release in cases where the prisoner has his children dependent upon him or the prisoner has committed offence under influence (of another) or the prisoner is too old.

Their jurisdiction extends also to the palaces of my brothers and sisters as well as other relatives at Pataliputra and all provincial capitals.

The Dharma-Mahamatras have jurisdiction over the ecclesiastical officer throughout my empire [Kalasi ed: 'over the whole country'], be he either a missionary [lit 'one-gone-out-for the Dharma,'] a diocesan or an endowment-holder.

For this purpose the Document Proclamation of the Dharma has been written. May it last long and my descendants follow it."

#### [SECTION VI.]

##### [FRICTION BETWEEN THE COUNCIL OF IMPERIAL MINISTERS AND ASOKA—HIS RECOGNITION OF THE TRADITIONAL DUTY OF KING—HE SAYS, HIS ACTIVITY IS MERELY TO SECURE THE GOOD OF THE COMMUNITY.]

Priyadarsi, Devanam-Priya and King, says thus:—

During the lengthy past, never at all hours was public business attended to (by the King) nor its announcement made (to him). That I have thus introduced: *At all hours—While I be taking food or I be in the Palace or in my inner room—while (engaged) in physical culture or military drill or while I be in the gardens—in all (these) places officers (to announce business) should remain present and they should announce to me the business of the nation—in all (those) places I (can) attend to national business. Whatever, further, I might order by word of mouth—either an order of gift or preaching—or*



*when these put in the hands of the Imperial Ministers some extra-ordinary business and a difference of opinion arise as to that in the Council meeting or Rejection (lit. 'Shelving') be going to happen, without the least delay I must be informed of that wherever I might be and whatever it might be. This I have ordered.*

I never get satisfied with regard to (my duty of) putting forth energy and accomplishing public business. I hold that to bring about the weal of the whole society is my duty. The secret of that (social good) lies in (the ruler's) energy and putting through public business. There is no greater work than to secure common-weal.

And why do I exert myself so much? So that I might discharge the debt I owe [my obligation] to the creation: I might make (succeed in making) some of them happy in this world and they might try to win their heaven in the next.

The object of dictating this Proclamation of the Dharma is to make it permanent and that my sons, grand-sons and great-grand-sons, might follow [the tradition of] securing the common-weal, which is but too difficult to achieve without exertion of the highest degree.

#### [SECTION VII.]

#### ASOKA ABOLISHES MAURYAN LAWS LIMITING THE LOCATION OF MONASTARIES.]

"Priyadarsi, Devanam-priya and King, desires that all sorts of heterodox communities may reside everywhere. All of them aim at self-control and purification of sentiments. As to the nation, it has various (lit. 'both high and inferior') standards and has various (i. e., individual) ambitions. They (the nation) will (individually) act up to their complete teaching or only a part thereof. Even as to those who are not trained to copious liberality, (in them also culture of) chastened sentiments, gratitude and enduring fraternity is always desirable.

#### Remarks on Section I.

Priyadarsi: The Ceylonese history, the Dipa-Vamsa of the 5th cen. A. C., treats this as another name of Asoka. Mr. V. Smith in his *Asoka* (1909) translates it as "His Gracious Majesty." He is misled by an expression, Priya-Darsana, applied to Chandra-Gupta in the Mudra-Rakshasa. It comes there as an adjective and occurs only once, the remark coming from a lady as a compliment. In the inscriptions everywhere it occurs as the proper name of the King.

Devanam-Priya: It may be translated as "The Favourite of Gods," or "the Popular One amongst Sovereigns" a popular King. Asoka uses it as an

imperial title, as he refers to his predecessors as "The late Devanam-Priyas." The title thus seems to have been older than the time of Asoka, and has got nothing to do with his Buddhist creed. It was adopted by the King of Ceylon at that time. The title was ridiculed as meaning "a fool" by the grammarian-critic Katyayana, who flourished undoubtedly before the end of the Mauryan dynasty. Authors of those days indulged in political sarcasms while dealing with their technical topics.

Dictated: "Lekhapita" has been rendered by European writers "caused to have been written." I follow the idiomatic sense of the term with which we are familiar here. There is evidence in the records themselves that they were dictated by Asoka.

Despatch of the Dharma: Some of the Sections individually and the whole set collectively are called by Asoka "the Dharma-lipi." European scholars render the *lipi* by *Edict*. But as a matter of fact *Lipi* was not intended to mean an edict, as some of the "lipis" of the series—e. g. Sections II, VIII, X,—are not orders, they merely record facts. Hence I have not followed the scholars in their rendering of the term. Its regular meaning is a draft, a despatch, and Asoka uses it in that sense, as, for instance, he says in the Saranath record that two "lipis" of the same order (Sasana) were sent there. He called his temporal communications addressed to the Governments of Kalinga and the Judges of the Capital (High Court of Kalinga), "this lipi." I have therefore translated the *dharma-lipi* by "the despatch of the dharma."

I have a new authority to support me. According to the Artha-Sastra (cir., 305 B. C.), or rather an ancient authority (as evidenced by the style of the verse, and Kautilya's statement at the foot of the chapter) quoted therein describes a form of royal document which corresponds to these Asokan documents. The Sasanadhikara or the chapter on the Department of Correspondence classifying royal documents in the ancient manner tells us that the documents which begin with "It is notified hereby" or with "So Saith", "ebamaha", (along with some other forms) are called a Proclamation "prajnapana", a thorough notification. Most of the sections of this series of dharma-lipis have got the form "ebam praha" "So saith". Prajnapana is differentiated from "prajnaleha", a command, which I shall discuss below. "By hundreds and by thousand": Instead of "by hundred thousands" of other translators, I take the parkrit construction of "sata-sahasrani" in view of the Kalasi reading which has only "by thousands" and also the Dhauti and Jaugarh recensions which seem to have only "by hundreds".

Supathaya: I have given the sense "for dinner" (cf. "Supakara", cook). Literally it means "for curries." Dharma: The Dharma is of course the particular Dharma of Asoka which in the beginning he refrains from preaching in all its details. As a preparatory step in his propaganda of Buddhism, he preaches a set of morals which were common both to the Jains and the Buddhists and in fact to all dissenting sects and which generally by themselves were not antagonistic to the orthodox national ethics. But in the last analysis they were destructive of the national religion. Even orthodoxy in those days would not permit cruelty to animals (see *Kashetra patha-himsa*, Artha-Sastra, III. 10). But to extend the principle to the case of animal sacrifices at the firealtar was to destroy the very pivot of the orthodox system coming down since the birth of the nation. Asoka attacks the orthodox system indirectly, but his

attacks are directed against the very foundations of the old system. With that view Asoka evolves his "Dharma" and preaches it through these "Despatches of dharma". There is apparently a play on the word dharma. Dharma originally means "basic principles" which hold society or the world together; hence "laws", 'ethics' and 'civilization'. When Asoka postulates his dharma, he implies that the old orthodox dharma (religion) was not 'dharma' (ethical, correct). Dharma (correct principles) was really the one which he asked 'his people' to follow (section III). At the same time he told "the nation" what led him to the beautiful dharma (ethical system) which no one could morally deny. He says, thanks to his conversion to Buddhism (Sec. VIII), that he could start on his campaign of dharma. He is a Buddhist himself and Buddhism is his own dharma, but he wants to force on his orthodox people only the ethical part of his dharma first. And he called also the ethical part of the dharma by the same name. "Accept the Dharma," says he, and then tones down and limits the meaning of Dharma still calling it by the whole name dharma. To escape this perplexing play on the word, I have decided not to translate the mask-expression but to retain the original in the translation. And as Asoka often uses the term, e. g. (Section V), to denote "ecclesiastical" I particularise the term—'the dharma,' though in some places it would have been better to have only 'Dharma.'

**Samajas:** Samajas were "meets" or 'melas' where popular games, contests between animals, acrobatic shows, and other amusements to please large gatherings were held. "Duels" seem to have become the chief feature of a Samaja at the time of Asoka. The Artha-Sastra (p. 363) directs that quarrelling, "drunken duelling," "saurika samaja," and gambling, were to be stopped in the army. When we take the duelling character of the samajas into consideration, the expression "ekatya samaja" of the inscription which has remained a puzzle up to this time (Mr. V. Smith renders it by "holiday-feasts at certain places.") is I think, solved. Samajas having 'single performer shows,' i. e., non-duelling samajas were approved by Asoka, while gladiating and the like shows which appeared cruel to him and entailed death to animals were stopped.

'Here': Mr. V. Smith takes it to mean Pataliputra on the analogy of the 'here' = Pataliputra in Sec. V. The intention of the emperor, however, is made clear by later sections where he claims that he brought a revolution inasmuch as he introduced the virtue of "Not-Killing" which he describes (Sec. IV) as being prosperous. As this description comes only about a year or so later if not contemporaneously with Sec. I, I think 'here' must refer to the places where the Proclamation was published.

Even in Sec. V 'here' in the editions where Pataliputra is not mentioned can legitimately indicate the locality of the inscription. We must not forget that differences, as Asoka tells us (Sec. XIV), generally indicate intentional modifications to suit the localities of the publication.

The word 'here' in the Jaugarh and Dhauli editions, however, does not refer to the locality of publication, as in the opening line the original place where Asoka had dictated the 'lipi' is mentioned (Mount Khapimgala) 'Here' thus in the two inscriptions of Kalinga was annotated, and the direction of the emperor, consequently, was not applicable to Kalinga. Kalinga was a newly conquered country and the revolutionary regulation it was, probably thought impolitic to

force upon it. The modification from "This dharma-lipi was dictated by Priyadarsi (etc.) at Mount Khapimgala: Here no animal (etc.)" into the "This d. l. was dictated by Priyadarsi (etc). Here no animal (etc.)" of all other editions is obviously intentional. We know from Buddhist writings that Samajas were held on the top of hills, and it seems that the original regulation was issued on one of such hills and particularly applied to that place. When it was extended to other places only 'here' was retained and the place of the original lipi was omitted.\*

#### Remarks on Section II.

**Cholas etc.:** The Cholas had their Kingdom in the South (Coromandel coast). Their capital Uraiyur (Trichinopoly) was Sanskritised by Kalidasa as "Uragapura." The Chola country was known to Upper India as early as the time of the Buddha. In the Sutras the "Chola" cloth is mentioned. The Pandyas had their capital at Madura. They were the southernmost Tamil people. The river Tamraparni which gives its name to Ceylon in the days of Asoka flows in the Pandyan country. The pearl-fisheries of the Pandyas were known to the author of the Artha-Sastra. Megasthenes also heard of the Pandyas at Pataliputra.

The Satiyaputra (according to an ancient authority Putra was added to the name of the country to denote its ruler) was the ruler (probably an elected ruler) of the Satiyas. It seems that they were identical with the Satvats who according to the ancient authority, the Aitareya Brahmana, had their state in the South and had a (republican) constitution called the Bhojya. Now Bhojas of the Maha-bharata denote something like a confederacy of the Andhakas, Vrishnis and other republican communities of the Aparanta region. The race name is preserved in the name of one of the republican heroes of the Great War (Satya-ki). The Satvats or Satiyas, I think, appear in later history under the dynasty of the Sata-Vahanas. According to a reference in the Bhavishya Purana the first Satavahana founded kingship in a place where there was no king, i. e. in a republican place. He is represented in a Jain romance as being politically connected with and a neighbour to the Kerala state. Here Asoka places the Satiya-putra next to the Keralaputra. The Satiya ruler had his state to the north of the Kerala country, as the old grouping of the Cholas, Pandyas and Keralas will leave no room for Satiyaputra between them. I think the Satiyas are mentioned by Megasthenes as Satav. The Kerala country (Malabar) is still known under its ancient name. The Satiyas are never mentioned in the Tamil literature, and that is for the simple reason now established by researches into the Satavahana history that the Satiyas were Aryans. These four states were neighbours of Asoka, that is, independent states. When Asoka talks of his religious conquest, he talks of "the whole of India. (Jambudvipa)" as these states were amenable to his religious influence.

**Antiyaka:** [= 'Antiyoka' in some eds.] Antiochos grand-son of Seleukos, was King of Syria and Persia.

\* Dr. Buhler's rendering: "This religious edict has been incised (*likhapita*) on Mount Khapimgala" is not acceptable, as the Jaugarh edition is not on a hill, and the Jaugarh and Dhauli eds. are in two distinct and independent places. Moreover, Asoka's phraseology has a different word for 'incising' (See Pillar lipi VII.)

He too like the Tamil rulers was a neighbour of Asoka's, as the empire of the Mauryas included Afghanistan. The neighbours of Antiochos alluded to here are named in Section XIII.

'Roots and fruits': As they occur in the same sentence as the one dealing with medicinal herbs, I take them to mean medicinal roots and fruits. The Hindu system required plantation of medicinal herbs near their medical institutions. And to introduce them successfully into foreign climates was such an achievement at the time that Asoka mentions the fact with satisfaction in his public proclamation at home.

'Wells and trees': cf. Column Proclamations VII, where it is published that at every half-kosha, i.e., almost at every mile, wells had been dug on the roads and banyan and mango trees had been planted and rest-houses or Serais erected.

At the time when the proclamation (Sec II.) was published, no trees had been planted in the area covered by the Shabbazgarhi proclamation, for planting of trees is not mentioned in that ed. Probably the ground was found too unfavourable. The edition also omits the sentence about importation of roots and fruits.

#### Remarks on Section III.

Rajukas and Pradesikas: These two classes of officers are described as Yutas (Yuktas), i.e., subordinate officers (cf. *Yuktas* in the Artha-Sastra, Manu, and Yajñavalkya). *Pradeshtrias* were, according to the Artha-Sastra, subordinate criminal judges or Magistrates, and I agree with Dr. Thomas that the *Pradesikas* are identical with the *Pradeshtrias*. This view is strengthened by the next thesis which is proposed here, viz., that the *Rajukas* were a class of judges who entertained both civil and criminal cases (vide *Vyavahara Samata* and *Danda-Samata*, *Abhihara* and *Danda* duty of the *Rajukas* in column or Pillar lipi IV.) They are characterised as *Yuktas*, as there were higher Judges—the Judges at the capital *Nagara-Vyavaharikas*. Vide the temporal lips of Dhauhi and Jalgarhi.

Parisa: Compare the *parisa* in Sec. VI. I take it to mean the Council of Ministers. My reason for doing so has been discussed in the *Indian Antiquary*, 1913 (pp. 282-84). The rendering of the last para in the section as proposed here is new. Former translators thought that the *Parisa* means the clergy. But the Buddhist Church had a special word to denote it, viz., 'Samgha' which is known to and used by Asoka in its technical sense. The section has got nothing to do with the clergy. Asoka here is dealing only with the machinery of the state and is trying to use it for his propaganda. He failed in this attempt and created a separate service, the Dharma or Ecclesiastic Service. (Section V). The Council of Ministers also, whom he expected to carry out his policy, showed restiveness, and the friction becomes clearer shortly (Sec. VI).

This *Prajnapana* or Proclamation includes the text of what the Artha-Sastra describes an *Ajñalekha* or "order." The orders were generally addressed to *bhṛityas* or 'Servants'. Here we have an *ajña* (or *prajña*)—*maya ajñapitam*—addressed to the *Rajukas* and *Pradesikas* and the *Parisa*. Thus the style also shews that the *Parisa* were a body of State Servants and not the clergy.

The main lipi is clearly a proclamation as the style is "ebam praha."

Samvarta: In the Girnar recension only the *kalpa* is qualified by *Samvarta*, in all others have only *kalpa*. The Amara-Kosa treats 'Samvarta' and 'kalpa' as synonymus.

#### Remarks on Sec. IV.

"Arambha":—Mr. V. Smith renders it by 'Sacrificial Slaughter'. But a reference to Sec. I. shows that "Arambha" does not mean the Vedic killing of animals but 'killing' merely. Asoka who was a Buddhist when he dictated Sec. I. describes the killing of animals in his kitchen as "Arambha."

"Vimana":—Air-ships or balloons are mentioned by writers on the Vaisesika System as a vehicle (यान) in use—वेदायसानां विमानादीनां, धूमापूरित-चक्र-पुटक (Kiranavali) (Dr. Seal, Sacred Books of the

Hindus, XVI, p. 351.). Bana, mentioning historical incidents, names a Sisunaka king who lost his life in flying a machine.

'Dharmacharana':—The rendering of this term as proposed here changes the aspect of the Section. Former translators took the 'dharma-charana' as the practice of dharma. I take it to mean "the march of the Dharma"—the progress of Asoka's propaganda. The latter meaning makes the sense of the Section clear: Asoka is describing the success already achieved by him in his missionary work. At the same time he enjoins on his descendants to propagate the dharma while observing it themselves, as propaganda (Dharmacharana) and preaching (dharma-sasanam) requires practice ('Sila') in the preacher.

'Jana':—I translate 'Jana' by 'Nation' following the old significance of the form (discussed in my paper on 'Hindu Polity').

#### Remarks on Sec. V.

In this section, in the opening portion Asoka emphasises the importance of inventing or introducing (आदिकार) a new beneficial system (kalyanam). Then he goes on to declare that he had invented such institutions and asks his descendants to follow it, that is, the tradition of founding new institutions, adding 'if one even destroys the present (एत) direction (the

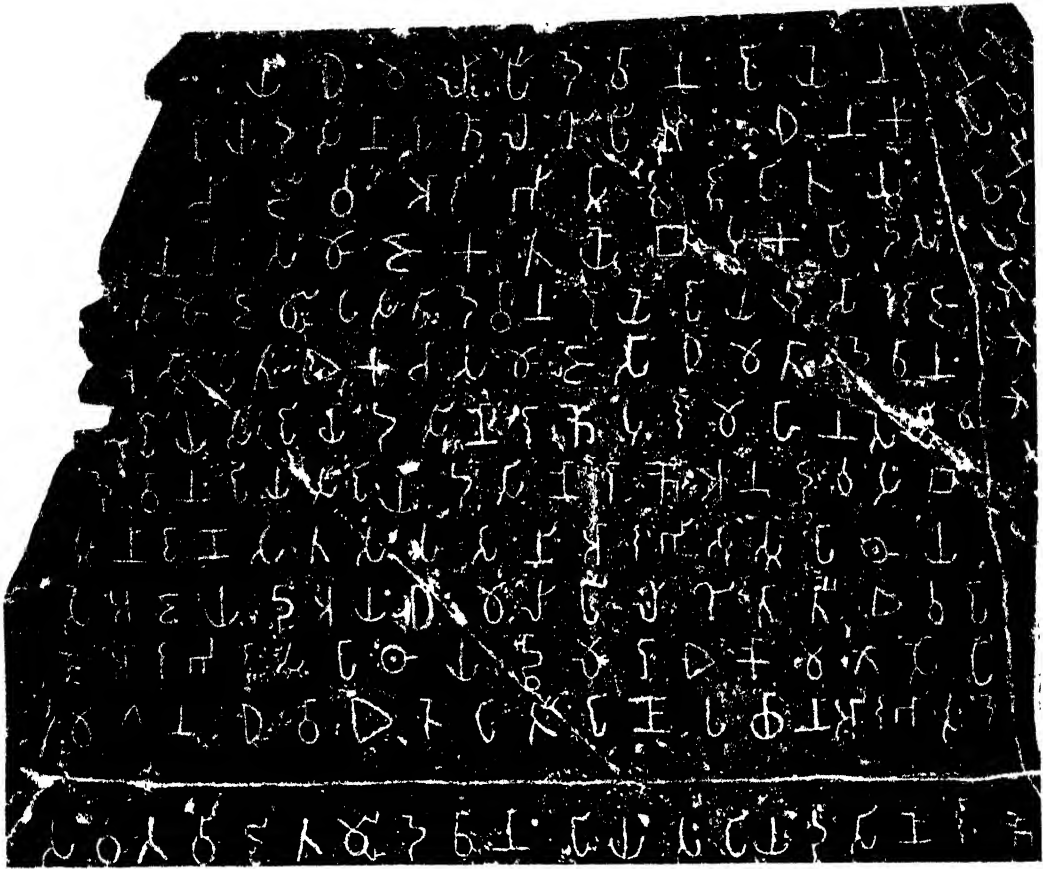
one set forth below) he will be committing sin'. Next he mention his introduction of the Dharma-Mahamatras and defines their jurisdiction.

'Maha-matras': According to the Artha-Sastra the Highest Ministers. The maha-matras at Pataliputra were what we call today the Imperial Ministers and their council the Parishad was the Imperial Council (Sec. VI). The provincial capitals had the Governor—with the mahamatras the Governor-in-Council—of the...Maha-matras (Vide Toshali Despatch). Hence maha-matras were a class of the highest state officers who were generally entrusted with portfolios, either at the capital or outside. An ambassador will, thus, be also a Mahamatra. If we call the mahamatra an Imperial Minister we shall be nearest the significance.

Asoka creates a new government of the dharma—an ecclesiastic service. The mahamatras of the Parishad would have no control over this service (or 'yoga' to put it in the language of the Artha-Sastra). For there were independent dharma-mahamatras—Imperial Ministers of the Dharma.

All the heterodox sects which were under the control of the king when the Artha-Sastra was written (p. 39) were transferred to the jurisdiction of the D.Ms. According to the Artha-Sastra the king exercised his prerogative and jurisdiction with regard to the affairs of heterodox sects, the minors, the aged,

\* 'For Sin is easy'—in same eds.: "sin is easily developed."



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the afflicted and the distressed, the helpless and women (पाषण्ड- $\times \times$  बाल-वृद्ध-व्याधित ब्यसन्मनाथानां स्त्रीणां च क्रमेण कार्याणि पश्येत, p. 39). Asoka transfers all these except the minors, to the ecclesiastic jurisdiction of the D. Ms., later on appointing Mahamatras for women also (Sec. XII).

This comparison with the Artha-Sastra supports my new renderings of 'bhata-maha and brahma-nibha.' 'Bhatamaya' has been variously translated by European Scholars—'servants and masters'; 'Soldiers and warriors'; 'hired servants.' The Girnar ed. has 'भत=भर्तृ, 'मय' I take to stand for मय (मर्या=end), the compound meaning 'those who have lost their supports'. 'Brahmanibha' had been formerly translated by 'Brahmins and rich' and 'those like Brahmins.' I follow the Buddhist writings which use 'brahma' in the sense of 'complete.' Brahma-nibha (= nirbha) thus means 'those who have completely lost their splendour' corresponding to the Artha-Sastra's ब्यसनी (= distressed) or व्याधित—ब्यसनी.

'Temporal jurisdiction:—The only temporal juris-

diction with which the Dharma-maha-matras are vested is the exercise of mercy with regard to certain classes of prisoners. Formerly the jurisdiction was exercised by the Governor of the Capital (Nagarika, Artha-Sastra, p. 146. बन्धनागारे च बाल-वृद्ध-व्याधित-प्रना

थानं च जात-नक्षत्र-पौर्णमासीषु विसर्गः.]

"Comfort of heart":—Shahbazgarhi has 'hida-sukhaye' but later 'hita-Sukhaye'. Mansera has 'hida-sukhaye' and 'hidam-sukhaye,' Kali has 'hida-sukhaye', and Kalinga, 'hita-sukhaye'. I think the forms 'hidam' and 'hida' have not been taken into account in former translations which invariably treat these as variants of हित-सुख. There will be linguistic objection to this treatment. I think where we have 'hida' and 'hidam' mental happiness (hrit-sukha) is intended.

'Aparantas': European scholars treat it to mean "frontier-peoples." I take it to indicate (other=अने 'Aparatas'—peoples of the Aparanta, i. e., the Aparantas, other than the Rastrikas and the

Pratisthankas. They are mentioned later, in Sec. XIII viz., the Bhojas [= Satiya-putra ?], the Andhras and the Pulindas.

"The classes of ecc. servants :—" I have taken the three descriptive words (they are italicised in most of the editions by *iti*) 'the dharma-nihsruta', 'the dharma-adhisthana' and 'the dana-samyuta' as three classes of the dharma-yuktas, as they qualify the following 'dharmana-yutasi'. Former translators have regarded these words as describing different places. Dharma-Nihsruta = he who has gone out for the Dharma = a missionary. The Dhauled. has "Whether he a 'd. nisita,' a 'd. dhithana' or a 'd. sayuta'—throughout the 'World'—over the dharma-yukta (Official), these d. mahamatras hold jurisdiction," for the missionaries were in Europe and Egypt, Tripoli and Syria also. If the interpretation proposed here is not accepted, the explanation of the Dhauled. 'Sava-pithuviam' will not be forth-coming as it has not come up to this time.

'Prajā:—This word in the last line of the Sec. has been rendered by (my) 'Subjects' in Mr. Smith's 'Asoka'. But the direction in the beginning is a legacy to the descendants of Asoka and not to his subjects. The direction is to maintain the ecclesiastical service as introduced by him.

#### Remarks on Sec. VI.

This is a very important Section showing friction between the emperor and his council. The council was vested with very large, practically all executive powers, as witnessed by Greek writers. Here we have clear proof of the fact that the Council of the Imperial Ministers was not favouring the ecclesiastical policy of the emperor. He says, if any 'division' or rejection (nikshipti निक्षिप्ति—Vid. my paper on the Section in the "Indian Antiquary," 1913) took place with regard to any of his orders\* of gift or orders with regard to proclamations, he must be informed forthwith.\* The 'Gift' was of course the sort of gift described by Asoka (Sec. VII.) as 'vipula' (lavish). The 'Dīvyavadana' tells us that the Chancellor Radhagupta refused to obey Asoka's orders of gift in favour of the Buddhist Order. The friction seems to have commenced as early as about the fifth year of his conversion.

'Duty and National Business':—Asoka speaks a good deal about his willingness to attend to the nation's business and it looks like a sort of apology or protestation. He is quoting the very words of the Artha-Sastra (chapter on Royal Duty)† when he talks of his duty and obligation (= debt to the people). The protestation for the nation's welfare seems to have been intended to countervail his anti-council policy. The lipi in spirit

is not a temporal lipi, but, as designated by Asoka himself, an 'ecclesiastical lipi' (dharma-lipi).

'Varcha' and 'Vinita':—European scholars have translated the former as 'latrine' and the latter with diffidence as a 'carriage'. The whole puzzle is solved if we turn to the royal time-table as given in the Artha-Sastra and the Yajñavalkya Smṛiti. According to the Artha-Sastra (Royal Trust or Duty, p. 37-39), the king came to his throne-room early in the morning and after attending to some administrative business listened to public petitions. After that at 9 A. M. he went to have his bath and breakfast. When Megasthenes says that Chandragupta heard petitions while he was being 'shampooed' he refers to the above entertaining of petitions before going to have his bath. According to the Artha-Sastra he took food and then had his private study between 9 and 10.30 A. M. Asoka says that he would attend to the business of the people even while he was in the palace to take his food. From 10.30 to 12 A. M. the king (according to the A.-S.) again attended to public business, and from 12 to 1.30 P. M. he was to have his amusements and rest (स्वविहार). Against this Asoka has his garbha-agara\*—an underground cool room for summer. In the afternoon, according to the A.-S. time-table, the king would go to the military training-ground सप्तमे वृक्षाय रथावलीयान् पश्येत् ) and would himself be joining the drill (विजय वृक्षाय रथप्रहरणविद्याम् विनय\* गच्छेत्, p. 10). Against

this we have Asoka's 'varchasi' and 'vinitamhi' (...in the course of physical and military culture). In the evening the king (A.-S.) did 'sandhya' which is traditionally performed in a garden. Asoka being a Buddhist had nothing to do with 'Sandhya' but would be in the gardens (उद्यान) at the time.

#### Remarks on Sec. VII.

As to restrictions upon the choice of heretical sects to found monasteries compare

न च बाहिरिकान् कुर्यात् पुर-राष्ट्रोपघातकान् ।

क्षिपेज्जनपदे चैतान् सर्वान् वा दापयेत् करान् ॥

Artha-Sastra, p. 57.

'They (ने) has been taken by Mr. V. Smith to refer to the Pashandas. But that gives no sense. Mark its verb in the future tense "will do." This can not refer to the Pashandas.

\* राज्ञो हि व्रतसुखानं यज्ञः कार्यानुष्ठासनम् ॥

अर्थस्य सुखसुखानम् अनर्थस्य विपर्ययः ॥ p. 39.

† Cf. also A.-S., p. 41.

\* Apparently the rule was that orders were not issued by word of mouth. Hindu politics require a written order by the king.

## THE OUTCOME OF THE WAR

THE present great European war may result either in a settlement that shall make for a permanent and stable peace, or in one calculated within a few years to bring about a repetition on a yet larger scale of the enormous conflict that is now going on. There is great need that people in every part of the British Empire should recognize this fact, and that public opinion should be ready, when the time comes, to demand the right sort of settlement.

As we look upon the condition of Europe today it is easy to see that the root of the trouble is a selfish nationalism which refuses to recognize any claims or sanctions higher than those of the well-being of single states.

It is unfair to take any single nation as exemplifying beyond all comparison the spirit of this narrow nationalism: for all or nearly all European races are more or less guilty of participating in it. Yet the Prussian of the Bernhardian school may serve as an instance now prominently before the public eye. He believes frankly in a future for Germany bought at the expense of all her neighbours, both great and small; and is willing to use all means to attain his end, because he holds that there is no such thing as international morality. Hence springs the "scrap of paper" theory of diplomacy, the invasion of innocent and unoffending neighbouring states, and the terrorising of their inhabitants by loot and massacre.

It is selfish nationalism of this type which has led inevitably to the piling up of enormous armaments, to frank international anarchy, and at last to the Great War. Unless the final settlement at the end of the present conflict can succeed in removing this fundamental cause of Europe's fatal disease, the cure will be only a temporary alleviation, the peace will be only a truce to be succeeded by a yet more terrible struggle. The only sure way of eradicating an ingrained selfishness, whether from individual or community, is by "the expulsive power of a new affection" that is by a widening of interest

so effective as to substitute a new and greater object of devotion for that whose following in the past has proved disastrous. Recognizing this principle we may affirm with confidence that the future safety of Europe depends on the creation of a Continental sentiment of loyalty, which shall expel by a new and wider patriotism the bad old nationalism. The present anarchy must be superseded by a federalism in which each several state, whilst preserving its individual autonomy, shall yet effectually contribute to the well-being of the whole continent.

The history of the United States of America may afford us some guidance in illustrating the development of such a continental loyalty. After the Revolution, as is well known, the States were at first united by the weakest of bonds, and for long were disposed to play for their own hand more or less regardlessly of the good of the whole Federation. The divisive tendencies which had been working underground came to the surface in the period immediately preceding the civil war, and in that great struggle the Union was all but shattered in pieces. This disaster was prevented by the fact that the North throughout the war felt itself to be fighting for the united well-being of the whole continent, whereas the South was merely contending for the right of cutting itself loose from that united continent. Had the South won we might today see the conditions of Europe reproduced in North America. A collection of hostile "nations" might there also be striving by hook or by crook to destroy each other. But the continentalism of the North was victorious, and today we have a peaceful and homogeneous federation of quasi-independent states co-operating in the up-building of a great Nation on a continental scale.

It is most ardently to be desired that in the present war England may find herself filling the role which the North filled in the war of 1861-65; and that she may come to regard herself as the champion of a new Europe, which shall be built up on the principle of federation instead of on

that of selfish nationalism. If this is to be so, the defeat of Germany and Austria must be envisaged not as a means to the acquiring by the Allies of new territories through conquest, nor as a crude pitting of force against force that we may smash our foe, but rather as a means towards the removal of the tendencies that militate against the federalising of the continent. In short the primary motive in this great

national effort must be the lasting good of Europe, conceived of as a greater cause than any national aggrandisement or humiliation. We fight for a distant future in which English, French and German shall co-operate without national rivalry in the upbuilding of a United States of Europe.

J. S. HOYLAND.

## WAR AND ITS LESSON TO INDIA

BY PROFESSOR V. G. KALE, M.A., FERGUSSON COLLEGE, POONA.

**W**HAT political, economic and moral effects the present European war will produce upon the nations involved in the struggle and upon the world at large, it is difficult to say. Prophets are indeed not wanting who are entertaining us with their forecasts of the future. The world-state, the co-existence of pacific peoples living amicably side by side, the complete triumph of democracy, the disappearance of armaments, the promotion of the progress of small but independent nations, the establishment of the reign of peace and good will—these are some of the dreams thinkers are dreaming in connection with the new epoch in the history of the world which the conclusion of the present exhausting struggle will usher in. We cannot, however, say if human nature will have so far changed as to make this revolution possible and if civilization in the Western world will take this moral and spiritual turn. Whether and where the peoples of the orient come in in this scheme of reconstruction is not likewise clear. There are at any rate pious hopes indulged in as to a better and a saner humanity, which are not shared in by a class of people in whose opinion history does not sanction the cherishing of these idle dreams. They believe that the force of the national and the racial sentiment is not spent up and that political and economic ambitions are not yet exhausted. The reconstruction of Europe after the downfall of Napoleon a hundred years ago, held out similar prospects and the nineteenth

century turned out to be a century of the rise and sanguinary struggles of nationalities. People were inclined to feel, on the eve of the present century, that the world was entering upon a new stage of peaceful development, but their well-meaning anticipations have now been cruelly disappointed. It is therefore a sheer waste of energy to make a forecast of the future and to conjure up visions which may, after all, prove utterly false.

However the world may be affected by the results of the war, there can be no doubt that every nation has been stirred to its lowest depths. The highest problems of human existence, of the social structure and of national development are being seriously considered and thinkers in every country, of varied shades of opinion are striving to learn and to drive home the lessons which, according to them, the war is calculated to teach. Military and naval experts, statesmen and politicians, philosophers and historians, priests and philanthropists, democrats and socialists—all have their own theories and their own remedies. Educated people in India cannot escape this speculative infection and they are bound to consider what lessons they may learn and in what way their country may be beneficially affected by the results of the war. One great hope has dawned upon their minds and it is the elevation of the status of India among the countries which make up the British Empire and the world. British statesmen have often talked about the splendid position of India



and of its being an invaluable asset of the Empire. But the truth of the remark was never so clearly realised as it has been now. The loyalty and the willingness to make sacrifices for the British Crown, of the people of India, have always been patent, but in this respect, the educated classes have never received their due. The un-failing, strenuous and spontaneous support which they are giving in the present crisis, have compelled their critics to revise their judgment of the 'microscopic minority' of the educated people in India. There are, of course, a few who are still incorrigible and unrepentant. But that a deep impression has been produced upon the mind of the British public and that the thick veil of ignorance which prevented them from having a glimpse of true India, has been lifted is certain. Even Tory publicists of the deepest dye, have had to confess to a sense of uneasiness that India was not fairly treated in the past. Responsible men like Mr. Roberts have declared in Parliament that the union of hearts which the war has brought about must lead to a betterment of India's position and that the loyalty of the educated people is based upon reason and the recognition of accomplished facts. The self-governing Dominions too have now come to realize the stuff of which Indians and their loyalty to the British Empire, are made. India's willingness to make sacrifices for the Empire is inspired with the sense of duty and there is no idea of a *quid pro quo*. Yet educated Indians, the representatives and spokesman of the masses, should strive, after the conclusion of the war, to take full advantage of the welcome change which appears to have come over the mind of the British public and to obtain for their countrymen the rights and privileges for which they have long been agitating.

What a valuable asset India is to the Empire has been demonstrated by the chagrin of the Kaiser, who expected to find England embarrassed by this country and now realises that it is the staunchest and strongest member of the Empire. It is now proved that in India there is an inexhaustible potential supply of soldiers who can easily be trained and equipped and used to overwhelm the formidable numbers of the enemy. Let the Government enrol Indians as volunteers and a larger number of Territorials can be made available than

can be mustered by the enemy and his allies with all their conscription. Educated Indians have been urging upon the attention of Government the wisdom and justice of conceding this highly cherished right to the people, all these years, and the war has strengthened the hands of the people. In his budget speech in the Imperial Legislative Council in 1904, for example, the Hon'ble Mr. Gokhale thus remarked:—"My Lord, His Excellency the Commander-in-Chief addressed the other day a powerful appeal to Englishmen in India to come forward and enrol themselves as volunteers from a sense of public duty. May not the Government consider the desirability of permitting—aye, inviting—carefully selected classes from among the children of the soil to share in the responsibilities of national defence? Both sentimental and financial considerations demand the adoption of a policy of this kind; and, unless this is done, the growing military expenditure of the country will in course of time absorb all available resources and cast its blighting shadow over the whole field of Indian administration."

The time has now indisputably arrived when commissions in the army ought to be given to Indians and they be enrolled as volunteers capable of defending their country and the Empire against all enemies.

These are not the lessons, however, of which we propose here to speak. The economic, the moral and the social lessons of the war are even more important to us in India. How puny, helpless and degenerate the people in India must feel themselves to be by the side of the men in other countries who are enrolling in their thousands and being sent to the front! Men of every class and in every station in life are enlisting in England in their lakhs and every college has contributed its quota. Apart from militarism and conscription, how stimulating and how wholesome a military training must be to the young men, who have the consciousness that they are making ready for sacrifices for their country! War is the last thing people in India would like to have on their hands. But if an emergency arises, as it has now arisen, what a source of strength India would be to the British Empire, if her people could be given the privilege of fighting the Empire's enemies! Indians who have lived in western



countries tell us of the sharp and painful contrast that strikes them between the men of the West and the people out here. Their countrymen appear to them a depressed and a stunted race incapable of any achievements in life. The spirit, the energy, the go which are essential to material progress are wanting in this country and hence the sad spectacle India presents to an outsider. Any one who has closely followed the course of the war and has grasped the true causes which have led to the struggle cannot fail to be impressed with the urgent need of reform in India—a radical change in life, political, social and economic. It is to the interest of the Empire as to that of India that her people should develop a sense of responsibility and self-reliance and this can be attained only by giving the people a much larger share in the administration of their country and rights and privileges like those enjoyed by the people in England and the colonies. Indians must feel for their country and the British Empire as Englishmen feel for Great Britain, and then and then alone will Indian manhood rise to the height of British manhood. Here is a splendid opportunity for Government to bring about this desirable result and India will watch with a beating heart how that opportunity is improved.

Let alone political rights and the privilege of being admitted into the army for the moment and see what a sight our young men in colleges present. Grinding at the mill of their studies, they seem weighed down with cares and anxieties. Physically weak and spiritless, they have seldom any hopes of the future. With the one ambition of passing examinations and getting a job, they have all the fire and enthusiasm chilled in them and these are the men who are the hopes of the future of India. In many cases it is certainly not the fault of the young men if passing examinations and securing employment somewhere are their ideal of life. Poverty and resourcelessness are responsible for this unfortunate state of things. But without being depressed by these conditions, we have to try to bring up the rising generation in such a way that it will have a faith in the destiny of this country and will be properly equipped for the work expected of it. Our educational conscience has only recently been roused and reforms are being introduced here and there. But parents

and teachers do not yet seem to have understood their responsibility to our young hopefuls. It is at home as well as in the college and the school that boys and girls have to be properly trained in the virtues that make good citizens. It is the experience of many that method, regularity, a sense of discipline and of one's duty to one's neighbours find no place in the programme of the majority of teachers. Hence the pupils grow up listless, self-centred, inefficient and absolutely incapable of turning out good citizens. Seldom is physical fitness regarded as a quality to be sedulously cultivated in the boys. In England and America, sports are perhaps overdone and we have heard complaints about 'flannelled fools'. But we in India go to the other extreme and neglect physical culture to the serious detriment of the rising generation. The toughness and the endurance, the sense of discipline and obedience, the self-reliance and the ambition which sports impart are rarely cultivated in India. What wonder if the young generation in this country appears so unpromising and helpless? Material progress is largely conditioned by the initiative, the enterprise, the methodical habits and the self-confidence which we may bring to bear upon our environments. This is therefore a question of educational as well as of social reform. National progress cannot be achieved only by trying to secure more political rights. They of course react upon and limit our efforts to advance. But the progress of a nation is always a many-sided development and attention must be directed to the various aspects of national life. This view of national or rather communal life has only recently dawned upon the minds of a section of our people. Some Hindu leaders have come to realize the importance of studying the condition of their community from several points of view and the programme of work placed before themselves by the Hindu and other Sabhas demonstrates the importance of the problem dealt with here. Are we as a race, degenerating? Is there more poverty among us? What are the birth-rate and the death-rate in the community? Is our educational system what it ought to be? Is our young generation physically fit? Are our social customs favourable to our healthy development? These are the questions people are asking themselves. And this is a move in the right direction.

If man for man our people are to be as efficient and as physically and mentally sound as people in other countries, these questions will have to be satisfactorily answered. We are at present talking of an industrial revival and Government and people are trying to utilize the opportunity afforded by the war to take a forward step in the path of economic development. There are several difficulties in the way,—the necessary capital, the experience and the markets. But behind all progress stands individual character and efficiency. These have been methodically cultivated in Germany as everybody acknowledges. German ambition and confidence born of success took a wrong turn and plunged the world in a terrible war. But the German qualities of thoroughness and steadiness of effort to secure a cherished object, have won admiration, so that they have long been held up for imitation in England and elsewhere.

We have already said that thinkers in every country are considering what lessons they may derive from the war. National systems, social institutions, industrial methods and even religion and philosophy are being made the objects of study with a view to finding out what may be done to improve them. The lessons of the war are not likely to come home so directly to us in this country, be-

cause we appear to be distant from the field of the operations. But one pondering deeply over the subject and reading carefully the literature that appears in the British press, is bound to feel how the political, the social and the educational system obtaining in India must be overhauled if we are to make any progress worthy of the name. If every educated Indian realizes the importance of the kind of improvement we have referred to above and makes up his mind to try his utmost to make his own contribution to the work of reform, something can be done to achieve the end in view. The point is, that one must feel that there is work before us and that it can be done only by combined effort. This lesson may not flow directly from the European war, but to a mind inclined to learn and to take the lesson to heart there is much that the European struggle is calculated to teach. Let the nation resolve that it will be strong, fit and efficient and let the people strive whole-heartedly to reach that goal. Such a resolution and such effort are essential if India is to stand the world-wide competition in the midst of which we find ourselves placed. We may press the State to do what it is essential for the Government to do. But the people too have to do their share and let them have the satisfaction of having discharged their duty.

## COMMENT AND CRITICISM

I shall feel highly obliged for your kindness in publishing my reply to Mr. J. Sarkar's remarks about my recent work "The struggle between the Mahrattas and the Moghuls".

(a) Mr. Sarkar does not seem to have indulged in a fair criticism of the work, when he says that I insinuate the claim of a victory for the Mahrattas in the battle of Panipat of 1761 (vide p. iii of Preface and p. 73).

(b) Mr. Sarkar admits that the main body of the work extends over 85 pages and yet he finds fault with me for not fully discussing the publications of Rajwade and Parasnis. Is it consistent to say so? Is it possible to have an exhaustive discussion in the limited space of 85 pages?

(c) Tukoji Rao Holkar I. was present with the Peshwa when the latter fell down from the terrace of the Palace. This direct evidence of Holkar is more important than the surmises of the enemies of Nana Phudnavis.

(d) Whether the Mahratta Rule was more or less tyrannical than the Moghul Rule, must be settled by independent evidence. The testimony of Sir John Malcolm and other English authors is certainly entitled to be more reliable than that of the interested

Mahomedan historians whose champion Mr. Sarkar appears to be.

(e) Mr. Sarkar says: "The work does not add to our knowledge." In this connection I may be permitted to say that I have been receiving highly favourable opinions from all parts of India and from eminent persons of various castes, creeds and colours about my present work and its usefulness.

(f) Mr. Sarkar's remarks about a Mahratta scholar depending on English authors, are not sound. If Grant Duff's History of the Mahrattas, Tod's Rajasthan, Elphinstone's History and other works by English authors are removed from the literary arena, what would be the result? On this point more need not be said.

(g) Mr. Sarkar's defence of the Mahomedan Historian is poor, when he palliates the way in which Shiwajee's death is referred to by saying "the infidel went to hell."

(h) Before concluding I have to add that Mr. Sarkar's pro-Mahomedan propensity prevents him from duly appreciating the bright side of the Mahratta Power and the Mahratta Rule.

M. W. BURWAY.

## WAR AND PEACE

**T**HE war has brought into prominence some remarkable war literature which has within the last few weeks flooded this country. Some of these books have been written and published specially for the occasion; others are republications of old books which bear on the great issue of war and peace. The two books that are being sold in thousands and have been several times reprinted recently are (1) General von Bernhardt's "Germany and the next war" and (2) Professor Cramb's "Germany and England". The latter was first published in June 1914 and attracted little notice then. In August and September up to the time I purchased my copy (quite early in September) it was reprinted 5 times. General von Bernhardt's book was first published in October 1911, but since the war broke out it has been sold in hundreds of thousands. Professor Cramb's book represents notes of lectures delivered by him to Cambridge students, beginning in February 1913, with reference to Gen. von Bernhardt's book, and gives the British war party's view of war. The other is of course written from the German standpoint. Both are very remarkable productions, written from different standpoints but practically agreeing in conclusions. Both profess to warn their respective countries against the dangers involved in the teachings of the "peace at any price" propaganda. For some time the peace party in Europe and America have been making tremendous efforts to convince the people of the West of the iniquities of war, and of the absolute desirability of disarming on the one hand and setting up International Peace and Arbitration Tribunals on the other, though their efforts are principally confined to Europe, as the other continents do not in their opinion count for much. Sometime ago a great book on the subject was written by an English author of the pen-name of Norman Angell, which was received with the greatest possible enthusiasm and admiration throughout the world. Mr. Angell was hailed as an angel of peace. Since the war broke out he has been in comparative

disgrace. The book is called "The Great Illusion." I regret I have not read the book, though I have had it in my library ever since it was published. But I have just finished another book on the subject, written by a Russian author about which Mr. Norman Angell himself has said that, less than a third of the size of his present book, it contains more arguments against war in the abstract than anything he knows. The book is called "War and its alleged benefits" by J. Novikov, vice-president of the International Institute of Sociology, and sums up all the arguments against war. Mr. Norman Angell has written an introduction to this book in which he has pointed out that

"The difference between the Pacifist and the Militarist is not, at bottom, a moral one (assuming that we take the best statement of each case) but an intellectual one, and if we are to bring about that Political Reformation in Europe which is to liberate us from the Militarist burden, as the Religious Reformation liberated Europe from religious oppression, the process will have to be intellectual."

It is recognised that "the emotion of humanity recoiling from war is often more than counteracted by the equally strong moral emotions connected with patriotism." Mr. Novikov's book aims to prove that both morality and self-interest demand an abolition of war. According to Mr. Norman Angell, "this writer stands at the head of the small band of men who, on the Continent of Europe, have tackled this problem as an intellectual problem to be stated in terms of self-interest." It will be very interesting to give in as few words as may be possible the thesis of this book and to watch the development of the argument, but before we attempt to do so we shall like to give the war party's views in greater detail so that the whole case may be clearly grasped by our readers. A German author, Max Jaher, says:

"War regenerates corrupted peoples, it awakens dormant nations, it raises self-forgetful, self-abandoned races from their moral languor. In all times war has been an essential factor in civilization."

In the opinion of the celebrated writer Ernst Renan "war is the necessary occasion

and place for manifesting moral force." Another Continental writer, Dr. Le Bon, says: "One of the chief conditions for the upliftment of an enfeebled nation is the organisation of a very strong military force." The Militarist party as distinguished from the Pacifist, has been bitterly complaining of the dissemination of retrogressive ideas on the subject of war. They thought that if Pacifism triumphed Europe was lost. In their opinion a general war was needed to set Europe on a better path.

"The conquered nations will be obliged to mend their ways. Enlightened by defeat they will reform their ancient institutions. The conquerors will of necessity do the same, and liberalism will carry the day."

Mark the appeal in the name of liberalism. Well, for the present the Militarist party has won, and we are witnessing perhaps the greatest and the bloodiest conflict of historic times. However the parties may differ on the morality or necessity of war as a settler of differences or for the purposes of gain, both the Pacifist and the Militarist are agreed that "without doubt to defend one's rights at peril of death is a most generous deed; without doubt the communities unwilling to do so soon fall into the lowest state of degradation." Max Jaher calls the defensive wars the noblest and the most glorious. But what the pacifist says is that every defensive war presupposes an offensive attack, and what they want to abolish is war altogether, and thus to subvert the necessity of a defensive war.

Mr. Novikov points out how society places its ban on private crimes and sympathises with the victims of such criminals, but how inconsistently it encourages, praises and deifies international criminals, calls them conquerors and great men; sets them up on a high pedestal as heroes and worships them. By the strangest aberration all our sympathy and admiration go to the one that transgresses the rights of his fellow-creatures, to the glorious conqueror, our hatred and contempt go to the victims. We admire the armed brigand but we despise the unarmed victim. "Strange, we scorn the unfortunate corrupt, but not the vicious corrupters. In short," he sums up, "to risk one's life in defending one's rights, to prefer death to disgrace is great, beautiful, generous. But it is base and vile to violate the rights of others, to steal, pillage,

despoil, and tyrannise over people's consciences."

On the point whether the abolition of war is possible, we quote the following opinions. "War is the one method of deciding international questions," said the "Moscow Gazette" in 1894. Another voice from Paris says "that gross evils require gross remedies, and great crises, violent solutions . . . that force has its role to play in human affairs, that in the long run certain evils become intolerable, that an end must be made of these evils at all costs, and that an end cannot be made of them except by war."

The Russian and the Parisian give certain figures which are both startling and amusing. From the year 1496 B. C. to 1861 A. D., in 3358 years there were 227 years of peace and 3130 years of war, or 13 years of war to every year of peace. There have been 266 wars in Europe within the last three hundred years. We wish some one would make a total of the wars fought by the Europeans from 1861 to 1914, so as to show the so-called humanitarian side of modern civilisation. As for its international morality Mr. Valbert points out that from the year 1500 B. C. to 1860 A. D., more than 8,000 treaties of peace, meant to remain in force for ever, were concluded. The average time they remained in force was two years. The pacifists maintain that these figures only show the futility of war as a solvent of international problems. Each war merely sows the seeds of a future war. Each war actually ends in a mutual settlement of differences by the aid of plenipotentiaries. Why cannot this be done without war? The answer is obvious. The adjustment at the end of the war is the result of exhaustion, and secures some prize to the victorious which they could not otherwise obtain. According to General von Bernhardt the aspiration of universal peace is "directly antagonistic to the great universal laws which rule all life." In his opinion "war is a biological necessity of the first importance" and "a regulative element in the life of mankind which cannot be dispensed with." "The struggle for existence," he adds, "is in the life of nature, the basis of all healthy development..... So long as there are men who have human feelings and aspirations, so long as there are nations who strive for an enlarged sphere of activity, so

long will conflicting interests come into being and occasions for making war arise." Unless there is a radical change in the nature of man and his constitution there seems no prospect of these "human feelings and aspirations," which necessitate struggles, being replaced by such others as might fulfil their destiny without such struggle. "In the extra-social (i. e. international) struggle," says Bernhardt, "that nation will conquer which can throw into the scale the greatest physical, mental, moral, material and political power..... War will furnish such a nation with vital favourable conditions... ..Without war inferior or decaying races would easily choke the growth of healthy budding elements and a universal decadence will follow." The German School, however, does not stop here but further maintains that war is not only a biological law but a moral obligation and as such an indispensable factor in civilisation. How the argument is developed will be clear from the following rather lengthy extracts.

"If we regard the life of the individual or of the nation as something purely material, as an incident which terminates in death and outward decay, we must logically consider that the highest goal which man can attain is the enjoyment of the most happy life and the greatest possible diminution of all bodily suffering. The state will be regarded as a sort of assurance office, which guarantees a life of undisturbed possession and enjoyment in the widest meaning of the word.....If, on the contrary, we consider the life of men and of States as merely a fraction of a collective existence, whose final purpose does not rest on enjoyment, but on the development of intellectual and moral powers, and if we look upon all enjoyment merely as an accessory of the chequered conditions of life, the task of the State will appear in a very different light. The State will not be to us merely a legal and social insurance office, political union will not seem to us to have the one object of bringing the advantages of civilization within the reach of the individual; we shall assign to it the nobler task of raising the intellectual and moral powers of a nation to the highest expansion, and of securing for them that influence in the world which tends to the combined progress of humanity. We shall see in the State, as Fichte taught, an exponent of liberty to the human race, whose task it is to put into practice the moral duty on earth. "The State," says Treitschke, "is a moral community. It is called upon to educate the human race by positive achievement, and its ultimate object is that a nation should develop in it and through it into a real character; that is, alike for nations and individuals, the highest moral task." This highest expansion can never be realized in pure individualism. Man can only develop his highest capacities when he takes his part in a community, in a social organism, for which he lives and works. He must be in a family, in a society, in the State, which draws the individual out of the narrow circles in which he otherwise would pass his life, and makes him a worker in the great common

interests of humanity. The State alone, so Schleiermacher once taught, gives the individual the highest degree of life.

"War, from this standpoint, will be regarded as a moral necessity, if it is waged to protect the highest and most valuable interests of a nation. As human life is now constituted, it is political idealism which calls for war, while materialism—in theory, at least—repudiates it.

"All petty and personal interests force their way to the front during a long period of peace. Selfishness and intrigue run riot, and luxury obliterates idealism. Money acquires an excessive and unjustifiable power, and character does not obtain due respect :

"Man is stunted by peaceful days,  
In idle repose his courage decays.  
Law is the weakling's game,  
Law makes the world the same.  
But in war man's strength is seen,  
War ennobles all that is mean ;  
Even the coward belies his name."

Schiller : Braut V. Messina.

"Wars are terrible, but necessary, for they save the State from social putrefaction and stagnation. It is well that the transitoriness of the goods of this world is not only preached, but is learnt by experience. War alone teaches this lesson."

"War, in opposition to peace, does more to arouse national life and to expand national power than any other means known to history. It certainly brings much material and mental distress in its train, but at the same time it evokes the noblest activities of the human nature."

General von Bernhardt continues:—

"Frederick the Great recognised the ennobling effect of war. 'War,' he said, 'opens the most fruitful field to all virtues, for at every moment constancy, pity, magnanimity, heroism, and mercy, shine forth in it ; every moment offers an opportunity to exercise one of these virtues.' At the moment when the State cries out that its very life is at stake, social selfishness must cease and party hatred be hushed. The individual must forget his egoism, and feel that he is a member of the whole body. He should recognise how his own life is nothing worth in comparison with the welfare of the community. War is elevating, because the individual disappears before the great conception of the State. The devotion of the members of a community to each other is nowhere so splendidly conspicuous as in war.....What a perversion of morality to wish to abolish heroism among men !"

Even defeat may bear a rich harvest. It often, indeed, passes an irrevocable sentence on weakness and misery, but often, too, it leads to a healthy revival, and lays the foundation of a new and vigorous constitution. "I recognise in the effect of war upon national character," said Wilhelm von Humboldt, "one of the most salutary elements in the moulding of the human race."

"The individual can perform no nobler moral action than to pledge his life on his convictions, and to devote his own existence to the cause which he serves or even to the conception of the value of ideals to personal morality. Similarly, nations and States can achieve no loftier consummation than to stake their whole power on upholding their independence, their honour, and their reputation."

The reader will have seen how war is raised to the dignity of a moral obli-

gation. It is no longer a necessity but a duty, and the conclusion is that the efforts directed towards its abolition are not only foolish but absolutely immoral. In the chapter on "The duty to make war" we again come across some strong and pungent remarks which make short shrift of the attempt to apply the same standards of morality to States as are applicable in the case of individuals. "The morality of the State," says Bernhardi, "must be developed out of its own peculiar essence, just as individual morality is rooted in the personality of the man and his duties towards society.....The end-all and be-all of States is power, and he who is not man enough to look this truth in the face should not meddle in politics."

According to Treitschke, another great German writer, "among all political sins, the sin of feebleness is the most contemptible; it is the political sin against the Holy Ghost."

Bernhardi sees that this argument of political morality leads logically to the Jesuistic principle, that the end justifies the means, that according to it, to increase the power of the State all measures are permissible; but he meets this objection by pointing out that the gulf between political and individual morality is not so wide as is generally assumed and that a conflict between personal and political morality may be avoided by wise and prudent diplomacy, if there is no concealment of the desired end and if it is recognised that the means employed must correspond to the ultimately moral nature of the end. The violation of recognised rights by political action is justified by the dictum that such rights are never absolute, that they are of human origin and therefore imperfect and variable. The setting aside of treaties made under pressure or antagonistic to the vital interests of one of the contracting parties is justified on the ground "that it is always justifiable to end an immoral situation." Last but not least, the chapter is wound up by a pronouncement of Luther on war, which runs thus:—

"It is very true that men write and say often what a curse war is. But they ought to consider how much greater is that curse which is averted by war. Briefly, in the business of war men must not regard the massacres, the burnings, the battles, and the marches, etc.; that is what the petty and simple do who only look with the eyes of children at the surgeon, how he cuts off the hand or saws off the leg,

but do not see or notice that he does it in order to save the whole body. Thus we must look at the business of war or the sword with the eyes of men, asking, why these murders and horrors? It will be shown that it is a business, divine in itself, and as needful and necessary to the world as eating or drinking, or any other work."

From Bernhardi, the German, we turn to Cramb, the Englishman, and find that although his language is less dogmatic yet his conclusions are very nearly the same. Cramb professes to find a certain amount of transcendentalism in war and prefaces it with the following remarks—

"First of all, let me remind you that in human life as a whole there are always elements and forces, there are always motives and ideals, which defy the analysis of reason—mysterious and dark forces. Man shall not live by bread alone! And in war this element constantly tends to assert itself. It assumes forms that sometimes are dazzling in their beauty; sometimes are wrapt in a kind of transcendental wonder; sometimes, in appearance at least, are simply utilitarian, or chimerical, or fantastic. But all alike have this quality of defying reason, of eluding the grasp of the mind when exercised in formal judgment merely. It is easy, for example, to demonstrate, that the glory of battle is an illusion and a mockery. Nevertheless men still live and go on pursuing that illusion and that mockery."

He then says that in war and the right of war man has a possession which he values above religion, above industry, and above social comforts; that in war man values the power which it affords to life of rising above life, the power which the spirit of man possesses to pursue the Ideal. In all life at its height, in thought, in art, and action, there is a tendency to become transcendental.....This is followed by an examination of the wars waged by England, and it is frankly admitted that "All England's wars for the past 500 years have been fought for Empire." Examining the present relations of Germany and England Professor Cramb discovers a "law obvious, universal and inevitable in its application," viz., that "amongst free independent nations weakness means war" and also that "the empire which has ceased to advance has begun to recede and therefore to decline, and the empire which has begun to decline is dead already."

The most interesting part of Professor Cramb's thesis, however, is the comparison he makes between the influence of Napoleon and Christ in modern politics.

"In Europe, as a whole, in the twentieth century," he says, "two great spirit-forces contend for men's allegiance—Napoleon and Christ. The one, the representative of life-renunciation, places the reconciliation of

life's discords and the solution of its problems in a tranquil but nebulous region beyond the grave; the other, the asserter of earth and of earth's glories, disregardful of any life beyond the grave, finds life's supreme end in heroism and the doing of things, and seeks no immortality except the immortality of renown, and even of that, he is slightly contemptuous. To Napoleon the end of life is power and the imposing of his will upon the wills of other men. Like Achilles or like Ajax, ever to be the first and to outshine all others is his confessed ambition. The law, on the other hand, which Christ laid upon men appears to be the law of self-effacement. The true Christist toils but for others; he prays but for others. He suffers for them; he dies for them. Servus servorum Dei—slave of the slaves of God—was the proud subscription which the haughtiest of the mediaeval Pontiffs placed at the end of their letters.

In Europe, I say, this conflict between Christ and Napoleon for the mastery over the minds of men is the most significant spiritual phenomenon of the twentieth century. You meet with it in England and in America, as in Austria and Spain. You meet with it even in Italy. In Russia Tolstoi's furious attacks are a proof of its increasing sway. The new spirit in France is its unacknowledged derivative. But it is in Germany alone that as yet Napoleonism has acquired something of the clearness and self-consistency of a formulated creed.....Corsica, in a word, has conquered Galilee."

#### In the opinion of Professor Cramb,

"That world-empire of which Germany dreams, she may, or may not, on its material side, attain; but in this race for the spirit's dominion, the migrier empire of human Thought, who is her rival? Where even is her competitor? Not England assuredly; for in that region England in the twentieth century has a place retrograde almost as Austria or Spain; not America; not Russia; not Japan, with her tasteless, over-eager efforts to enter the comity of Europe. Is it France?....."

The discussion of the question ends here rather abruptly and the following lecture is opened by the question. "If these then, are the legitimate impulses, the just ambitions of Germany.....if these are the modes which the 'will to power' assumes in modern Germany, what of England and those needs of England with which they enter most immediately into collision?" In answering this question he considers "the purpose of British Imperialism; the manner in which that purpose has been evolved and how it comes into conflict with Germany's ambition and ideals." "To talk about friendly rivalry" is in his opinion no answer. Nor "at the present stage of world history" is it any use to seek a practical policy in arbitration, nor would it be more opportune to discuss the value

of alliances. Commenting on the value of alliances he remarks :

"Whatever principle may govern individual friendship, alliances between nations and States are governed by self-interest only; they are valid only so long as mutual fears or mutual desires persist in equal Force. For the friendship of nations is an empty name; peace is at best a truce on the battlefield of Time; the old myth or the old history of the struggle for existence is behind us, but the struggle for power—who is to assign bounds to its empire, or invent an instrument for measuring its intensity?"

The comment on England's alliance with Russia is rather pertinent. Says he, "How can we hope," he says, "that such an alliance, so unnaturally framed, will last." Thus he comes to the conclusion that England must organize herself for the fulfilment of her destiny depending upon herself alone. Pathetically interesting is the following prophetic conclusion :—

"And if the dire event of a war with Germany—if it is a dire event—should ever occur, there shall be seen upon this earth of ours a conflict which, beyond all others, will recall that description of the great Greek wars :—

"Heroes in battle with heroes,  
And above them the wrathful gods."

And one can imagine the ancient, mighty deity of all the Teutonic kindred, throned above the clouds, looking serenely down upon that conflict, upon his favourite children, the English and the Germans, locked in a death-struggle, smiling upon the heroism of that struggle, the heroism of the children of Odin the War-god!"

We think we have made it abundantly clear that although the two writers Bernhardt and Cramb deal with the question from two different standpoints, yet their conclusions are identical. If one is direct and rather heavily dogmatic, the other is no less positive about his principles and conclusions, though he uses language of refinement and culture. The difference is obvious. The one is a general; the other was a professor. However we may dislike war, no one can deny that there is a great deal of truth in what these two eminent Europeans say on the subject of war. The pacifist talks a great deal of sense in reply, but his arguments are inconclusive and leave the mind rather inclined, though much against one's will, towards the general truth of the propositions of the war party.

LAJPAT RAI.



## INDIAN PERIODICALS

### Indian Cowardice and English Pluck.

In mentioning Mr. G. B. Shaw's article of the above name in the *Commonweal*, Mr. J. L. Sathe makes some valuable observations on the genesis of Indian Cowardice, in *The Crucible* for November.

The whole system under which the Indian youth is brought up is faulty. Old-fashioned and rich people spoil the children by too much pampering and over-fondling. There are people, and they are apparently well educated, who absolutely neglect their children. These people are too much engrossed in making money, and so forth, to remember the existence of the children. The third and worst class of people are those who exercise an excess of supervision and control over their children. They defend their position by saying that the Indian youth no longer regards the elders with the same wholesome respect as he used to do in the good old days, that he is wanting in filial respect, and that the spirit of insubordination is abroad.

The old system by which one was taught to bow down before every relative, however distantly connected, provided he had the good fortune or misfortune to be born earlier by one day at least, and sometimes even before some relatives who were actually younger in years but represented an elder generation, was probably essential in the days of the joint family system.

This spirit of absolute obedience is positively harmful. A child is brought up from its very birth under the belief that its elders are always wiser than itself and will ever remain so, however old and wise the child itself may grow in time. The idea that every generation is less wise than its predecessors and will continue to be so, is imbibed by the child almost with its mother's milk, and it renders it pessimistic from the start. It smothers all desire of improvement in the young brain, by making it believe that progress is impossible, and that things will never be as good as they were in the past.

But the writer is of opinion, and we thoroughly agree with him, that instead of being doomed to be more ignorant and foolish, it is the birth-right of every generation of mankind to be wiser than its predecessor. Instead of looking up to our forefathers for an unattainable ideal, it is the duty and privilege of every succeeding generation to look forward and to work for leaving things better than they were."

A child must not show any will of its own! He must be silent, inactive, conten-

ted; must not question, he has only to obey! Thus do we manufacture a sheepish nation, a nation claiming the possession of "old wisdom" but devoid of any sense of self-respect.

Indian parents will greatly help in the growth of "a strong, self-reliant and proud generation" by teaching their children "to resent wrongs and not to put up with insults even from elders."

### Woman and Work.

The November *Crucible* contains yet another article which should draw the attention of all Indian men and women, the former specially. It is written by a "Woman in Married Life" who is in a position to know the position we have assigned to our women in our families. We are painfully conscious of the insults and ill-treatment which it is the lot of many of our women folk to live under from day to day, of the loneliness and the drudgery within the four walls of the house; of their utter helplessness—having no other opening in life, being kept illiterate by their parents when young and by their husbands later on, who constantly assert that Indian women being too happy in their household tasks never entertain thoughts of earning an independent livelihood; that "they are treated so well that they would never dream of going out into the world to work for themselves."

Our women never dreaming of going out to work for themselves is not the result "of their perfect happiness in the sphere they now occupy," but is due "to their want of education, narrow outlook and naturally stunted ideas."

It proves how absolutely void of a healthy self-respect and higher aspiration they are and how regardlessly their lives have been cooped up as to make them incapable of a single new idea suited to modern conditions that we would have to face hereafter.

A widow is not allowed to re-marry. Thus it happens that when left a widow, a poor, ignorant woman can either be a drudge in her husband's or father's family or is forced to take up the post of a menial



servant anywhere just to earn her daily bread!

The writer is quite right in saying that

Ever since the Suffragette movement in Europe has taken life, we often hear people say—"a woman's place is in her home." The adage is one we would never think of condemning, but what is the woman who has no home of her own, to do?

And how few there are, who really have a home. A woman who does not marry has no home, a woman whose husband dies has no home, and a woman who is discarded has no home; and these coupled with those, whose homes are worse than none, form, we think, the majority of womankind. Under the circumstances, should it be considered a sin if she wished to be taught some independent means of existence.

We are glad to learn from the writer that a Widows' Home has been opened in Madras. The Superintendent—herself a girl widow at the age of nine—has now passed her B.A. L.T. "She is just now fitting out thirty-six young widows for some profession or other which will enable them to live a pure noble and useful life devoted mainly to the benefit of their Sisters."

This is only a tiny silver lining in the vast cloud. But something is better than nothing.

### Education in England.

Mr. M. E. Sadler, Vice-chancellor of the Leeds University has contributed an article to the November *Indian Education*. It is refreshing to note that the writer has admitted in the course of the article that German education is not altogether bad, though, since the present war started, most of the English journals have made it a point to cry down everything German. The writer asserts that "all the qualities which our men are showing under arms have been strengthened by education." The high efficiency of the British Army and Navy is the result of education.

Mr. Sadler has set forth "the strength and the weakness of English and of German educational methods."

Education, has a freedom, a chivalry (one result of the unbroken tradition which we inherit from mediaeval times), a scope for initiative, a forbearance, and a liberty of conscientious utterance which modern Germany, under Prussian leadership, has crippled—perhaps to its ruin. But Germany has to teach us what hitherto we have been so slow to learn, the value of applying scientific knowledge to the conditions of city life as well as to industry and commerce and the binding power of a strong, daily inculcated sense of specific public duty upon every citizen's thought and strength. We English are weak in our applications of science. We have been slack and

indolent in remodelling our national life with the help of the resources of modern science. And, for hundreds of thousands of our English people, the Nation means nothing. Even in the midst of the great zeal for military service, we in the industrial districts find numbers of men whose minds have been twisted and numbed by the ignoble propaganda of selfishness and who ask why they should serve a land 'which does not belong to them.'

The healthiest thing in English education is its moral sanity. The plague-spot in German education during these last unhealthy years, has been its growing acceptance of the doctrine that Might is Right; that 'the end-all and be-all' of a State is Power.

To some extent, German methods of education are responsible for this moral and intellectual breakdown among the highly-instructed classes in Germany. The German teacher tries to make his pupils intellectually impressionable, but does not at the same time foster the growth of independent powers of criticism and moral insight. And the German teacher, being an official of the State, takes his orders too readily from the *mot d'ordre* of Government. He likes to stand well with his official chiefs. And his power of resistance collapses too frequently before a wave of false doctrine, issuing from authoritative quarters.

But has not the doctrine of 'Might is Right' been accepted more or less by all powerful countries, at some period or other of their history? Then why call it a German monopoly?

The November *East and West* opens with an informing article on

### The Philippines

penned by Mr. A. Yusufali, I.C.S., which proves that the United States of America is sincerely working for the improvement of the Filipinos both in regard to finance and knowledge, and gradually making them fit for governing and managing their own affairs. For his informations, the writer has, as he tells us, largely drawn upon two books entitled "The Philippine Islands and their People" and "The Philippines, Past and Present" written by Mr. Dean C. Worcester, "a keen zoologist, who went with two scientific expeditions to the Philippines and at present Secretary of the Interior to the Philippine Government."

The Philippines send two Filipino delegates to the United States Congress.

"They are called Resident Commissioners, and hold office for four years.

They are members of the United States House of Representatives, and can speak in the House, address questions and air grievances, but they have no vote."

The executive government is vested in the Governor-General and four Secretaries (to Government), all appointed by the President of the United States, subject to confirmation by the Senate. One of the Secretaries is a Filipino, and the other three are

Americans. A fifth portfolio has been authorised but not yet created. This "Executive Council" of five, as we might call it in India, is strengthened with four "Additional Members" all Philipinos, to form the Upper House of the Philippine Legislature, which is called the Philippine Commission. The Lower House is called the Philippine Assembly which consists of eighty-one elected members, all Philipinos.

Only thirty-four out of the thirty-nine provinces elect representatives, the remaining five being considered to be in too rudimentary a stage to fit into the scheme. On the other hand the provinces not represented in the Assembly are not subject to the jurisdiction of the Philippine Legislature.

This is very proper.

The franchise for an elector for municipal and presumably for other purposes is simple, but it only gives 248,000 qualified voters out of a population of more than eight millions. The elector must be a male citizen of at least 23 years of age, with a residential qualification of six months, and an alternative test of position property or language. He must either have belonged to certain official classes of the Spanish regime, or hold property to the value of Rs. 750, or pay taxes to the extent of Rs. 45, or be able to speak, read or write English or Spanish. It will be noticed that the test is *not* literacy but language; a Moro learned in Malay is not as such entitled to a vote although he might come in under the property qualification but an illiterate Philipino would have the vote without the property qualification.

The municipalities elect their own officers and control their own affairs generally, but municipal expenditure is subject to the control of the provincial Treasurer, who is in a special sense a colleague of the Governor. Finance is thus specially safeguarded, not only in regard to municipalities but also in regard to townships, which form a further subordinate unit of self-government.

The Philippine Civil Service is non-political. Wherever practicable, not only recruitment, but also promotion is by competitive examination. In promotion, however, previous experience and efficiency are given due consideration. The examinations for recruitment are held both in the United States and in the Philippine Islands and the test is in both English and Spanish. An oath of loyalty has to be taken before admission to the examination. The limits of age are very wide; the minimum is 18, but the maximum is as high as 40. The service is very completely graded, or, as it is called, classified.

All classified employees are entitled to visit the United States or foreign countries once in three years on liberal terms as to leave allowances and certain travelling expenses.

The proportion of Philipinos to Americans in the Service has risen from 49.51 in 1903 to 71.29 in 1913. More and more of the Philipinos take the examinations in English instead of Spanish.

How different is the Indian Civil Service Institution and its methods!

Members of the Philippine Commission without portfolios receive more than Rs. 22,500 per annum; and those with portfolios receive more than double, Rs. 46,500 per annum. Members of the Philippine Assembly receive Rs. 45 a day for each day the Assembly is in Session.

The average Philipino has a poor physique. The islanders do not get sufficient

nourishment from an unscientific rice dietary. "As many as 69 out of 178 University students recently examined showed signs of serious organic troubles." Though "sanitary problems have been attacked with commendable American enthusiasm," the people do not like such reforms.

The American Educational Machinery "is rapidly transforming the people from vague idle dreamers, forever fighting among themselves, into active citizens, with a growing respect for manual labour and an increasing understanding of the privileges and responsibilities of civil, political, personal and religious liberty."

The dearth of teachers is the main difficulty. A thousand American teachers were appointed in 1901-02 for training "Philipino assistants who should take their place in the permanent Philipino scheme of education." Last year the number of Philipinos preparing for the duties of teaching had reached the total of 37,000.

The whole of the Archipelago is divided into educational districts. The scattered units in each district are not only controlled by Inspectors who have several Districts under their charge and who, therefore, do not belong to any particular District; each District has a supervising teacher who lives in the District, and who is responsible for the educational efficiency of his whole District.

For a population of about 8 millions there are 8,500 Philipino teachers and 530,000 pupils. Thus there is one teacher in every 1,000 persons (men, women and children) in the Philippine population at large, and the number of pupils under instruction is about 6.6 per cent of the population. The proportions would be appreciably higher if we left out of account the non-Christian population who have hardly yet taken much advantage of the educational facilities provided. They form about one-eighth of the total population of the islands.

The educational statistics, though very far behind those of the progressive countries in Europe or America, are certainly good for an "Oriental Dependency which has been under the protection of the United States for little more than fifteen years."

In India the "proportion of school pupils to the total population is about 3 per cent. or considerably less than half that of the Philipines."

The practical genius of the American people set its face from the outset against a purely literary education. Manual labor, industrial training, practical agriculture, household industries and arts, trades and commerce, were held in view from the beginning, and are the main objectives of their educational system.

In India the case is just the reverse.

There have been established at Manila, the capital of the Philippines a Normal School for the training of teachers, attended by 638 pupils; the School of Arts and Trades attended by 641 pupils; a School of Commerce and a School for Deaf and Blind; the School of Household Industries train adult women in embroidery, lace-work and other art-work; over and above this special courses in hygiene, in the case of the sick, in household sanitation, in the feeding and care of infants and in general instruction in house-keeping and the household arts and nursing are provided for girls. Already over 15,000 girls are taking these courses.

Mr. Sarat Chandra Mitra writes about

### Ancient Indian History in Clay Seals

in the November *East and West*. This is how the practice of "writing on tablets of clay" came to be introduced into India.

It is now generally agreed among Indian archaeologists that, at the beginning of the seventh and most likely, at the end of the eighth century B. C., sea-going merchants, availing themselves of the monsoons, used to undertake voyages for trading purposes from ports on the south-west coast of India (Sovira at first, afterwards Supparaka and Bharukachha) to Babylon which was, in those remote times, a great emporium of commerce.

Merchants did not belong to the Aryan race but were mostly descended from the Dravidian stock, as is evidenced by the fact that the names of the goods imported and adopted in the west, such as *ivory*, *peacock* and *rice* were adapted from Dravidian words. It was at Babylon that these Dravidian merchants from India became acquainted with an alphabetic writing derived from that invented and used by the white pre-Semitic race now called the Akkadians. Some of the particular letters learnt by these Indian merchants bear a close resemblance to the letters found on inscriptions recorded by the wandering Semitic tribes who went from Babylon to the west, and also on Babylonian weights, both being of a date somewhat anterior to the time when these Indian merchants made their trading voyages.

The letters of the Akkadian alphabet with which the ancient Dravidian merchants became acquainted in Babylon, used to be traced out on clay-tablets. It is from this source that they learnt the Babylonian practice of writing on tablets of clay and introduced it into India.

In India, this practice

was adopted only to the extent of using seals of clay for inscribing pithy maxims from the Scriptures and for writing legends.

Recently a large number of clay-seals have been unearthed in Basarh in the District of Muzaffarpur in North Bihar. In 1904 Dr. Theodor Bloch made several excavations in the citadel of old Vaisali

now known as Raja Bisal. Ka Garh at Basarh, with the result that "inscribed seals, chiefly of the Gupta period, numbering between seven and eight hundred" were discovered. In 1912 Dr. J. Ph. Vogel found from the same site two hundred and fifty more inscribed clay-seals, "which shed a flood of light on the political, religious and artistic history of ancient India."

The October *Wealth of India* has a contribution from the pen of Mr. N. M. Muzumdar dealing with

### The Industrial Development of Germany.

Expansion of industry and commerce has been of the prime importance to Germany. For otherwise she could not support her rapidly increasing population, which "increases at the rate of 800,000 persons a year." Only 20,000 Germans are in German colonies. "An over-flow from Germany to foreign countries tends to diminish the strength of an army recruited under compulsory service."

Prussia took the lead in industrial freedom by abolishing the exclusiveness of the guilds. In this the other German states followed. Next, the tariff barriers were abolished. Thus the home market was secured for her own industries.

Between 1819 and 1834 three large free trade areas were formed, which were eventually absorbed by Prussia into one large customs union, the *Zollverein*. Thus the economic unity of Germany was achieved to a considerable extent as early as 1834.

Since 1871 German industry and commerce have grown enormously.

"In 1872 the trade of Germany was for £280,000,000. In 1913 it was for over £1,000,000,000."

She has, first of all, the largest known reserves of coal in Europe, and coal means power in the modern world. It is estimated that, at the rate of her present output (160 million metric tons a year) she has coal for 1,300 years. Side by side with coal, she has iron. And coal and iron are the basis of all modern industrial development. The production of iron has been extraordinarily rapid. In the eighties, Germany produced from 3 to 4½ million tons a year. In 1911 she produced 15½ million tons, Great Britain producing 10¼ and America 23¼ million tons.

In Germany

Agriculture and industries are protected by tariffs. Railways and canals are nationalised and developed as a part of the protectionist policy. Education, secondary, technical and commercial, is highly developed, and acted as a powerful influence in industrial growth and in the scientific organisation of industry and commerce. State protection is given to the worker by elaborate legislation and by the system of State insurance against sickness, invalidity,

accidents and old age. Shipping is also encouraged, and colonies founded.

The net yield of German railways in spite of special rates amounted in 1911 to £36,000,000; and allowing a deduction of 3½ per cent. interest on capital outlay, there was a clean profit of £16,000,000 for public purposes.

The development of the *waterways* and *canals* have contributed to an equal extent to Germany's economic efficiency and growth. It went on side by side with the development of the railways. Germany has been increasing the number of canals and improving the old waterways at enormous expenditure. At the same time the old canals have been entirely rebuilt for large steamer traffic. The result attained has been cheap water transport for heavy traffic, which is particularly important in a country with a small coast line. Goods can now be sent from the mouth of the Rhine direct by water to Switzerland or France in one direction, and to Bavaria and Austria in the other. The canal system has also been of immense importance in the development of inland towns, and river and sea-ports.

### We read that

"today, the German mercantile marine stands second in the world and German ship-building yards are unable to carry out all the orders they receive."

One great characteristic that has helped Germany in industrial and commercial growth is the faculty for *organisation* and *co-operation* instilled in the German mind by the system of compulsory military service.

The labour organisations of large towns maintain working men's colleges which hold evening classes, and organise courses of instruction on various scientific, economic and even historical and philosophical subjects. They also establish free libraries and reading-rooms and reading circles, all with the object of making labour more efficient and more self-reliant, and adding to its intelligence and dignity.

The Government too has been no less anxious about *welfare of the worker*. It inaugurated a system of State insurance as early as in 1883, which has gradually been developed and extended. Insurance is compulsory for practically all persons who earn less than £100 a year. There is sickness, insurance for which the workman pays 2/6 of the subscription and his employer 1/6. The benefits are free medical attendance, and a maximum of 26 weeks allowance of half the wages. The workers themselves have a share in the management of the insurance organisation. Then there is compulsory insurance against accidents, for which the employer pays the insurance subscription, and in validity and old age insurance for which workman and employer pay in equal shares, the state adding £2½ every year to each pension.

German Industries have been fostered by applying to them highly developed technical skill and scientific knowledge. The State has provided a great many large laboratories at enormous cost for investigation and research. Commercial education has also been largely stimulated. In fact, the systematic organisation and co-ordination of secondary, technical and commercial schools has powerfully influenced the whole growth of German industry and commerce.

### Evils of Excessive Home-work

is the name of a paper read before the Teacher's Association, Christian High

School, Udipi, by Mr. B. A. Baliga, History Assistant, and published in the *Educational Review* for October. The writer seems to have thought over his subject very carefully and his opinions deserve the closest attention of everybody interested in the education of Indian children.

Overburdening students with home-work finds favor in most of the Indian schools. The teachers who impose the tasks scarcely give a thought to the evils that result from such work. So it is refreshing to hear a teacher say that

no good can come of excessive home exercises. They are, no doubt, a great encouragement to all dealers in stationery; they perhaps impose on parents the necessity of economy to the extent of the value of the exercise books; they strengthen the faculty of invention in the boys, who, in the absence of the exercises, must bring along with them falsehoods, not from the brain, as meet offerings to the incensed teacher.

Excessive work may not kill students as a rule but there can be no doubt that "it successfully kills curiosity and positively deadens the intellect." Work in home or in school ought to be carefully executed by the student and diligently corrected by the teacher. This is possible if the amount of work set be small. Excessive work necessitates lamp-work and early rising which are both greatly injurious to the child's health.

Now about the teachers: They are over-worked and ill-paid. Most of the teachers are poor. After five hour's hard work in school they have to attend to domestic duties. There being no servant the teacher has to look after the baby while his wife is cooking. Then there is the preparation of daily lessons; "at the top of all comes correction work in such quantity as to impair the teacher's strength and spirits." No wonder his class work is a failure! "A teacher must make provision for self-improvement. He who is not a learner himself cannot be a good teacher."

Children's time is largely spent in cramming "unwieldy meaning books." These "monstrous productions completely throw the text books into the shade."

The writer very correctly observes that anxiety for good results in public examinations, which corrupts the life of education in India and makes it hardly worth the name, and lack of sympathy with the joys and sorrows of child-life and ignorance of the home-life of the children—these are the causes of excess of home-work.

One teacher is happily ignorant of the burden imposed by another and each lays his burden with an unsparing hand, until the limit of the proverbial straw is reached. Murmur and discontent are not heard,

thanks to our discipline, which transforms our boys into ideal beasts of burden.

In Mr. Baliga's opinion, and we thoroughly agree with him, the aim of education should be

to assist in the blossoming of the human flower, a process provided for by mother Nature who has ushered the soul into the world. A thousand invisible teachers surround the child, a thousand influences act upon the blossom, and the best that the most skilful teacher can do is not to shut God's light from it. The child has its own ways of learning the subjects prescribed by Nature, whose eternal syllabuses no human educationist can recast. The child's life 'exempt from public haunts, finds books in running brooks, sermons in stones and good in every thing.' Our methods should reflect these vaster methods, should never cross them, nay, should be entirely in accord with them. And that is how we shall best serve the needs of our country, by sending out to the colleges or the world, strong young men, with the fountains of feeling and of curiosity opened and not shut up.

### Lepers and Social Service.

Any one taking a walk through the northern part of Calcutta in the morning will find lepers, men and women, coming out from dirty bye-lanes, where probably they spent the night, and squatting on the foot-paths for their day's begging. It is a melancholy sight to see them in dirty rags, suffering from this hopeless filthy disease which eats them up, and sitting there in the open, in sun and rain, hoping for an occasional pice or half-pice flung by a kindly passer-by.

To give the lepers a home, to provide them with food and thus to lighten their burden of life-long misery—this should engage the attention of all those who are willing to devote their lives to social service.

Mr. W. H. P. Anderson contributes an article to the December *Young Men of India* with a view to point out to "Young Indians of education and influence a social service of special urgency." The writer asserts that

taking an outline map of the world, let me tell you that if, for the purposes of showing those parts of the world where leprosy exist, we colour them black, then India must be coloured all black as the only colour to denote the very darkness of affliction which is common not to one province or part of this great land, but to all. Thousands of lepers, including even the little children, are to be found in every province.

But how to help them ?

The first thing to do is to get informed by a study of the leper problem, but not to study so long that action is swallowed up in a maze of theory. An intelligent knowledge of the number and condition of

the lepers, the methods already employed in caring for them, and the source of the means to this end. The law of the land affecting lepers, public opinion, comparative study of conditions in other lands, and of the history of efforts to combat the disease and the results achieved, are all important points to be informed upon. It should not, however, consume too much of valuable time. The lepers' need is urgent. While you are investigating, they are dying of hunger and disease, and in some way unknown to us as yet the disease of leprosy is being communicated to others. Saddest of all, little children become infected, and are doomed to a life of hopeless misery.

The leper problem will never be solved in any way which leaves out of consideration the main elements of the problem, and which forgets that these are human beings with hearts to despair or to respond to the touch of sympathy. On the work side, there is education of the ignorant to a sense of their danger, the winning over of the lepers themselves to humane and kind treatment and segregation, the influencing of public opinion in favour of suitable action and the extension and support of existing work. Speaking for the Mission to Lepers, every one of our 40 asylums is open to visitors who may wish to study our methods. We have no desire to work apart from the people of this country, we rather welcome most cordially co-operation which shall mean the doing of a larger work of mercy for those who need it so much.

Those desiring to do social service must always remember that

"Social service means self-renunciation and love of our neighbour, irrespective of who that neighbour may be. There is no place in the movement for any man who cannot take these as his marching orders. Social service will not be undertaken by talking about it alone. It means work, and hard work, and it means, possibly, opposition at every turn. Ridicule, rebuff, and sneers may be a more frequent reward than approval, encouragement or applause."

The care of destitute lepers is social service of the highest order.

### A Glimpse of Indian Society in the First Centuries B. C. and A. D.

which has been written by Mr. Subimal Chandra Sarkar and published in the October *Dacca Review* contains a good deal of information on ancient Hindu society and deserves to be widely read. The writer has culled his informations from the writings of Mallanaga Vatsyayana edited by Pandit Durgaprasad Sastri (1891 and 1900), which, according to Dr. Peterson, 'contains much that is in conflict with the poets' dream of the unchanging East, and his belief that India is a country where all things have continued as they were from the beginning.'

Mr. Sarkar has chosen only the topics of education and club life. We read that "whereas now-a-days the percentage of literacy is not more than five, in the first

century B. C. and even three centuries earlier the majority of the Indian people could read and write."

Education was imparted to the people by the following means :

In those days the good Buddhist monks and nuns spread education at home and abroad, in their own provinces, as well as among foreign nations. Wherever these orders clustered together in monasteries and abbeys there an University sprang up. Almost every decent home had a small collection of MSS. copies of standard works. There were the "Acharyas" or Professors, who brought out any number of "Sutras" or manuals for the use of students and lay men. Touring theatrical parties were much in favour, and the masses were educated through the stage, where nothing less than the art of Kalidasa the contemporary poet, was represented.

Technical education was not neglected, as is the case now-a-days, but technology was amply patronised, and "the government had a special department to see to it. Numerous students went in for a course of study in commerce and craftsmanship."

Besides the education imparted by the Universities and government the boys and girls had to acquire many other accomplishments, without which they were considered failures in society. Some of these desirable accomplishments noted below will not only give us an insight into the "daily life, manners and recreations of our ancestors two thousand years ago," but will be a fitting answer to those who cry down all attempts at giving our girls proper education in the Sciences and Fine-arts and making them cultured beings—branding such attempts as base imitations of the west, having no precedence in the usages of our country. The taste for refinement and culture which was universal amongst ancient Indians is unfortunately almost wholly absent from the present-day Hindu society.

The principal accomplishments were : music, painting, sculpture, wood-carving, toy-making, dancing, composing poetry, filling up blanks in poetical stanzas, using figures of speech, knowledge of lexicons, encyclopaedias and prosody, knowledge of provincial dialects and foreign languages, talking in riddles, conversing by finger-signs or by secret letters, joint recitation, training in mnemonics, staging plays and romances, deceptive "make-up," needlework, embroidery, weaving, fancy-weaving, cooking, making syrups, poetry, etc., "cutting" beauty-marks, making ear-drops of corn and flowers, stringing garlands, making flower-beds, proper use of scents, proper use of costumes, use of ornaments, use of dyes for the teeth robes and person, shampooing, art of physical culture, engineering and architecture, mineral flooring, testing coins and gems, metallurgy, mineralogy, coloured crystal making, knowledge of principles of machinery, scientific agriculture gardening and forestry, knowledge of the arts pertaining to victor in war.

From contemporary manuals we come to know that young men of those early times could hardly hope to marry without some of these accomplishments, and that eligibility was not identical with earning capacity, as it is now after two milleniums. Princesses and ladies of the families of high officials and nobles were noted for proficiency in these arts ;—and such ladies were in a sense all in all at the royal courts. Very often accomplished ladies earned a living by giving instruction in fine arts, in poverty or in widowhood ; and they were honoured everywhere, even by the State.

In the December *Indian Education* Mr. R. C. Rhenai makes some thoughtful observations on

### Prizes and Praise.

The boys who carry away prizes undoubtedly do so owing to their intelligence and industry. But this is not all. Their success is partly due "to the want of competition in the class and to the good opinion of the teacher." The teacher is usually favourably impressed by a boy who is more than once successful in the weekly or monthly examinations. This boy becomes the idol of the teacher. The rest of boys get no encouragement from the teacher, and consequently they turn out so many failures.

Thus the present system of prizes and scholarship defeats its own end. It injures both, those who receive them and those who remain without them. It unduly elates and elevates the lucky few, while it unfairly depresses and degrades many. It makes the successful too self-conceited and self-sufficient and checks his further industry, while it damps the ardour and ambition of the unsuccessful.

As a remedy of this state of things the writer proposes that

The teacher should not confine his encomiums to a select few, but be prepared to see and find out some excellence in every one, even the last student. He should praise one for good handwriting, another for spirited recitation, a third for his command of English a fourth for his proficiency in arithmetic, no matter how much backward they be in other subjects. In doing this, he will gratify the human desire of being praised ; and praise judiciously bestowed for excellence in one department, will stimulate efforts to win still more by striving to acquire proficiency in other departments.

### The Taj as a Neo-Impressionist Masterprice

written by Mr. J. G. Willoughby occupies the place of honor in the December *East and West*.

Though "it may seem difficult to reconcile the delicate loveliness of the Taj with the products of an art-movement which

at first sight, seems remarkable for a deliberate choice of the unpleasant as subject, an apparently designed contempt of technique, and a wilful disregard of the hitherto accepted canons governing form and colour," yet the writer ventures to assert that

so far are the basic influences which govern the art of Taj and the ultra modern painter. from being antagonistic, that in reality the Agra mausoleum is an ideal example of the materialization of the aims of the new art movement which we in England to-day style Post-impressionism.

The writer is quite correct in asserting that the subject of a picture is nothing, but the inspiration everything; that if the soul of the creator is noble, his painting, whatever its subject, will reflect that nobility; and

that every true artistic production was an emotional experience, and that depth of feeling was the inspired source from which all great artistic endeavour must spring, and paint or plaster served only as the language in which their emotional experience was to be materialised.

But to acquire this deep communion with the nature of their subject, they realised that they must keep themselves simple in soul, even though their intellects were essentially and brilliantly modern.

Great painters like Cezanne, Gauguin and Van Gogh "have given us the significant in art by deliberately rejecting imitation, by using form and colour as their servants, and above all by intense emotional identification with the subject of their creation."

Let us hear what the writer has to say as to how the Taj materializes the aims of the Post-impressionist art-movement.

"The strongest link in my chain of evidence is the power of the sensation which possesses you of being actually in the presence of a beautiful and noble woman, immediately you enter the great gateway before the tomb and see the whole delicate beauty of the building rising directly before you.

When I first visited the Taj some years ago, I thought perhaps my experience of this sensation was due to some emotional acuteness in my own temperament, but now that I realise how great is the number of pilgrims to the shrine with whom I share it, I am convinced that the something feminine inherent in the building was deliberately intended to be felt by the designer.

I imagine the genius who first conceived the building to have been deeply moved by the distracted grief of his king, and able to realise truly something of that sorrow in his sensitive Indian mind. This mind, trained by the art traditions of those ancestors who had carved the reliefs of Ellora and Elephanta to interpret materially in stone the metaphysical philosophy of his religion, conceived a design, whether unconsciously or deliberately which should embody the personality of the beautiful dead queen or in other words he intended to materialise in her tomb the significance of an ideally beautiful and noble woman.

Profoundly inspired to great emotional sensitivity, while employing a purity of line and tender grace of contour in the modelling, he selected for medium the most sensitive white marble which seems, at all times, to float unearthly and æthereal as a dream in the Indian atmosphere, and reflects on its tender surface each delicate tint with which the light caresses it.

Thus in the early morning, when the rising sun first kisses the tender rounded dome, she blushes as it were divinely confused at being caught asleep, and seems to stir her dainty form, stretching beautiful arms to banish sleep.

And each hour she takes on a different feminine aspect. At noon she is serene in the noble loveliness of a beautiful queen. But in the evening when the sun has sunk and she is left trembling in a dim greenish twilight, then you feel it is no live woman but the soul of one long since dead before you and the sadness of her loss is almost unbearable till the moon rises at last and, bathing this delicate masterpiece's unearthly beauty in his pale beams, leaves you less despondent and dimly glad that she had been so beautiful and so deeply loved."

Writing about the builders of the Taj Mr. Willoughby goes on to say :

Certainly, the technical details of the Taj are strikingly Mahomedan, being practically exquisite enlargements carried out in marble of the illuminations which fill the initial pages and borders of Qurans and other literature valued by the Musalmans, and we know them to have been executed by Mahomedans who are named together with the Hindu experts who specialised in other details in the Padshah Namah.

Taking into consideration the Hindu love of symbolism and that the whole teaching of the art tradition of this people for centuries before the iconoclastic Mahomedan arrival had been the materialization of abstract ideas, it seems to me that it is far more probable that this beautiful monument of an Emperor's eternal love at Agra was the creation of a Hindu brain.

But whether it be the conception of Hindu, Moghul, Persian or Turk, certain it is, to quote Mr. Havell that "the Taj was meant to be feminine, the whole conception and every line and detail of it expresses the intention of the designers."



## FOREIGN PERIODICALS

### The Problem of Crime.

"The City Church and the Problem of Crime" published in the *American Journal of Sociology* furnishes us with a world of information on criminology in the civilized portion of mankind. In spite of the missionary's claim on behalf of the "Christianity of Christ, the Christianity in which are summed up the loftiest inspirations of thoughts and the best ideals of the human races as the regenerator of humanity," in Christendom itself Crime is on the increase. Crimes against both person and property have during the last doubled or more than doubled in proportion to population in France, Germany, Italy, Spain, Belgium, and the United States. Even in England offences have really increased both in number and in gravity.

Crime is the most uneconomic thing that the human society has to face. In America the money spent for crime would in three years liquidate all the debts on farm lands with a considerable margin left over for improvements.

"In view then of the magnitude and increasing gravity of crime, of its menace to all classes of our population, and of its enormous financial cost, the problem of crime in modern life can not fail to bring to all who seek the welfare of their fellowmen a sense of overwhelming obligation."

The causes of crime first lie in the individual and next in the environment physical and social in which the individual is bred and brought up. Undoubtedly more persons are criminal because of their free will deliberately choosing the cause of conduct that is wrong; a smaller number are criminal because of biological and physiological facts over which they have no control. Protection and care of this class and the prevention of their increase through marriage and family life are the most intricate problems of modern Society. The environmental influences act independently of the biological structure or the psychological habit of the man, but enter into and augment certain potent tendencies and issue in anti-social conduct. Living conditions, overcrowding, the absence of recreational facilities, improper and insufficient diet, chronic sickness, vagabondage

mainly due to unemployment, all increase criminal propensities.

Society would be held responsible for crime when it itself plays truant to its own best principles.

"Society still receives into its favour men and women who manage, artfully to remain within the boundaries of the written law, but whose influence is as destructive of social order and wellbeing as that of any criminal behind prison-walls. We allow jurors to sit in judgment upon a man's destiny who are as guilty as the prisoner at the bar. We send a sheriff who accepts graft to catch a thief. We put upon our school-boards men who profit by the proceeds of saloons and disorderly houses. We have Mayors and City Commissioners who are companions of gamblers and prostitutes."

By the way we may remark as what is a serious offence in the case of woman is winked at when committed by man, man's criminal conduct vitiates the whole of society and society is highly held responsible for it. So the community at large fails in its duty as the guardians of the functions of civilisation, thereby preparing the conditions of crime: the criminal is the agent in bringing them into deeds. A few enemies of society we place behind the bars, many others we salute with bared head on the streets.

Now the question is how to treat the criminal population in prison. The vast number of men, women passing every day of the year through jails, workhouse and prisons is in large part a neglected population suffering from many evils. The shortcomings of county jails, workhouses, and stockades may be summarised as bad sanitation, lack of cleanliness and decency, idleness of the prisoners, intermingling of youthful offenders with older and hardened criminals, the absence of any system of training, the presence of insane persons, the failure to provide for recreation and the indifference of religious people. The interests of society and of the prisoner being the same, to neglect all possible means for claiming offenders to well ordered life proclaim an apathy of society as shameless as any misdemeanour which the imprisoned men and women may have committed.

Discipline is necessary in the conduct of prisons. As men commit most of their crimes because of weakness rather than of

strength, the discipline should be directed toward strengthening rather than crushing them. The effectiveness and justification of punishment are to be found in the spirit and motive with which it is administered. The second necessary item in prison management is the labour of the convicts. Prisoners should be put to work and their imprisonment be made an opportunity for learning a trade that will help them afterwards in their free life. The dominant idea in every penal institution should be instruction looking to moral intellectual and industrial ability. No prison system is complete without preparation for physical improvement of the men who are in need of it and the provision for the religious training of the convicts.

The intelligent way to cure criminality is to begin before the crime is committed. If childhood is not happy, healthy, confident and spontaneous it is in danger. For the juvenile offenders a children's court with all its paraphernalia and a reformatory is the desideratum preventing their association with hardened criminals and providing for the physical deficiencies which accompany so large a part of child delinquency.

In spite of all this much is not expected without universal education.

"Ignorance is no asset in national well being, with its unvarying accompaniments of superstition, prejudice, and false reasoning, it is an antisocial menace and the active enemy of orderly progress. Horace Mann, speaking of the definite relation between ignorance and crime, advocates compulsory education as a cure of criminal tendencies and to that end advises the maintenance of public schools sufficient for all the children of the nation.

We don't know what the anti-mass-education cranks of our country have to say to this authoritative pronouncement.

Intellectual development will never be sufficient without the growth and unfolding of moral powers. We should go farther in our educational processes and seek to assist every child in finding a congenial and worthy vocation for life. Yet all these we have done in vain if the heaven is wanting and that heaven is Religion.

As a social factor nothing is more powerful and indispensable than pure, untainted, unselfish religion, for religion is love and love is social completeness. The primary concern of religion is character in man, and character is the course of life that issues from the strongest choice. Religion purifies the conduct by giving strength to the better motives and desires that play upon the will. Sufficient power is found in religion and in religion alone to give stability to the will amid all the adverse forces that seek to sway it, and

it is this divine power that shall finally abolish crime from human conduct."

Here then is sufficient food for reflection for those who though very late in the day are trying to reconstruct society without religion. There is still time for them to repent.

### The Mission of Japan.

In *The Japan Magazine* for December Count Okuma, Premier of Japan, says that civilization is the monopoly of no nation or people; it is something of which all nations are capable. Pervading the Universe is a natural law that is absolute and infinite, and of which the outward forms of civilization are but an expression. Any nation or race that will allow expression of that unseen Power will attain unto civilization.

The nation that makes a point of adopting, adapting and combining the best elements in all civilizations with its own, harmonizing them and putting them into practice, contributes most to the common interests of human life and becomes an heir of all the civilized ages. History shows that civilization has always had its leaders among the nations: superior peoples who bore the burden of the time until more superior nations arose to take their places in the race for supremacy. In this regard Providence has endowed no one nation with permanent rights of priority or place. All that any nation has, or is, comes of its own efforts alone. There is no such thing as the predestination of one nation to low civilization and another to high. Races and peoples have to realize that their destiny is largely in their own hands. If they lay hold of the Power that is at their disposal they can rise. If they idly neglect it they can never enjoy the privilege of being highly civilized. All the good that civilization is capable of is at the disposal of those nations that exert themselves to obtain it.

A nation's place in the race for high civilization is not determined by any racial quality peculiar to it, but by its habits, customs, character and the absence or presence of mistaken thought: especially a right relation to the unseen Power that moulds all.

Count Okuma observes that within the brief period of sixty years Japan has wrought a complete transformation, which has aroused the surprise and admiration of the occidental world. He says that this great change was wrought "simply by abandoning former habits, freeing our minds from erroneous thoughts, and adapting ourselves with necessary modifications to the most highly civilized systems of the modern world. We thus became heirs to the best that great Europe had attained during the last two thousand years."

China, on the contrary, is still behind the times, says the Count, "because she

clings to her old, worn-out habits, treating Western civilization with contempt and priding herself in bigoted self-conceit."

Races cannot change their color but they can change their habits and mistakes. A nation can at least replace indifference by interest, inertia by exertion and follow the good example of others without giving up aught that is good of its own. What a people must believe is that they can develop themselves and become something. Since the beginning of civilization history has been marked by the rise and fall of nations; but the whole process can be explained by this one essential of success: determination to follow the path of truth and succeed.

If we learn one other thing more than another from history it is that, it is not so difficult for a nation to attain preeminence as to maintain it. With the flowering of a people's civilization comes a tendency to decline, unless great preventive measures are adopted.

Regarding the present condition of India the eminent writer observes :—

The difference between India and England is not due to color but to circumstance. The sun has given them their color but their own merits or mistakes have given them their places among nations. There should be no difference between the Indian and the European, save in colour; but there is. India was a civilized country nearly three thousand years before England. She produced great thinkers and teachers when there were none in Europe. She is the mother of art, literature and architecture. But India declined, or failed to grow and keep pace with the progress of time, as Greece and Rome did after her. And the cause in all was the same: a change in circumstances to which they could not or would not adapt themselves, and so they had to give place, and decline.

The Count goes on to say :—

The highest quality of civilization in the world to-day is a composite of many gifts from various races and nations. It is a union of the seriousness of the Hebrews, the philosophy and art of Greece, the law and order of Rome with the ethics of Christianity, together with all that the East has to offer. Civilization will be greater when the assimilation is more complete. It is interesting to note how much civilization can be indebted to one people: to the Greeks, for example. It is due to the science of shipbuilding among the Greeks that the seas were explored and conquered and the continents discovered. The invention of gunpowder in China displaced the use of the bow and arrow and changed the civilization of Europe. As Europe began to advance, the nations there made the mistake of thinking that they were the whole world and that there was nothing worthy of consideration outside themselves. To Europe any civilization that was not Christian was not civilization at all.

The greater part of the world's area to-day is taken up by the white races, all the other colors being crowded into the remaining tenth of the earth's surface. These less fortunate races and nations have fallen under the pressure of western civilization. Countries like China, Siam, Persia, Abyssinia and Liberia are especially under the thumb of western power, and whatever degree of independence they

may claim is due only to the exigencies of what the greater nations call the 'balance of power.' Japan is about the only outside country that is really independent. The area of Japan does not represent more than one-two-hundredth of the surface of the globe. Her population, including colonies, is some 70,000,000, about one-twenty-fourth of that of the world. About one-third of the human race is white: the rest other shades. Of these China and India represent the larger numbers; and the populations of these two countries exceed the number of the white races by one hundred millions, putting the white races at 600,000,000 and the Indians and Chinese at 300,000,000 and 400,000,000 respectively. From this it is clearly seen that power does not lie in numbers, since these vast populations are practically under the dominance of lesser populations.

The Japanese Premier is of opinion that "the mission of Japan is to bring about an International Civilization."

Japan alone has been able to meet occidental civilization and utilize it without detriment to her own, thus harmonizing the two. Japan has faced the flood and has not been overwhelmed. She has revealed marvellous powers of assimilation and adaptation. If she maintains the method and the pace she has begun, Japan stands the best chance of all nations to become the harmonizer of East and West.

Western nations have already confessed their failure to be able to assimilate oriental civilization. Japan alone can digest the two. Thus the whole world, pouring its best into the alembic of our minds, will have it transmuted for service everywhere.

### How to get into

The Japanese have a wonderfully successful in industry and commerce. Their method of selling patent medicines evinces much shrewdness and knowledge of human nature. Regarding the method adopted to sell a particular remedy, Issha San says in the *Japan Magazine*.

Not least remarkable in regard to this remedy is the business method by which its sales are pushed. The chief method of distribution is by pedlars, although drug houses and shops deal in it to some extent. The pedlars go from house to house all over the country; and if the people refuse to buy the medicine, a package is left at the house, to be called for the next time the pedlar makes his rounds. He is shrewd enough to know that if in the meantime the family happens to have an attack of sickness they will be sure to try the medicine, which means a sale. The vast majority of those visited do not refuse to comply with the pedlar's request to keep a package in the house until he calls again. So long as it costs them nothing to do so they invariably consent. But usually when he comes again some of the remedy has been tried, and he collects the money instead of the medicine, and leaves another package to be again called for on his next trip.

There are about one thousand of these pedlars, each allotted his own district which he must cover in the appointed season. In this way the pedlars get to know the people of the district, their habits and ways; and thus they learn how to strike the best bargains.

### The Caucasian Monopoly.

In the course of an article on "the Problem of the Pacific" in the *Japan Magazine* Mr. Frank Putnam writes :—

Caucasians—British and American—have fenced in nearly all of the desirable vacant territory on the earth, and have warned Asiatics to keep out. This proposition to reserve the unoccupied spaces for the growth of the presently dominant race will be argued, never doubt that, before being acquiesced in by the also growing Asiatic peoples. They, too, want room for their overflow. They are very rapidly adopting the Western world's implements of industry and warfare. Their tremendous populations schooled through centuries in abstinent living and severe industry, and possessing intellectual powers which it would be unwise to assume are inferior to those of the Caucasian, make it a very nice sporting argument whether the Caucasians will be able to carry their point. Great Britain's predicament is this: She would rather keep India than all the remainder of her foreign possessions or colonies. India is the bright particular jewel in the British crown. Yet the British colonials in Canada, in Australia and New Zealand and elsewhere around the globe have on their own initiative, through their local parliaments, slammed their doors in the faces of immigrants from India. The Indians are hot about it, and growing hotter all the time. They are legally "citizens of the British Empire," yet are barred out of all portions of the Empire in which they may find opportunity to better their economic condition.

America forced open the closed doors behind which Japan was living apart from the rest of the world.

The Allies served notice on China that the Chinese could not close their doors against the Caucasians. They laid down to the Asiatics the doctrine, "What's yours is ours, what's ours is our own."

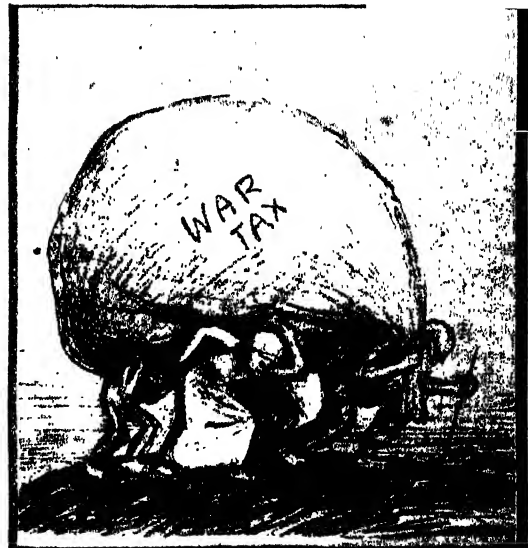
### A Japanese View of Western Civilization

As the Japanese are an independent nation, capable of fighting and as they are the allies of the majority of the great European powers, any anti-militarist opinion expressed in their periodicals cannot be set down to cowardice or hostility to Europe. Therefore, the opinions of the editor of the *Japan Magazine* on Western civilisation are entitled to consideration. He says :—

Japan, like other nations, still stands aghast at the monstrous eruption of inhumanity in Europe. A great part of the world, including the Orient, had been led to believe such a wholesale and atrocious slaughter of men by representatives of western civilization was impossible. It was said further that the armed preparation of Europe was the best guarantee of unbroken peace. Western nations had for the most part assumed an oversight of their smaller neighbors, and an attitude of dictatorial superiority to the nations of the East, until the latter at least had come to believe that the Occident had no doubt of its own excellence. And now in the midst of this haughty and vainglorious assumption comes the pitiful and humiliating revelation that hatred and inhumanity were at



FEEDING THE FLAMES.  
—Donahay in the *Cleveland Plain Dealer*.



THE SURVIVORS.  
—Morris in *The Outlook*. •



LOOKING FOR AIRCRAFT HIS DAILY OCCUPATION.

—Bee in the *Baltimore Evening Sun*.

the base of the whole artificial structure. It must be admitted that the nations meeting the present murderous onset showed a higher sense of morality and honor than those assuming the offensive, but this does not change the sad fact that the war proves the existence of something radically wrong in European civilization. No matter what material advancement the Occident can show, never again can it claim to stand for a higher and more humane civilization than the Orient. "By their fruits ye shall know them," said the Prince of Peace. Nothing in all the history of oriental civilization can compare with the enormity of this holocaust of blood in Europe. The barbaric wars of the ancient East were mild compared with the refined cruelty of manslaughter in the present European conflict; while for extent of destruction and numbers involved in outrage and suffering, there is no comparison. The story of it is one for which the white races must blush with ignominy and shame for ever. For destruction of invaluable and irreparable treasure, for waste of vast sums gathered from the unrequited toil of millions, for unloosing of the fiercest passions and the gratification of greed and lust, for the sowing of inhuman enmities never to be forgotten, this European horror has no precedent in all the savagery of the past. Here we see what Europe can do when it gives free rein to its subconscious self. Yet by some nations the European is preferred as an immigrant to the industrious and peace-loving oriental.

Regarding the responsibility for the character of occidental civilization the editor observes:—

It is worthy of note that on all sides the war in Europe is laid at the feet of a few men. This is a mistake. The responsibility rests not on a few, but on the whole of Christendom. If the Church had done its duty during the last fifty years, this war would not have been possible. Had the Anglo-Saxon world devoted as much attention to the Christianization of Europe as it has to the evangelization of the more humane East, this carbuncle on the

face of European civilization would not have broken out. But for years the Church has been content to witness the infiltration of war poison in Europe without doing anything practical to stay the process. It has devoted much more energy and zeal to supplanting pagan faiths than to attending to this much lower paganism of Europe. Is there any section of the world more in need of the principles which the Prince of Peace sent the Church to teach and die for, than Europe to-day? Even the Peace Movement, with all the vast sums of money at its command, has devoted its energies to keeping its friends busy and to pottering over matters that have very little if anything to do with removing the root of the evil.

The heaven of Truth and Righteousness without which war must continue, can be planted in the heart of western civilization through Education, and through Education alone. War will never be eliminated by the calling of conventions and the passing of resolutions. Neither will it be done away by the dissertations of holiday lecturers and the circulation of prettily worded tracts. War will be removed from human civilization only by moral and religious education. What has the Anglo-Saxon world done to safeguard and promote moral and spiritual education in Europe? Nothing. Europe has been left to itself, being regarded as the mother of all higher civilization. But the danger of cancerous growths is more likely in the old than in the young. The first missionaries were not afraid to preach and teach the principles of Peace even in Caesar's household. What Missionary has the faith and courage to preach these principles in the household of the modern Kaiser? Has modern religion not blinded the Kaiser with smooth words, speaking peace when there was no peace? The fact that the whole Christian Church has been able to witness the publication of so awful a volume as that written by General Von Bernhardi, the modern representative of German militarism, without being alarmed at the condition of European civilization and the necessity of its evangelization, shows a recreancy to duty that looks hopeless for the future of the world.

The world can be made humane only by education of the right kind.

The hope of the future lies in Education. Modern systems of education are wrong and will have to be reformed before the world can produce a really humane and civilized generation. What comes out of a man depends as much on his environment as on what is in him. All that is potentially in the individual does not come out: only what education and environment draw out. Until education is designed to educe the best that is in the individual, rather than the worst, as at present, the worst will prevail. The martial virtues by which so many set so much store, must be taught in the wholesome competition of doing good rather than in outdoing our neighbors by killing them. Men must be brought up to learn to obey orders in doing their social and civic duties rather than by taking up sword and gun to slay their fellows. It requires more real patriotism and loyalty to obey King or Emperor in spending one's life elevating the unfortunate and the criminal than in killing even the country's enemies. A nation's worst enemies are always those within its own gates. Germany's greatest enemies are those who plunged her into this conflict of blood. It requires a nobler and more efficient manhood to fight the enemy within the gate than the one outside. Such warfare produces the highest virtues known to man. Bloody war cannot

produce the highest virtues, since it kills those possessing them. It involves more real unselfish manliness to give a whole lifetime to redeeming from vice and crime the armies within our civilization, than to spend a few months shooting our invaders. Hunting lions in African wastes and Indian jungles is admittedly more exciting than hunting the social and moral delinquents of our civilization, but the latter is the nobler warfare, and more conducive to higher manhood. It is much easier to hit a man than to render him incapable of hitting by justice and love, but the latter is the way of life. Only he that loseth his life shall find it. A nation's only and lasting conquest is that over itself. All these virtues that constitute true manhood and preclude war as a means to social and political adjustment, are the products of true education. Until the children are taught the true principles of social and moral progress from infancy the world will be more or less savage at heart. This duty devolves on the governments and churches of the world. When we behold the little that they have done and are doing we cannot wonder at the present savagery in Europe.

### Is the Kaiser Mad?

In the November *Review of Reviews* M. Jean Finot, Editor of "La Revue," discusses the question "Is the Kaiser Mad?" Prof. Cesare Lombroso, the celebrated founder of criminal anthropology, had once told him that the Kaiser was nothing but a typical mattoid. Mattoid is a word used by Lombroso to denote a monomaniac characterized by a combination of criminality and stupidity. The writer accuses the Kaiser of lying, treachery and moral perversity of the worst description. "The mattoid," he says, "is void of character and innocent of all honour."

The writer has tried to prove that the Kaiser is a perfect knave and fool. He has not tried to explain how such a man has been able to command the loyalty of an intelligent and independent nation to the death.

### The case for and against Germany.

The *Review of Reviews* contains two articles, one "The case for Germany" and the other "The case against Germany." The case against Germany occupies one page and the case for Germany two pages. The editor of the *Review of Reviews* says: "The importance of understanding an opponent must be our excuse for" publishing the case for Germany. In the case for Germany it is said that

Whoever or whatever may have been immediately responsible for the terrible cataclysm, which in the midst of harvest time, like a Doomsday of nations, has befallen Europe and all mankind, there can be no question that German ascendancy of the last half century has been its ultimate cause.

France, unwilling to forget her national humiliation, unequivocally refusing to acknowledge the

settlement of 1870 as final, incessantly preparing for the day of revenge, persistently attempting to form threatening alliances against her hated foe; England, nettled by German business, alarmed by German naval strength, trying to isolate and check and hem in the upstart in his every move; Russia, deeply resentful of the setback received at the Berlin Congress in her march to Constantinople, determined to use the Slav upheaval in the Balkans as a means of pushing forward to the Adriatic, and thereby throttling German influence in the East. These are the international difficulties under which the new Germany has had to struggle onward.

.....not only in military organisation, but in every kind of public and private activity, in city planning, in care for the poor, in industrial co-operation, in scientific farming and forestry, in research of every kind, in every form of popular instruction, in literature and the fine arts, Germany was striding ahead of the rest of the world.

Nothing could be more erroneous than to think that German ascendancy of the last generation has been merely industrial and commercial. A new idealism, a substantial enthusiasm for good government, for social justice, beauty and joy, for fullness and richness of individual character, have accompanied it.

Seldom has an individual been so perfect an embodiment of a national movement as Emperor William II. is of this new Germany.

Is she now to be made to pay for all her efforts at self-improvement? .....Have they not been a gain to humanity at large?

### But is this a defence of the war?

In the case against Germany, fourteen Articles of the International convention of 1907 signed at the Hague by Germany alone with most other powers, have been quoted. It has been asserted that "Germany has violated all these articles, although she signed them unconditionally. With similar unscrupulousness she has broken the stipulations of the Hague convention of 1907 concerning the rights and duties of neutral powers."

The extracts given do not require comment. They show conclusively that Germany has not merely broken a single law or a few laws, but that she has broken all the laws which she found inconvenient. The only law which Germany recognises is the law of force and her own advantage.

The lawlessness and tyranny of Germany is not merely a matter of European concern, but is one of world-wide importance. Germany's unscrupulousness and disregard of all human laws may in course of time force even those nations to take part in the war against Germany which are at present most anxious to observe an unconditional neutrality. No individual and no nation can be expected to abstain from action when confronted with crime. The United States, which before long may be the only Great Power at peace, may at last be forced to intervene in the interests of humanity and of their own security.

### Bahaism.

In the *Harvard Theological Review* there is an account of Bahaism, formerly called Babism, after Mirza Ali Moham-

med, the Bab, its founder. After his martyrdom in 1850, it developed under the leadership of Baha' U'llah who has given the creed its name. Under the guidance of its present leader, Abdul Baha (Abbas Effendi), the Bahai Gospel has spread with remarkable rapidity. Apparently it is not so much an organisation as a spiritual attitude. This is a part of a world-wide movement—the dawn of a great spiritual renaissance when the formalism and dogmatism of the ecclesiastical winter give way to the flowers, the joy, and the gentle breezes of true and spiritual religion.

What is the secret of the growth of this Bahai Gospel? The Bahai movement clearly supplies some rather universal need. This need is in part intellectual. The Bahai teaching presents a clear and ordered interpretation of the universe. But to the mass of men it is only a secondary concern. They want not so much new and clear ideas as new life. They are worried and confused; they cry for peace. They at a certain level of development feel a longing to climb from a merely physical existence to a spiritual one. The religion that helps them in that climb they greet with gladness. Bahaism has supplied this need. But the Bahai movement offers no physical prizes. On the contrary, it declares the supreme height of spiritual attainment is revealed when man is enabled to meet sickness, poverty, and death with unclouded brow. The appeal is a purely spiritual one—the joy of union with God.

The Bahai movement exalts social redemption. Inequality of opportunity must give away to justice, equality of the sexes be established, and the fiction of "inferior races" melt before the dawning light of universal brotherhood.

The great prophets have given the eternal Word of Truth dressed in garments fitted to their age and time. Their followers have imprisoned it in the husks of barren and materialistic creed and ritual. So the eternal in their message must be dissevered from the merely material provisions and ordinances. This is possible only to those who are free from prejudice and possessed by a passion for Reality.

"To-day it is first necessary to recognise the value of reason and scientific method." Weigh carefully in the balance of Reason and Science everything that is presented to you as religion. If it passes this test, then accept it, for it is truth. If however, it does not so conform, reject it, for it is ignorance." For "it is impossible for religion to be contrary to Science.

Religion and Science are the two wings with which the human Soul can progress. Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of Superstition, whilst on the other hand with the wing of Science, he would make no progress but fall into the despairing slough of materialism."

Religious truth, however, comes primarily through spiritual insight. But it is conformable to Reason and rests ultimately upon spiritual intuition, the validity of which depends on the purity of the heart. The purest and the most perfect of men, therefore, attain the highest degree of certainty in intuitive knowledge. These are the great prophets. But their words have been imperfectly reported. Therefore traditional scripture alone will not suffice as a criterion of truth.

The supreme aim of Bahaism is to bring men to the "Tent of Unity" the "ocean of oneness." Its central idea is the inherent unity of the universe. And unity means that God alone should be realised as the one Power which animates and dominates all things, which are but manifestations of Its energy. The individual man is the potential manifestation of this one God. But these simple truths are shared with them by many liberal thinkers all over the world. Then where is the dynamic in the method of their presentation that moves hearts?

"Truth regenerates men when they really believe it. Relief is something far more vital than mere intellectual assent. We may in a vague way surround a truth with the light of their intellect; but if that is all, it has little effect upon us. The power comes when the truth surrounds us, grasps our will, kindles our heart, possesses our thought day and night, conquers and subdues our desires, our ambitions, our hopes, and our loves. When the truth shines through the horizon of our mind with such conquering brilliance that we cry, "Woe be to me if I do not do its bidding!" then we really believe. Such belief, as Abdul Baha says, invariably regenerates a man."

A teacher brings his hearers to this pitch of belief only when he in like manner believes the truth he is proclaiming.

The Bahai leaders, especially their three great teachers, have shown their belief in their own teachings by themselves *being* what they recommend to others. The fact of their absolute faith in what they teach is made apparent by what they have sacrificed to do its bidding.

Religious truth is a life. This divine life in man is but an image, a reflection of the life of God. When this living fire descends on a man it necessarily passes from the teacher to the listener. And by the trans-



mission of this holy fire from man to man will the Kingdom of God appear on Earth. When a man catches this fire he must take the process into his own hands. His active cooperation is imperative. His words have the power to shake the soul of man awake with the divine thirst for the 'immortal chalice' of union with God. The teacher who can through deeds, through spoken or written words, awaken that love of the divine life will save men. This love transforms character, destroys ignorance, quickens civilization. It is at once the mightiest and the most contagious force known to man. The Bahai Movement is but a new statement and a new demonstration of this power.

### India, Canada and the Empire.

Since the Budge-Budge fight the position of Indians in Canada has again come to the front. Sir Roland Wilson has very ably dealt with the situation in the pages of the *Asiatic Review*. His sane views will be appreciated and shared by all patriotic Indians as well as Englishmen. At the outset the writer contends against an assertion of the jingo Journal "Limes," viz., that the Canadians are a free people and as such, "have a right to say whom they will admit into their country." Canada is a member of a larger organisation, in which it counts numerically for only about one-fiftieth of the whole. Canada is not "free" but "autonomous," a term intended to negative independence, but to affirm some larger measure of freedom from external control than belongs to the component parts of a thoroughly unified State.

Formally, Canadian autonomy does not include the right to impose whatever restrictions it thinks proper on immigration from other countries or from other parts of the British Empire without reference to the wishes of the Imperial Government, as the right of veto on all colonial legislation is reserved. But so far as practice has gone at present, it does include the right.

Down to quite recent times it was generally the policy of the stronger and better-ordered States to welcome immigrants of all kinds, regardless whether they were superior, equal, or inferior to the average of the old inhabitants. If equal or superior, like the French Huguenots, to whom England owes so much, they would be welcomed as adding to the material and moral strength of the nation; if inferior, so long as the direction of affairs lay with the classes rather than with the masses, they would be welcomed by the

captains of industry as augmenting the supply of cheap labour. But with the growth of democracy in politics and trade unionism in industry, the manual workers began to grasp the truth that one way of raising the wages of labour was to limit the supply, while insufficiently attending to the other truth, that scarcity of labour means diminished production, and therefore a diminished wage-fund; and when they found that their competitors were not of their own race, colour or religion, they were restrained by no sentiment of brotherhood from resenting to the utmost the intrusion of this new species of blackleg along the Pacific seaboard and in the cities and mining centres of Australia.

The result is the demand that every region in which men of European origin can live and work in comfort shall be preserved as a "white man's country."

But when Canada puts forward such a demand as a constituent member of an Empire which is Asiatic as to three-fourths of its population, and to which it is of the utmost importance to maintain amicable relations, with the other Asiatic peoples against whom these measures are directed, it is the Imperial Government that has the greatest cause for anxiety.

Because the mother-country is being told in effect,

(1) that she must hold herself in readiness to fight China or Japan, or both together, should those powers give practical expression to their resentment at the inhospitable treatment of their nationals in Canada or Australia.

(2) That she must confess to her Asiatic subjects her inability to secure for them freedom of settlement and equal treatment before the law in the more healthy and thinly populated parts of what she has taught them to call her Empire.

In Canada His Majesty's Asiatic subjects are not even placed on a level with other Asiatics. Canada's avowed intention is to keep out Indian-British subjects altogether. Canada may call herself "free" and act as she pleases, but when England has to take the whole burden of responsibility and satisfy the people of India that they are not treated worse than the foreigner, how is it possible for England to think in the same way?

The objection set up in some quarters, that the climate and the work required are unsuited to Hindus, at once supplies an answer to the other objection, that they are likely to swarm over in inconvenient numbers. If the fact is so, it has only to be made known in order to stop the influx.

The writer sees but one way in which British taxpayers and electors can honor-

ably extricate themselves from a very awkward and humiliating situation.

It is that England should abdicate, without precipitancy but without undue delay, that nominal supremacy which renders her formally responsible in the eyes of her Asiatic subjects, and of other Asiatic Powers, for measures which she cannot approve, yet cannot effectually veto, and which is even more offensive to their self-respect than injurious to their economic interests.

The writer believes, that if this is done, the quondam dependencies of Great Britain after some experience in trying to maintain their exclusionist policy on their own resources as independent states, would be more likely to come round in the end to the point of view of the mother country.

### The Empire and the Birth-rate

is the name of a paper written by C. V. Drysdale, D.Sc., and read at a meeting of the Royal Colonial Institute and published in the *United Empire*. At the outset the writer very wisely observes that "the security and prosperity of our Empire will be best secured by having a maximum number of healthy, virile, efficient and patriotic inhabitants in every portion of it, in combination with the best resources of defensive armaments and necessary supplies."

In the course of the paper Dr. Drysdale has considered the variations of population, birth-rate, &c., in Great Britain and Ireland, Australasia, Canada, South Africa and India. He is of opinion that in "considering the growth of population it is not the births but the survivals that count. The child that perishes before entering on a productive existence is not an asset to the numbers or efficiency of the community, but a drain upon it for which there is no compensating gain."

IN ENGLAND AND WALES there was fairly definite rise in the birth rate from the year 1853 to 1876, after which a rapid and steady decline set in. As to the cause of this remarkable decline the "chief factor is the voluntary reduction of the fertility rate." But there has been a rapid and steady fall in the death-rate from about 22 per thousand to a little over 13. The infantile mortality has fallen very rapidly since 1900. As a result the "natural increase of population (excess of birth-rate over death-rate) during the last five years has averaged 11 per thousand."

The actual increase of population in England and

Wales between the censuses of 1901 and 1911 was 10·9 per cent., which is only a little below the "natural" increase (in Wales it reached the unprecedentedly high increase of 18·1 per cent.); while in Scotland the actual increase of population was 6·4 per cent. over the decade.

IRELAND has had, "for many years past, a very low but practically steady birth and death rates. The low birth-rate is not due to small families, but to a low marriage rate (probably due to emigration of young people)."

The fertility rate of its women has remained high and steady, 283 per thousand in 1881 and 289 in 1901. The excess of births over deaths has averaged 6 per thousand recently, although it was much higher forty-five years ago. But the terrible poverty succeeding the famine produced the great tide of emigration which has reduced the population from eight to little over four millions. It should be observed, however, that it is late in the day to deplore the depopulation of Ireland, as it has now practically ceased. The fall of population was 11·8 per cent. between the censuses of 1851 and 1861, but only 1·7 per cent. between those of 1901 and 1911; while in the closing years of the decade, the Registrar-General's returns gave the population as almost exactly stationary.

### AUSTRALASIA.

We learn from the writer that "from the industrial point of view Australia is calling out for population; and a law giving a bonus £5 for each child was passed a twelve month ago."

In both countries (Australia and New Zealand) the birth-rate fifty years ago was remarkably high (well over 40 per thousand), and it has since fallen very rapidly to 26 or 27 per thousand. But in both of them the death-rate has fallen somewhat, and they now have the lowest death-rates in the world, that of New Zealand having been about 9·5 per thousand for many years past. So, instead of increasing slowly, *their rate of natural increase by excess of births over deaths is actually the highest in the world (with the possible exception of Bulgaria).*

### CANADA.

As regards the total population there has been a very rapid increase, that of 34 per cent. from 1901 to 1911. This is "without parallel in modern times." The Province of Ontario is the only part of the Dominion for which "vital statistics appear to be available."

The birth-rate of Ontario was only 22 or 23 per thousand in the eighties, and actually dropped to 19 in 1895, since when it has recovered (owing to an increased marriage-rate) to about 25 per thousand. But the death-rate had also fallen—namely, to 10 per thousand, so that the natural increase was 9 per thousand, or not much behind that of most civilised countries.

### SOUTH AFRICA.

Beyond the fact that the population of the Union of South Africa increased from 5,175,824 in 1904 to

5,973,394 in 1911 (i.e., an increase of 15·4 per cent. in seven years) little information appears to be available. The white population seems to have increased from 1,116,806, to 1,276,242 (i.e., by 14·28 per cent.) in the interval, while the native population increased from 3,491,056 to 4,019,006 (i.e., by 15·12 per cent.) But since no figures as to birth-rates are available, nothing can be said beyond the fact that the actual increase works out at about 20 per thousand per annum, which is fairly high.

#### INDIA.

"According to the Statesman's Year Book for 1913 the average birth-rate for India in the three years 1908-1910 was 37·7 per thousand. The death-rate, given by the Statesman's Year Book, for the three years above quoted was no less than 34·3, leaving a natural increase of only 3·4 per thousand—the lowest in our Empire. The emigration for India appears to be so infinitesimal in comparison with its population that the actual increase represents the natural increase almost exactly."

As regards the British Provinces, there was an increase in area of no less than 25 per cent. between 1881 and 1901, which heavily discounts the increase of 11 per cent. in population in 1891. The average increase in the British Provinces comes out at only 4·3 per cent. per decade over the whole period from 1861 to 1911, so when the increase of area is taken into account it may be doubted whether there has been any great excess of births over deaths at all.

A more absolute contradiction to the theory that a "glorious fertility" produces numbers and vigour it would be difficult to conceive. India is a land of famine. We all know of the terrible holocausts of 1876-1878, when over five millions perished, and that of 1899-1901, which was held responsible for over a million deaths, besides numerous smaller ones. But as Mr. W. S. Lilly has written in *India and its Problems*, "We may truly say that in India, except in the irrigated tracts, famine is chronic—endemic. It always has been." Sir Frederick Treves in his charming work, *The Other Side of the Lantern*, has expressed the same opinion, and he says:—"These are some of the great hordes who provide in their lean bodies victims for the yearly sacrifice to cholera, famine, and plague." The average death-rate of 34·3 per thousand, which is probably underestimated, means, with a population of 315 millions, over ten million deaths annually. Were the Indian death-rate 10 per thousand as in Australasia, there would be only three million deaths. Hence, unless medical authorities can give good reason for postulating an inherent racial predisposition to premature death among the inhabitants of India, this means that at least seven millions of lives are wasted annually by starvation or the diseases to which it renders them an easy prey.

In the *Nation* appears an exquisite pen-picture of

#### The Perfect One

by that brilliant writer Mr. John Galsworthy. We know that there are many such "Perfect Ones" in India. In Calcutta we find them in exceptionally large numbers. We remember to have met with one such Perfect One about two years

ago, in the first-class compartment of a tramcar running from Tollygunge to High Court. It was a wet evening during the rains. Two Perfect Ones who had spent the afternoon in hitting at golf balls in the Tollygunge club grounds got into the car smoking pipes, with the paraphernalia of golfing hanging on their shoulders. They sat themselves in one of the front seats. Behind them in one of the back-seats was sitting a Bengali gentleman. He was suffering from cold and so he coughed. One of Perfect One's turned round and said, "Kahe gol karta hai? Dekhta nai Sahab log jata!" Why do you make that noise? Don't you see Europeans are travelling! He was disgusted. He had nearly lost his temper. Think of the 'colored' man in a 'dhoti' daring to disturb the equanimity of the Perfect One by coughing, and not caring either to give previous notice to the 'Sahab logs' that he was going to do so! Of course the 'colored' man replied that he had every right to cough, and then the Perfect One did a wonderful thing—he did not hit the 'colored' man but kept quiet. But we fear, we are digressing, so let us hear Mr. Galsworthy:—

Idealism, humanity, culture, philosophy, the religious and æsthetic senses—after all, where did all that lead? Not to him! What led to him was beef, and whisky, exercise, wine, strong cigars, and open air. What led to him was anything that ministered to the coatings of the stomach and the thickness of the skin. In seeing him, you also saw how progress, civilization, and refinement simply meant attrition of those cuticles which made him what he was. And what was he? Well!—perfect. Perfect for that high, that supreme purpose—the enjoyment of life as it was. And, aware of his perfection—oh! well aware!—with a certain blind astuteness that refused reflection on the subject—not caring what anybody said or thought, just enjoying himself, taking all that came his way, and making no bones about it; unconscious, indeed, that there were any to be made. He must have known by instinct that thought, feeling, sympathy, only made a man chickeny, for he avoided them in a almost sacred way. To be "hard" was his ambition, and he moved through life, hitting things, especially balls—whether they reposed on little inverted tubs of sand, or moved swiftly towards him, he almost always hit them, and told people how he did it afterwards. He hit things, too, at a distance, through a tube, with a certain noise, and a pleasant swelling-up under his fifth rib every time he saw them tumble, feeling that they had swollen up still more under their fifth ribs, and would not require to be hit again. He tried to hit things in the middle distance with little hooks which he flung out in front of him, and when they caught on, and he pulled out the result, he felt better. He was a sportsman, and not only in the field. He hit anyone who disagreed with him, and was very angry if they hit him back. He hit women, not, of course, with his fists, but with his philosophy. Women were made for the perfection of men; they had produced,

nourished, and cursed him, and he now felt the necessity for them to comfort and satisfy him. When they had done that, he felt no further responsibility in regard to them; to feel further responsibility was to be effeminate. The idea, for instance, that a spiritual feeling must underlie the physical, was extravagant; and when a woman took another view, he took—if not actually, then metaphorically—a stick.

He had heard of "the people," and, indeed, at times had seen and smelt them; it had sufficed. Some persons, he knew, were concerned about their condition and all that; but what good it would do him to share that concern, he could not see. Fellows spoke of them as "poor devils," and so forth; to his mind they were "pretty good rotters," most of them.

It was ridiculous to imagine that he was going to hob-nob with, or take interest in people who weren't clean, who wore clothes with a disagreeable smell. Cleanliness, at all events, cost nothing,—and it was the *sine qua non*.

What with clothes, a man to look after them, baths, and so on, he himself spent at least two hundred a year on being clean; and even took risks with the thickness of his skin, from the way he rubbed and scrubbed it. A man could not be hard and healthy if he wasn't clean; and health and hardness were his little gods.

One could see him perhaps to the best advantage in lands like India, or Egypt, striding in the early morn over the purlieus of the desert, with his loping strenuous step, scurried after by what looked like little dark and anxious women, carrying his clubs; his eyes, with their look of outfacing Death, fixed on the ball that he had just hit so hard, intent on overtaking it, and hitting it even harder next time. Did he at these times of worship ever pause to contemplate that vast and ancient plain, where, in the distance, Pyramids, those creatures of eternity, seemed to tremble in the sun haze? Did he ever feel an ecstatic wonder at the strange cry of immemorial peoples far travelling the desert air; or look and marvel at those dark and anxious little children of old civilizations who pattered after him? Did he ever feel the majesty of those vast lonely sands, and that vast lonely sky? Not he! He hit the ball, until his skin began to act; then, going in, took a bath, and rubbed himself. At such moments he felt perhaps more truly religious than at any other, for one naturally could not feel so fit and good on Sundays, with the necessity it imposed for extra eating, smoking, kneeling, and other sedentary occupations. Indeed, he had become perhaps a little distracted in religious matters. There seemed to be things in the Bible about turning the other cheek, and lilies of the field, about rich men and camels, and the poor in spirit, which did not go altogether with his religion. Still, of course, one remained in the English Church, hit things, and hoped for the best.

Once his convictions nearly took a toss. It was on a ship, not as English as it might have been, so that he was compelled to talk to people that he would not otherwise perhaps have noticed. Amongst such was a Briton with a short beard, coming from Morocco. This person was lean and brown, his eyes were extremely clear; he held himself very straight, and looked fit to jump over the moon. It seemed obvious that he hit a lot of things. One questioned him, therefore, with some interest as to what he had been hitting. The fellow had been hitting nothing, absolutely nothing. How on earth, then, did he keep

himself so fit? Walking, riding, fasting, swimming, climbing mountains, writing books; hitting neither the Government nor Germans! Never to hit anything; write books, tolerate the Government, and look like that! It was not done. And the odd thing was, the fellow didn't seem to know or care whether he was fit or not. All the four days that the voyage lasted, with this infernal healthy fellow under his very nose, he suffered. There was nothing to hit on board, the ship being German, and he himself not feeling very fit. However, on reaching Southampton and losing sight of his travelling acquaintance, he soon regained his equanimity.

### Commercial Possibilities in India.

The possibilities of commercial enterprise in India has been discussed in the November *Kelly's Monthly Trade Review* which, by the by, is the opening number of the periodical. Doubtless the European war is responsible for the birth of this Review. English people have come to realise how far behind Germany and Austria they are, in industrial matters, and what amount of money those two countries annually draw out of the colonies and dependencies of the British Empire.

According to the article under review the causes operating to retard British trade in India are various, "but several of them arise from the lack of a proper understanding between Englishmen and Indians."

Harmony between the caterer and the man he caters for is obviously a condition precedent to successful business. A few Englishmen do understand India and the Indians, and the present progress is, in a large measure, due to their exertions. In recent years, however, their influence has sensibly declined. Distasteful political changes and the sagacity of German commercial men have combined against them. When Lord Curzon partitioned Bengal in 1905, India declared a boycott of British goods; but modification of that measure in 1911 took the fight out of the Swadeshi movement. The influence of Germany, however, continued. She kept up the spirit, and laboured hard to study the people, she sought industriously to ascertain their needs and to satisfy their requirements. Her endeavours were so successful that in 1913-14 she secured 6.9 per cent. of the total import trade of India, as against 3.9 per cent. in 1904-1905. Germany's gain was Great Britain's loss; but now is the opportunity to recover lost ground. It would be a mistake to suppose that the cessation of the flow of German goods into India can bring back their former trade into British hands, as long as Japan and the United States have to be reckoned with.

We read that, in India, a little over eleven per cent of the total population live upon industrial occupations.

Those connected with transport 1.6 per cent. and trading occupations 5.7 per cent. Of the 35.3 million persons dependent on industrial occupations, nearly one-fourth are engaged in the textile industries. Of

these the most important are those connected with cotton. The number of persons dependent on industries connected with hides is 2·8 millions, but very few of them are workers in tanneries. Wood-cutting and working and basket-making support 2·5 and 1·3 million persons respectively. The workers in metals are only about half as numerous as those in wood and cane. About three-quarters of the persons so employed are general workers in iron, and one-seventh are workers in brass, copper and bell-metal. The manufactures of glass, bricks and earthenware support in all 2·2 million persons. Seven-eighths of these are the ordinary village potters, who make the various earthenware utensils for cooking and storing water required by the poorer classes, as well as tiles, rings for wells, and the like. The total number of persons supported by industries connected with chemical products exceeds a million, but it shrinks to less than 100,000 if we exclude the manufacture and refining of vegetable oils. Food industries support 3·7 million persons; industries of dress and the toilet, 7·8 million persons; industries of luxury, etc., 2·1 million persons, and industries connected with refuse matter, 1·4 million persons.

Transport supports five million persons, viz., transport by water, one million; transport by road, 2·8 millions; transport by rail, one million, the post, telegraph and telephone services, 0·2 millions.

The number of persons dependent on trade for their livelihood is 17·8 millions, or 6 per cent. of the population. Of these more than half are supported by the trade in foodstuffs, that in textiles being the next most important.

The Public Administration and the liberal Arts support 10·9 million persons. Of these 5·3 million persons are supported by the Professions and Liberal Arts; Religion accounting for more than half, Letters and the Arts and Sciences for more than a sixth, Instruction and Medicine for one-eighth, and Law for one-eighteenth.

### If Russia Wins.

Under the above heading Mr. Arthur Ransome contributes an article to the *New Witness* in which he discusses what would happen if Russia comes out victorious in the present struggle.

The writer is pretty certain that victory for Russia will not mean a more Russian Russia, i.e., a more reactionary Russia. As a result of the war feelings of nationality will be intensified not only amongst Russians but amongst all the peoples who are taking part in the present war. With a friendly Poland and Finland, Russia will be united more than ever. Russian autocracy will be replaced by a constitutional system more like what is in vogue in England. Mr. Ransome says:

A very great deal of the work made necessary by the war is actually in the hands of revolutionaries, and that in more than one case reactionary officials have had to ask for assistance from men of ability who up to the time of the war had been suspect and even under the supervision of the police. There is scarcely a committee in Petersburg, dealing with

the Red Cross organisation, the Commissariat, the feeding of those left behind, on which revolutionaries and reactionaries are not serving together in common enthusiasm. And, when the war is over, it will be impossible to return to the old conditions. Men who have shown themselves able and willing to serve their country in her time of need can hardly be classed again among possible dangers to the state. And, on the other hand, the revolutionaries, after working hand in hand with their supposed enemies, will find it difficult to take up once more an attitude of unpromising hostility to them. It seems to me certain that whether Russia wins or loses she will end perhaps with a constitution unmodified in form, but actually with one in which the reformers have an influence not merely nominal.

The writer does not think that success in the war will rouse the military ambition of Russia or that, after the war is over, she will be unwilling to disband an army "that has tasted victory." The Russian farmer "does not want fighting for its own sake; and when in his opinion he has beaten Germany he will clearly proclaim his anxiety to stop"—this makes the writer more optimistic than what is safe.

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### The Coufing of America

Most of the great nations now at war in Europe are attempting "to influence American public opinion as to matters concerned with the present war." What is the reason of the "present desperate courting of American good will?"

The principal reason will be found not in the immediate influence such partisanship might have upon the conflict now raging, but for what it might mean in the days of reckoning which must come sooner or later. The United States is an important factor in the peaceful affairs of the world. That her services may be enlisted in the final settlement between nations now at war is not at all improbable. That the American Government stands ready to act as a mutually helpful intermediary is true. President Wilson has already, in a tentative way, tendered the services of America, should opportunity come about, when a neutral friend is needed to help in the adjustment of the great quarrel. The approval or condemnation of the American people might mean much in the future. The victors will dictate the terms of peace to the vanquished, but in America can always be found a disinterested party who would use every effort to bring about a conclusive understanding did direct negotiations fail for the time. There is another contingency, the possibility of which may be denied, but mutual exhaustion of contending nations has more often led to peace than supreme and complete victory one over the other. In such cases it has been necessary to call in the neutrals to aid humanity in finding a common meeting-ground. The United States is now the only Great Power without an active part in the present struggle, and it would be but natural were the war-desolated peoples to turn in time to this powerful and neutral community for help in a final adjustment.

Mr. James Davenport Whelpley writing in the pages of *The Fortnightly Review* condemns this "scramble for American goodwill" which "promises more harm than good." The writer gives the following reasons for his condemnations :

"Too earnest advocacy of a cause by its interested champions is followed by reaction.

The American Press and people are suspicious of so-called publicity work, no matter what may be its object. It must be of the highest order to be of value, and carry with it no suggestion of inspiration to work its end. This is, unfortunately, not so true of Europe, where publicity of all degrees and kinds, ranging from actual dictation by a Government to the insidious work of political and trade propaganda, is still carried on. A free Press is the first necessity of real liberty. Only pressmen who are free command respect, and the history of journalism in Europe proves that this is the measure of respect given by the people to those engaged in the work. The average journalist on the Continent of Europe is still a menial, paid as such and treated as such by the public. Hundreds of these men prowl the big cities wretchedly paid by their employers, and augmenting their income through small contributions made by those who want something kept out of print or displayed therein.

A Government and a people educated by experience to look upon the printing of newspapers in this light,

and a corps of pressmen brought up in such an atmosphere of deception and venality, find it difficult to adapt themselves to the new order of self-respecting and independent journalism which now has practically full sway in America. These remarks are strictly germane to the present situation in America, for efforts have been made to influence public opinion through the Press by men whose habit of life in their own countries has been to look upon a newspaper entirely as an organ, the reporter himself as an "insect," and the public as a gullible mob.

The publicity campaign of to-day, to be successful, must furnish accurate news of value or an array of facts in readable form and of wide general interest, or it soon comes to an end. So long as the Ambassadors, special commissioners, and others can give the reading public something of interest and value, space will be freely accorded them ; but the papers always reserve the right, and generally exercise it, to comment thereupon as the editors may deem fit. No paper in America is so bound to officialdom that it prints anything sent to it, or refrains from adverse criticism if it seems warranted from the editor's point of view, or because of the source of the news. The American Government can do nothing in secret, and no foreign or other policy can last a day that cannot stand public discussion."

Mr. Whelpley would rather have the special commissioners "stay at home and let the news of the day relate its own unvarnished and unprejudiced tale of horrors."

## NOTES

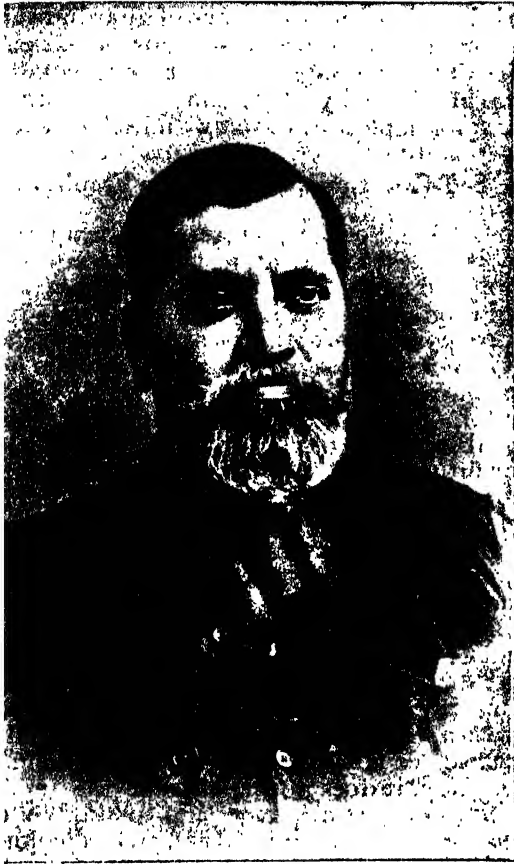
### Babu Bhupendranath Basu's Presidential Address.

In his presidential address to the Indian National Congress held at Madras Babu Bhupendranath Basu, for obvious reasons, tried to avoid the beaten track, and succeeded to a great extent. He was as optimistic as under the peculiar circumstances of India it is possible to be. He pointed out how in the present situation it was difficult for the Congress as His Majesty's Opposition to discharge its duties properly, expressed the opinion that British rule had not come as a challenge to the Indian people, explained the significance of the Congress Deputation to England, pointed out the causes why the India Council Bill was rejected by the House of Lords, showed how even in the form in which it was introduced by Lord Crewe it might have been of some use, dwelt upon the Re-

form that India wants, made it clear how Parliamentary Committees of Enquiry like those that sat in the days of the East India Company would be more beneficial to India than Royal Commissions like the Public Services Commission, spoke on where Indians stood to-day and what they wanted, attempted to show that Lord Morley's Reforms were not make-believes or an entirely useless change, and explained how perpetual tutelage on the one hand and the attainment of independence on the other were impossible under present circumstances, but that self-government within the Empire was a goal that could and ought to be reached.

In order to meet the objections of those who think that there can be no self-government for India, Babu Bhupendranath instituted a detailed comparison between India of to-day on the one hand and England in the forties of the last century, and Italy





BABU BHUPENDRANATH BASU.

nd Japan in 1860 on the other. "India," he showed, "does not suffer very much in comparison to England of the 18th or early 19th century and stands on a much better footing than Italy or Japan in 1860."

The remaining topics dealt with in the address were Lord Hardinge's policy of trust, the right to carry arms, how India might have been a wall against Germany, education as the bed-rock on which the foundations of our national life must be laid, State aid to Indian Industries, work in England, the British Committee and our place in the British Empire.

### "His Majesty's Opposition"

Mr. Basu was entirely correct when he observed :—

One of the principal functions of the Congress is to discharge the duties of His Majesty's Opposition with this important difference, that we have at all times been ready to recognise and appreciate the good work done by our Government, which His Majesty's

Opposition in England is not always willing to do. It is this function, though exercised with great restraint, that has sometimes caused irritation to Anglo-Indian administrators impatient of criticism and accustomed to look upon their system of Government as the best that human forethought could devise.

### Parliamentary Committees

What he said on the difference in the usefulness of Royal Commissions and Parliamentary Committees of Enquiry cannot but command assent.

Royal Commissions may be of great use or may, as some or all commissions do, serve to defer reforms : but there is no question that they collect a vast amount of useful information at very great expense. All this material sleeps on dusty racks. Very few of the men who form the commissions are members of Parliament, and after the submission of the reports they are unable to turn to any good and effective purpose the instruction which they have received at such great cost to India. If, instead of Royal Commissions, we had Parliamentary committees of enquiry, like those that sat in the days of the East India Company on the renewal of its successive Charters, drawn from all parties, we would have a body of men in Parliament who would acquire an interest in India by means of intimate knowledge of her affairs and would be able by reason of independent information to approach the consideration of Indian questions with confidence, and create in the House an atmosphere of enlightenment about India which would continue as a tradition. A system of control and supervision like this would supply the necessary corrective to the Government of India and impart a forward impetus which the British democracy have so far failed to do and which the people of India justly claim.

In future we should demand Parliamentary Committees of Enquiry.

### India's political goal.

That the president of the Indian National Congress should speak of self-government within the British Empire as India's political goal is only to be expected. But Mr. Basu's treatment of the topic was somewhat fresh because of its air of frankness. To the Indian bureaucracy, who for the most part are for keeping India in perpetual tutelage, he said :—

The days of the lotus-eater are gone, the world is swinging onward on the uplifting ropes of time, and in Europe, the war of nations, now in progress, will knock off the last weights of mediæval domination of one man over many, of one race over another ; it is not possible to roll back the tide of wider life which is flowing like the warm gulf stream through the gateways of the West into the still waters of the East. You may abolish the study of English history and draw a sponge over all its enthralling story of freedom ; you may bar Milton and Burke, Mill and Spencer ; you may bend the Indian Universities to your will if you like, fetter their feet with obstructive statutes, but you cannot bar the imponderable influences of an expanding world. If English rule



in India meant the canonization of a bureaucracy, if it meant perpetual domination and perpetual tutelage, an increasing dead-weight on the soul of India, it would be a curse to civilization and a blot on humanity.

Incidentally we may be allowed to point out that Mr. Basu should have remarked that the Indian bureaucrat's contention that India's "government has always been that of one man's sway, whether she was an Empire or broken into small states of varying dimensions," was not at all historically correct.

### **Absolute Independence.**

Mr. Basu is not a dreamer, and a Congress president as such cannot indulge in dreams, but must discuss all questions from the point of view of practical politics. It is from that standpoint that his address treated of the question of separation from England and absolute independence, though at the same time he asserted, in tacit recognition of a higher law than man-made law: "I would not hesitate, whatever might be the terrors of the law, from holdly accepting the ideal [of independence] if I felt convinced that it was possible of attainment, and I go further, that it was desirable in the present stage of our evolution.....At the present stage of evolution in India, who would desire or support separation from England?"

Our own opinion is that under present circumstances and in her present condition India is not capable of winning independence; and, on account of the predatory instincts of almost all the strong nations of the earth, she would also at present be powerless to preserve her independence even if obtained by a combination of fortuitous circumstances. Separation from England is not desirable "at the present stage of evolution in India." As a practical politician it was not Mr. Basu's business to tell his audience whether at some future "stage of evolution in India" "separation from England," preferably in a friendly manner, might be necessary or desirable for India's full growth according to her own individual national genius or requirements. That is a speculation which is fit only for "impatient idealists," visionaries or dreamers. While admitting that at present India is unfit for separation from England and that thoughts of insurrection should not be entertained, we think that if England had earnestly

tried during her long years of guardianship to make India organised for self-defence and fit for self-government, our country might have by this time become nearly fit for complete autonomy and self-defence.

### **Self-Government within the Empire.**

The ideal of the Congress, as formulated by its latest President, is "that of co-ordination and comradeship, of a joint partnership on equal terms." If such an ideal were possible of attainment,—and we think it is not impossible to realize as it is not unthinkable,—it ought to satisfy all thinking Indians living, including the most idealistic extremists; for the future and for future generations we cannot and ought not to speak. Sufficient unto the day is the speculation thereof. One should try to comprehend the contents and implications of "joint partnership on equal terms." Under such a partnership not only would all offices in India including those of Viceroy and Commander-in-chief, be open to Indians, but Indians being equal partners in the Empire would both give and receive governors, prime ministers, field-m Marshals, &c., to and from England, Ireland, Canada, &c. Nay, it does not lie outside the implications of such a partnership to anticipate that in some distant future, when colour prejudice and caste restrictions would disappear, Indian princesses might, like some European continental princesses, become Queen-Emperresses by marriage, and some Indian princes become also by marriage the ancestors of King-Emperors as some German and other princes became. In that remote future, the British Empire might even come to be styled the British-Indian or Indo-British Empire. Should the term empire be not palatable to the citizens of those days, they might substitute the word Federation or Commonwealth.

But this is diving into the unknown future. We should be content for the present if we got sufficient food and water; good sanitation; universal education; an independent judiciary recruited from the ranks of lawyers; the abolition of the civil service, all offices being filled from the open market; the right to carry arms; commissions in the army and the navy; an open door for talent without distinction of race, creed or colour; two-thirds elective legislative councils, &c.

## India of to-day and England of the Past.

Mr. Basu's comparison of India of to-day with England, Italy and Japan of the ear past would repay perusal. We make few extracts.

### LITERACY IN ENGLAND AND INDIA.

In many parts [of England], half of this male population and nearly three-fourths of the female population were unable to sign their names, even on their marriage register. The test of literacy in India to-day is certainly as high among the higher classes, and among the entire male population, children, hill-tribes and aborigines all thrown in, more than in 10 are able to read and write.

### RELIGIOUS INTOLERANCE.

Religious differences carried then in England a more galling sense of social and political disadvantage than they have ever done in India. Even in England, Roman Catholics were not allowed to hold commissions in the Army until 1793, when an Act was passed enabling them to hold commissions in the Army up to the rank of a colonel, and this restricted concession was not granted to the Roman Catholics in England until 1813. It was not till 1829 that Parliament was opened to them. The Protestant dissenters likewise laboured under cruel restrictions: they could not legally baptize their children in their own places of worship or bury their dead in consecrated grounds, except under the sanction of the established church and had no admission to the Universities. Many of us will remember that in 1880 an influential deputation waited on Lord Ripon as our Viceroy, because he was a Roman Catholic. Even to-day the whole question of Irish Home Rule is a question of religion, of the Protestant against the Roman Catholic; each of the great communities had organised themselves into armed forces under the leadership of eminent politicians and were ready for a civil war before the outbreak of the war. Is the condition of things worse in India at the present time?

### PROPER REPRESENTATION.

The cry is raised that not only difference of religion, but that in a country like India, so wide and diversified, proper representation cannot be secured. Take again the case of England before the Reform Act. Prior to 1832, to the British House of Commons 70 members were returned by 35 places practically without any electors: 90 members were returned by 46 places with less than 50 electors and 7 members by 19 places having not more than 100 electors, while Leeds, Birmingham and Manchester were unrepresented: seats were secured by bribery and when they rested with proprietors and Corporations, were openly sold: in fact corruption was so rampant that buying a seat was considered perfectly fair.

### CASTE DISTINCTIONS.

It may also be urged against us that the higher castes in India, the educated communities, will dominate the lower and the more ignorant. The House of Commons was practically in the hands of the English aristocracy and the upper middle classes till 1832, and to this day it is, to all intents and purposes, a house composed of members belonging to those classes. In politics, Anglo-Indian administra-

tors are known to be inclined to the conservative view, which fought so strenuously against the curtailment of the rights of the peers. After all, the spectacle of the more enlightened ruling the less enlightened in the same community is as old as the world. The caste system in India which is thoroughly democratic within itself is losing its rigidity as between different castes.

### ITALY AND INDIA.

Italy in 1860 was more divided in tradition, sentiment and feeling than India is to-day or was at any time in its past history. Conflict between temporal and spiritual powers, rivalry of cities and states, of republics and kingdoms, mutual jealousies and mutual hatred, the domination and intrigue of a powerful neighbour, these were the difficulties which stood in the way of Italy since united under one Government.

### JAPAN AND INDIA.

And take Japan of 1860: "The Emperor was the nominal King but the Shogun the actual ruler: a third of the whole Empire was under the direct rule of the Shogun and the revenues were paid into his treasury; the remainder was shared among 260 feudal lords, all of whom enjoyed complete legislative and executive autonomy including the right of homage. The Daimio and the Samurai, who combined to form the governing and aristocratic classes, numbered two million souls. Beneath them lay the masses divided by an unfathomable social gulf, across which none could pass, divided into three orders, farmers, artisans and traders, in number about 30 millions, whose sole lot in life was to minister to the well-being and luxury of their superiors. Slavery, abject slavery, was the natural state of the great body of the people. They counted for nothing: their liberty, their property and even their lives were held at the absolute disposal of their immediate rulers; they spoke in subdued tones with bent backs and eyes on the ground. As subjection made the lower classes abjectly servile, so did despotic power and immunity from all the burthens of life render the aristocratic class tyrannical and cruel."

That for India's elevation, strengthening and organization State action is needed, is admitted by all Indians. But it should be still more vividly realized and frankly recognised that the people should also be self-sacrificing. "In Japan the Shogun surrendered his absolute authority, the feudal lords gave up their estates and power; the Daimio and Samurai laid aside the pride of birth and caste; the upper classes from the Emperor downwards helped to bring the masses across the wide gulf which for untold centuries had run between them, taking them by the hand as fellow-creatures with equal rights, and thus laid the foundation of a nation which have compelled the attention and respect of the world." Are we prepared for similar action?

### "Our Place in the Empire."

Mr. Basu asks complainingly:

The right to carry arms, the right to bear commissions in the Army and lead our men in the cause of

the Empire, the right to form volunteer corps in the defence of hearth and home, how long will these be denied to the Indian people? How long will India toddle on her feet, tied to the apron strings of England? Time is she stood on her legs for herself as well as for England. What could be more humiliating to India and to England alike, if England were obliged in the hour of some great danger as Imperial Rome was in her day, to leave India unarmed and untrained to the use of arms, as her civil population is, a prey to internal anarchy and external aggression? What commentary would it be on 150 years of British rule in India, that England found the people strong though disunited and left them helpless and emasculated?

In his conclusion he quotes from a recent speech of Mr. Asquith's in which the Prime Minister characterised the British Empire as one "which knows no distinction of race or class." That is a promise, but not yet an actuality.

There is no discussion in Mr. Basu's address of the dreadfully unhealthy condition of India or of the chronic insufficiency of food; only a few lines have been devoted to education, though in emphatic terms. That the Congress is not yet a united Congress shows that we think more of our petty squabbles than of the needs of the country.

### "The War that shall End War.

People talk of fighting to a finish;—as if there could be a finish reached that way. There have been wars of extermination, whole peoples and tribes have been exterminated in this way. But war has gone on.

Some people are said to have resolved to make the present European war a war that shall end war. They might as well think of extinguishing fire by fire. Just as hate cannot destroy hate, oppression destroy

oppression, or crime destroy crime, so militarism can not destroy militarism or war destroy war.

Let us take the chances of the war. If the allies win, they will certainly deprive Germany of her colonies, of Alsace-Lorraine and of German Poland. They will also deprive Austria of Austrian Poland and of Bosnia and Herzegovina. It may also be taken for granted that Turkey in Europe will cease to exist as an independent power. But it is not probable that Germany or Austria-Hungary would cease to exist as independent nations. European opinion still allows the annexation of whole countries in Asia and Africa; but in Europe the total extinction of nationalities, as of Poland in days gone by, is now improbable. So if Germany continues to exist, in however weakened a condition, she would continue also to nourish thoughts of vengeance; and vengeance sleeps long but never dies. That feeling would bring on war in course of time. Enemies become friends and friends enemies, making a re-grouping of the powers always a possibility. Feeling as Germany would do that she had been defeated by a combination of seven against three, she would not admit her inferiority but would try to regain her place by a fresh grouping of the powers.

If the allies be defeated, which in the long run does not seem probable, they would never take their defeat as a finality. So war would follow sooner or later.

Even if Germany and Austria-Hungary were so thoroughly crushed, even if their independent national existence were put an end to and they were disarmed and industrially and commercially ruined, there

might be in the future various causes of war among the victorious powers themselves or between some of them and some of the neutral countries. The Balkan powers defeated their common enemy Turkey but fell out among themselves. At the conclusion of a war, each nation on the winning side expects to be a gainer in proportion to its sacrifices; for it is only the angelically simple-minded who can believe that nations fight other people's battles from wholly selfless motives. It is human to belittle the sacrifices of others and magnify one's



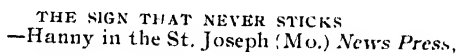
"Aw, what's the use of studying geography; it's going to be changed, anyhow!"

—Puck.

But let us suppose that all the European belligerents in the present war would be so utterly exhausted as to be incapable of fighting ever afterwards, though this is really improbable. Japan would still remain formidably full of fight, and she has her imperialistic ambitions. She is not negligible. Italy, Greece, Sweden, Norway, Denmark, Holland, Switzerland, all the Balkan states except Serbia—all these would remain unexhausted. Before the Balkan wars few thought the Balkan States to be such formidable fighters. So

The root causes of war are in the human mind. National greed, national jealousy, race hatred, sectarian hatred, the consigning of people of a different faith to hell, the patriotism which teaches men to make their own country great at the expense of others,—if we can imagine a time when these will disappear to a very great extent or be brought under sufficient international control, then we can also imagine the end of war. When powerful nations cease to think of the political control and commercial exploitation of backward peoples as the highest good, when they are prepared for even the immense sacrifice of political predominance and industrial exploitation, then war may cease, but not till then.

When Germany engaged in the war, she had an idea that there would be revolutionary risings in the Transvaal, Egypt and India which would so embarrass Great Britain as to make it very difficult, if not impossible, for her to stand between Germany and the goal of her ambition. This impression in the German mind finds expression in a cartoon which originally appeared in a German paper and was copied thence by an American weekly. Events have shown how wrong Germany's information and inference were. In the Transvaal, no doubt, there was a small rising, but it proved abortive. To Germany's great chagrin, Egypt and India have remained tranquil. No one who had a knowledge of the real state of things in India could have thought that there could be any revolution here. Some Anglo-Indian journalists, some British editors and their correspondents here, certain other persons who are inter-



Except Japan, it is only Western countries that can at present put up a good fight. Most of these countries look upon all countries not yet inhabited, colonized, conquered or otherwise annexed by white men as no-man's-land, to be taken possession of by the strongest arm. So long as this sentiment prevails, the right to annex and



GERMANY'S FATEFUL MISCALCULATION.

—Kladderadatsch (Berlin.)

ested in the perpetuation of repressive legislation and the withholding of civic rights from the people for an indefinite period, had represented India as on the brink of rebellion. Unluckily for Germany she pinned her faith on these false historians and falser prophets. The ruinous war in which she is engaged will be to her a sufficient punishment for trying to aggrandise herself at the expense of others. But seeing that Germany would not probably have declared war so light-heartedly but for her miscalculation as to Great Britain's embarrassment, and seeing that the British Empire also has consequently been involved in a heavy sacrifice of men and money, may it be expected that the folly and heinousness of misrepresentation would be brought home to those who were guilty of it?

### Free Men's Duty.

The world has always expected free men to promote the cause of freedom. The expectation is right. Henry George says in his "Progress and Poverty"

"that the deliverers, the liberators, the advancers of humanity, have always been those who were

moved by the sight of injustice and misery rather than those spurred by their own suffering. As it was a Moses, learned in the lore of the Egyptians, and free to the Court of Pharaoh and not a tasked slave, forced to make bricks without straw, who led the children of Israel from the House of Bondage, as it was the Gracchi, of patrician blood and fortune, who struggled to the death against the land-grabbing system which finally destroyed Rome, so has it always been that the oppressed, the degraded, the downtrodden have been freed and elevated rather by the efforts and the sacrifices of those to whom fortune had been more kind than by their own strength.

But the question is, who are free?

### "Karma" or Nemesis?

Neither the good nor the evil that men do die after them or are interred with their bones. Else to-day in the hour of Belgium's martyrdom and supreme sacrifice in the cause of human liberty, for which



BELGIUM.

—Harding in the Brooklyn Eagle.

her name will remain ever blazoned in the history of mankind, men would not recall to memory the dark deeds of her people and their king, Leopold, in Congo. *The Crisis* of New York, an ably conducted representative monthly organ of the Negroes and other "coloured" peoples, publishes the following paragraphs:—

“Leopold left a legacy to be paid by the Belgians for the inhuman slaughter and mutilations of the inoffensive inhabitants of Congo in his greed for rubber.

“Ensnconced far to the North of Europe it might never have been the opportunity of any future African king to enforce payment, but God moves in a mysterious way and the Belgians now know what it is to murder a harmless people at their own fireside.

"Belgium has been as pitiless and grasping as Germany and in strict justice deserves every pang she is suffering after her unspeakable atrocities in Congo."

## The Japanese Way.

The Japanese seem to be a very level-headed business-like people. In the present



war, Japan has done her work and got her reward. The Japanese were abused by the Germans, but the latter were not paid back in their own coin. In the representative Japanese monthly which we get month after month, we have searched in vain for one word of bragging of Japanese valour or one word of abuse or unfavourable criticism of Germany. If men simply fight as valiant foes, reconciliation becomes comparatively easy at the end of a war.

But mutual vilification by cartoons or by the written word does not help the cause either of war or of humanity. Hard words break no bones, but only serve to prevent a cordial understanding between nations for centuries. For this reason the sort of pictorial warfare represented by the cartoons reproduced here must be greatly regretted by all lovers of humanity. A cartoonist belonging to one nation accuses another nation of manufacturing lies for foreign consumption, and a cartoonist belonging to the latter retaliates by accusing the former of having bound "Veritas" or truth with telegraphic cables. Wholesale condemnation of this description can never be entirely true.



**An Indian's unprecedented success.**

We are pleased to learn that Mr. Jivaraj Mehta of Bombay has been placed first on the list and awarded a gold medal in the London University M. D. examination. He ought to try to extend the bounds of the world's knowledge of tropical medicine.

## Egypt.

Owing to the war between Turkey and  
and Great Britain, Egypt has ceased to  
have even the nominal connection with



Turkey which she has hitherto had. Turkey will no longer have any tribute from Egypt. The prince who till lately was styled the Khedive of Egypt has been replaced by his uncle, the title of Sultan of Egypt being conferred upon him. Egypt will henceforth be a British protectorate, Great Britain being represented by a High Commissioner. Turkey and the Khedive have become losers because of what they have done; but the change in the status of the people of Egypt, whatever it may be, is one for which they are not in the least responsible. The world has still to arrive at that stage of political evolution when it would be desirable and possible to change the status of a people only with their freely expressed consent.

For long years Egypt has been practically governed by the British; so that the present departure does not mean any breach in the continuity of the administration. Nor would it be easy to say what exactly was the former status of the land of the Nile. However, under the former state of things there was just a formal or nominal chance of Egypt having in some future time an independent indigenous government, though any hope of even that chance almost disappeared with England's recognition of France's predominant influence and interest in Morocco by the Anglo-French convention of 1904, by which France also recognised England's interest in Egypt. It is because of that convention and of England's help in the present war that France does not object to Great Britain's declaration of British protectorate over Egypt.

Those who advocate independence for even small and weak nations are unable to meet one practical objection of imperialists. The latter ask if a weak country like Egypt were made independent, would it be able to manage its own affairs? The former may reply, it is no business of powerful peoples if backward nations are unable to manage their own affairs; capable owners of landed estates are not allowed to take possession of the estates of incapable landlords. But the imperialists would reply, would a small and weak country be able to maintain its independence? For instance, if England did not practically annex Egypt, Germany or France would do it. What, then, would be the gain to Egypt or to the cause of human freedom by England leaving Egypt to manage

her own affairs? That is a really grave difficulty, and the British are, therefore, justified from the point of view of the practical politician in making Egypt a part of their empire. It should be borne in mind, however, that small nations are in this predicament because of the unbridled acquisitiveness of strong peoples.

The analogy of capable and incapable landlords mentioned above shows that the permanent annexation and occupation of a foreign country is not the last word in world-politics and international ethics. When an estate becomes hopelessly encumbered owing to the minority or incapacity of the owner, the Court of Wards manages it for him and arranges for the proper training of himself and his heir, until he reaches years of discretion or he or his successor becomes able to manage the estate. Similarly the ideal thing for a powerful nation to do is to help weaker peoples to become fit for independent existence. That there can be any nation so hopelessly inefficient and effete as to be fit only for perpetual tutelage is a notion which is merely convenient for powerful nations to hold. The truth is otherwise, as history teaches and the soul's intuition confirms. The United States of America has promised to do the ideal thing for the Philippines. It is to be hoped that the promise will be kept. Its fulfilment would be a shining landmark in world-history. As the people of the United States are in the main derived from what is popularly known as the Anglo-Saxon stock, it is not unreasonable to expect similar political idealism from the other great branch of that race.

### **The Valour of British, French and Indian Soldiers.**

If a man hunts a hare or a rabbit, we do not call him a great hunter. If he hunts lions, tigers, wild elephants, he is considered a fearless sportsman. In like manner the valour of the foes vanquished or held at bay furnishes a measure of the fighting qualities of the victorious party. After the conquest of the greater part of Belgium and of the overrunning of a part of France the Germans have not been able practically to make any headway in the western theatre of war but have fallen back to some extent. This shows that France and England are either driving back Germany or holding her at bay. What a difficult achievement



this is will appear from the fact that after four and a half month's fighting, on the 14th December, "The area of France still occupied by the enemy is 20,000 kilometres or three and three-quarters per cent. of the whole." (Reuter.) 20,000 square kilometres are equal to 7688 square miles. In former wars, generals considered it an achievement to take a town, a district, or a province, but such is the present titanic struggle that the capture of some trenches or an advance of several hundred yards is considered a great gain.

In our last month's Notes we quoted the American monthly *Current Opinion*'s remark that America's verdict remains adverse to Germany, which shows that *Current Opinion* is not a biased pro-German periodical; nor is it pro-British. It says in its November number that

"After ten weeks warfare, the German army found itself by the middle of last month [October] in occupation of practically all of Belgium with its 11,000 square miles, of a triangle of French territory comprising about 12,000 square miles, of about 15,000 square miles in Russian Poland and with practically none of her own territory held by the enemy."

This shows that in two months from the middle of October to the middle of December Germany has partly receded for strategic reasons and partly been driven by the allies from more than four thousand square miles of French territory which she had captured. How many thousand square miles of captured territory she has lost or still retains in Belgium and Russian Poland, Reuter has not told us. *Current Opinion* continues:—

With the exception of the premature and brief in-

cursions by the French into Alsace-Lorraine and by the Russians into East Prussia, all the fighting has been done on other than German soil. Her ally has not been so fortunate. About 30,000 square miles of Austria-Hungary were, by the middle of October, held by the Russians, most of it in Galicia, and even Hungary had been invaded by the Cossack. "The German war-machine," says the *Brooklyn Eagle*, "has worked. There has never been another like it. Not a serious flaw has developed in the whole stupendous casting. It has met every test. Men could not have done more, endured more, attempted more, suffered more, than the forces that have executed the plans of the general staff." Liege was taken in ten days after the first real attack in force was made; Namur in less time; Maubeuge in a little more time; Antwerp in eleven days. All of these were first-class fortresses. Experts said Antwerp could resist any siege against it for at least sixty days.

Yet the German soldiers, on whom such high praise was bestowed, are being either worsted or held at bay by the allies. *Current Opinion* has the following in praise of the French:—

The hope of France, it has become evident, lies, as the hope of ancient Sparta lay, not in her walls of stone and iron but in her walls of living flesh. The French army has steadied down to its herculean task with a grim determination worthy of the nation's most glorious military traditions: Dash and daring every one expected of the French soldier; but the endurance and steadiness he has shown in the long agonizing deadlock of the weeks past have been a surprise.

Those who expected dramatic victories and are perhaps a little impatient at the slowness of the Allies' progress ought to read the following description given by the *London Times* of the heroism of the German army:—

During the fighting near Ypres a force consisting of about one company of infantry advancing against us was enfiladed by one of our machine guns, with the result that they were all killed except six men who crawled away wounded. The corpses lay in a regular row. After nightfall another company of the Germans, nothing daunted, advanced and dug themselves in on the line upon which the bodies of their comrades were lying. Again, on November 4, some of the enemy's cavalry at dusk charged a trench held by the French. Every single horse was killed; but those riders who were not hit continued the charge on foot, the last survivors being slain on the very parapet of the trench.

And, whatever deterioration there may be in the material now being drafted into the ranks of our enemy, it must be admitted that the Prussian war machine, acting on a nation previously inured to the sternest discipline, has obtained the most remarkable results. The Germans have up to the present time been able to make good their losses to continue to deliver



RETURN FROM THE HUNT.

Austria: "I'm bringing him home alive, Wilhelm!"

—London Westminster Gazette.

repeated blows with fresh men when required and where required, and to concentrate large forces in different directions. It is true that a considerable proportion of the masses recently thrown into the field against the British has consisted of hastily trained and immature men; but the great fact remains that these ill-assorted levies have not hesitated to advance against highly trained troops.

In spite of lack of officers, in spite of inexperience, boys of 16 and 17 have faced our guns, marched steadily up to the muzzles of our rifles, and have met death in droves, without flinching. Such is the effect of a century of national discipline. That the men subjected to it are the victims of an autocratic military caste does not alter the fact that they have accepted that system as necessary to the attainment of national ideals. However discordant the elements which make up the German Empire, by the force of the Prussian war machine they have one and all been welded together to be able to fight for national existence, and by their actions it is evident that for them "Deutschland uber Alles" is no empty cry.—"The Times."

That the French should fight valiantly, is not surprising. They are a heroic people, with the self-confidence and prestige of independence, fighting for their country. That the British should fight fearlessly, is only to be expected. They too are a brave nation, with the memory of hundreds of hard won victories, and with the self-confidence and prestige of an independent empire-building race. They, too, are fighting for their country.

In our opinion, the most noteworthy fact of the war is the fighting capacity of the Indian soldiers which has made them more than a match for the Germans. For to our men the war has not the same meaning as it has to the British and French troops; nor have the Sepoys the prestige and self-confidence of independence to stiffen them.

### In Praise of England and France.

*The Crisis*, the American organ of the Negroes, asks in its editorial article on "World War and the Colour Line," "Where should our sympathy lie?" The reply is:

"Undoubtedly, with the Allies—with England and France in particular. Not that these nations are innocent."

Then follows an indictment of England. "But," the Editor goes on,

"the salvation of England is that she has the ability to learn from her mistakes. To day no white nation is fairer in its treatment of darker peoples than England. Not that England is yet fair. She is not yet fair. She is not yet just, and she still nourishes much disdain for colored races, erects contemptible and humiliating political and social barriers and steals their land and labour; but as compared with Germany England is an angel of light. The record of Germany as a colonizer toward weaker and

darker people is the most barbarous of any civilized people and grows worse instead of better. France is less efficient than England as an administrator of colonies and has consequently been guilty of much neglect and injustice; but she is nevertheless the most kindly of all European nations in her personal relations with colored folk. She draws no dead line of color, and colored Frenchmen always love France..... Russia has never drawn a color line but has rather courted the yellow races, although with ulterior motives. Japan, however, instilled wholesome respect in this line.

Undoubtedly, then, the triumph of the allies would at least leave the plight of the colored races no worse than now. Indeed, considering the fact that black Africans and brown Indians and yellow Japanese are fighting for France and England, it may be that they will come out of this frightful welter of blood with new ideas of the essential equality of all men.

On the other hand, the triumph of Germany means the triumph of every force calculated to subordinate darker peoples.....The triumph of this idea would mean a crucifixion of darker peoples unparalleled in history.

The writer speaks without anti-German bias; personally he has deep cause to love the German people. They made him believe in the essential humanity of white folk twenty years ago when he was near to denying it.

.....Our sympathies in this awful conflict should be with France and England; not that they have conquered race prejudice, but they have at least begun to realize its cost and evil, while Germany exalts it.

A correspondent of the *Crisis* is glad that the French have enlisted African soldiers and hopes "for the sake of the Africans that they will give a good account of themselves; but," he adds, the Africans "are invincible in fighting for other nations but not for themselves."

### Discrediting the stories of atrocities.

*Current Opinion* says that "a noteworthy number of reports have been coming of late from American correspondents discrediting the worst of these stories [of German atrocities] and restoring in a measure the world's faith in its own humanity. James O'Donnell Bennet, of the Associated Press, has sent a long and detailed statement to the Chicago *Tribune* of the attempts of himself and four other American correspondents to run down stories of atrocities said to be committed by Germans in Belgian towns. Says Mr. O'Donnell Bennet:

"I marched for days with the German columns, often only one day behind the fighting, with the houses that had been burned still smoldering, the ground freshly broken by shell and trampled by horses and men, and the memory of the German advance vivid in the minds of the inhabitants. I interviewed an average of twenty persons in each of a dozen towns and found only one instance of a noncombatant who

had been killed without a justifiable provocation. In this case the evidence did not clearly prove that the man had been wantonly murdered."

*Current Opinion* goes on to add that "neither in Brussels nor in its environs, says the same writer, was a single offensive act committed, so far as he could find out by diligent enquiry, and the same is true of the vicinity of Louvain. 'Investigation not only failed to substantiate these rumours,' he says, 'but could not even discover any one in the immediate vicinity who credited them.' He adds earnestly: 'I give my most solemn word as to the truth of what I have written. We have seen no atrocities. We can get proof of none.'"

Our American contemporary says further: "that a particular man or number of men did not see or find proof of atrocities does not, of course, prove that none were committed. But it is valid testimony as to the infrequency of them. A round-robin to much the same effect as the above was signed by John T. McCutcheon, of the *Chicago Tribune*, Irvin S. Cobb, of the *Saturday Evening Post*, Harry Hansen, of the *Chicago News*, and Roger Lewis, of the *Associated Press*. Mr. McCutcheon, in a special correspondence printed in the *N. Y. World*, dated at Aix-la-Chapelle, September 24, casts discredit not only on the stories of German atrocities but on those by Belgians as well." He writes that both the belligerent parties in the western theatre of war accuse each other of shocking acts of barbarism and cruelty.

"In the opinion of an impartial observer, such as I am endeavouring to be, I feel that 80 per cent. of these accusations are untrue, 10 per cent. fearfully exaggerated, and 10 per cent. true.

"I have heard Germans accused of spearing children on their lances and riding along with the bodies held aloft, but I have not been able to find anybody who had himself seen such a thing. I have heard Belgians accused of cutting off the breasts of German nurses, but I cannot find any man who can say that he knows of his own knowledge that these reports are true.

"I have heard of Germans whose eyes were gouged out while they lay wounded on Belgian battlefields, but in spite of a thorough search for proof here in the Aachen hospital I cannot find a man whose eyes have been gouged out.

These and similar reports from other Americans have had a marked effect on the American Press. The *Chicago Tribune*, which has been and still is emphatic in denouncing the Germans for destroying Louvain and other cities, says nevertheless:

"The home-loving, child-loving German did not

become a Hun under Attila the moment he went to war....It would be infamous if Americans were allowed to form the opinion that the Germans had become Apaches. It would be equally infamous if German reports were allowed to convince Americans that Belgians were 'ferocious cannibals'. The war would be hopelessly disastrous if it made such hateful additions to the sum total of human prejudice and error."

### Placed in a Niche.

We do not know what is the case in England, but in India, in spite of its own fame and that of its author, few men read Milton's "Paradise Lost," except when required to study one or two cantos as part of a college course. It is a book to be admired at a distance, and, if one has a decent library, to be placed in an upper shelf; close acquaintance is not considered necessary. Still, Milton has thousands of readers all over the English-speaking world.

If we take the case of one of our own great men, though not famed pre-eminently for the poetic gift, we find that all thinking Indians admit the greatness of Raja Rammohun Roy, but what percentage of educated Indians have a knowledge of his life and works, it would be risky to say; they seem to take his greatness for granted. Yet, thanks to the Panini Office of Allahabad his works are available at a nominal price; and, thanks to Babu Hem Chandra Sarkar, Miss Collett's excellent life of the Raja can be had for a moderate sum. Religious and social reformer, Hindu theist, Vedic scholar and translator, statesman, political agitator, journalist and defender of the liberty of the press, educational pioneer, litterateur, Hindu jurist, Islamic maulvi, biblical exegete, founder of the science of comparative religion,—the Raja has still a message for various classes of men.

### Bhai Prakash Dev.

We have to record with a deep sense of loss the death of Bhai Prakash Dev of the Panjab. He was a missionary of the Sadharan Brahmo Samaj, noted for his saintly life, devotion to the cause of liberal religion, enthusiasm for his work, power of organisation, eloquence and literary activity. *The Panjabee* writes:—

The death of Bhai Prakash Dev, at the Punjab Brahmo Samaj Mandir, Lahore, on Friday night, in his sixtieth year removes a well-known figure in the public life of Upper India from the scene of his activities. Bhai Prakash Dev belonged to an Agarwal family of Sadhaura, in Ambala district. After passing

the Matriculation Examination from the Lahore Government College he sought service and got the appointment of a clerk in the Examiner's Office, N. W. Railway. Soon after this in 1881 he joined the Brahmo Samaj. A few years later he gave up his appointment and dedicated his life to the cause of social and religious reform, and was ordained a missionary of the Brahmo Samaj. His unceasing mission activities took him to most of the important places in Upper India. Bhai Prakash Dev was a fluent and graceful speaker in Urdu and wherever he went he endeared himself to all by his persuasive manners. He was the author of about forty books and tracts, including translations, in Hindi and Urdu, and he was awarded prizes on three occasions by the Punjab Text-book Committee for the excellence of his writings. Among his works the more important are his *Life of Buddha* in three volumes, the *Life of Mahomet*, a work which has gained the approbation of a large body of Mahomedans, and his translation from Bengali of the exquisitely fine and matchless sermons of the late Maharshi Devendranath Tagore, the father of the great Bengali poet, Rabindranath Tagore. His books brought Bhai Prakash Dev some income during his latter days and it was a fitting close to a remarkably selfless life that the major portion of his earnings should have been given away in furtherance of the cause which was so dear and near to his heart during his lifetime. Bhai Prakash Dev's life will serve for ever as a shining example of selflessness and devotion to duty to both old and young. Besides numerous friends and admirers Bhai Prakash Dev leaves behind him a son and a daughter to mourn his loss. Our heartfelt condolence to them in their sad bereavement.

### Distress in East Bengal.

Mr. W. W. Pearson's letter to the press calls attention again to the distress in East Bengal. The din and confusion of the great war and the political, social, industrial and educational activities of Christmas week should not make the public oblivious of the heart-rending scenes to be witnessed in many a district in the eastern parts of our province. We cull three paragraphs from Mr. Pearson's letter.

In Panchdona, a village in Dacca District, Rs. 55 have already been distributed in private relief and what is much more significant, Rs. 171 have been given for relief to the President of the Village Panchayat by Government, showing that the existence of the distress has been recognised by the officials.

In a letter from this village a friend on whom we can rely writes :—The condition of the village Panchdona is very serious. A Mahomedan named Shaikh Bakhar of Naikadi died of starvation. It is true he had slight fever for a day or two before his death but it is believed by all his neighbours that the real cause of his death is starvation. This unfortunate Bakhar left behind him a wife and children who were also without food. The kind-hearted Panchayat President came to know of the serious condition of this helpless family and tried to save their lives, but the condition of the youngest child is almost helpless. There are many other families on the verge of starvation and we may hear more sad stories like that of the unfortunate Bakhar if prompt help is not forthcoming. . . .

Many families can only take food once in two or three days. The Talukdars are also in need of money ; so it is not possible for them to help the distressed poor. Those who work as labourers are in a most serious condition as there is no one to give them work. The President of the Panchayat writes that the paddy crop of Kartic is almost spoiled for want of rain. The mind becomes sad to think what will be the condition of these people from the next month. The condition of many of the respectable middle classes is also very serious. They cannot continue the education of their children, whom they cannot even provide with food and for them state help is required." (translation.)

The situation is rendered more serious by the partial failure of the rice crop for Kartic owing to want of rain. An urgent request for help came to-day from Babu Hemendra Nath Datta of Dacca, the organiser of the Depressed Classes Mission. He wires :—"School Sub-Inspector visited our Dighirpar Muchi School, noted he did not examine as boys were without food two or three days. Pray send me at least fifty rupees."

Mr. Pearson rightly says "that there are victims of war nearer home than in Belgium or in France and it is the duty of all who can help to relieve this acute distress." Contributions should be sent to Mr. W. W. Pearson, Santiniketan, Bolpur.

### The Action of Drugs on Plants.

By special invitation of the Royal Society of Medicine, Prof. J. C. Bose gave on October, 30th, 1914, a discourse before a large and representative audience of leaders of medical science in Great Britain. The lecture was illustrated by some noteworthy experiments and was received with marked expressions of appreciation.

Sir Lauder Brunton, who moved the vote of thanks, after expressing the high appreciation with which all present had listened to the remarkable address, said that he had perhaps listened with more interest than most because so far back as fifty years ago he had himself, at the instance of Darwin, endeavoured to do some work with sensitive plants. Sir John Burdon-Sanderson had also conducted some experiments with *Dionoea*, but all these attempts were quite crude in comparison with the marvellous results obtained by Dr. Bose through the medium of the extraordinarily delicate instruments which he had invented. His work would help in unravelling the deeper problems of life, by the demonstration of the very remarkable similarities between plant and animal reactions which had hitherto lain quite unsuspected. The great likeness between the pulsations in the Indian plant *desmodium* and those of the animal heart, the similar way in

which both are affected by heat and cold. vapours and gases, poisons and their antidotes, was of most profound interest. So were the remarkable effects of drugs on the various tissues of plants. An entirely new field of thought was opened out by these revelations of the sensation of plants and they would realise with what overpowering feeling of wonder Prof. Bose first came upon the mute witness of these self-made records and perceived in them one phase of a pervading unity by which all life was made one.

### **The National Social Conference.**

The twenty-eighth session of the National Social Conference met at 12 noon on the 27th of December. An unusually large number of ladies from Bengal, Bombay and Madras were present, and followed the proceedings with keen interest.



THE YUVARAJ OF MYSORE.

The Yuvaraja of Mysore, after being formally elected to the chair, dwelt at length on the present social conditions under which the Hindu people were nothing but a congregation of castes jealous of each other, and utterly incapable of ever competing on equal terms with the nations of the West. Education was at a low ebb. The women were yet content to play a primi-

Industrial progress was retarded by the depressing tendencies of caste. He next dwelt on the reforms which directly promoted the solidarity and efficiency of the people and reforms which gave greater freedom without interfering with the principles of caste. He went on to categorically mention the various reforms which were urgent, such as the abolition of infant marriage, social freedom for women, widow remarriage, etc.

On the same day nine resolutions were discussed and adopted, including acknowledgments to Government and Missionary agencies for their efforts to spread education among women in India. Speakers



MR. MANMOHAN DAS RAMJI.

on this resolution, among whom were two ladies, urged the desirability of all the members of the community, in the interests of a larger national life, co-operating with the educational agencies to make it a rule to send their children to the educational institutions.

### **The Indian Industrial Conference.**

The Indian Industrial Conference met

**Bahadur P. T. Chetty**, chairman of the Reception Committee, in the course of his address said:—

The question of Indian industrial policy since the outbreak of the war has received special attention and has assumed an extraordinary significance even in Great Britain. Only the other day Reuter wired to us that at a meeting at Manchester it was resolved to establish a national company for the manufacture of synthetic dyes and that the Government of Great Britain had offered to guarantee the interests of a million and a half pounds of debenture capital. If such is the interest the Home Government is taking in free and resourceful England, it looks a pity that the Indian Government should now be only repeating the Secretary of State's orders of two years ago, issued in the then placid condition of affairs suited to the airing and advocacy of academical theories.

Mr. Chetty strongly urged the Government of India to move the Secretary of State to reverse the disastrous policy enunciated in 1910 and reaffirmed with slight modifications in 1912, to authorise the employment of a free State aid and to encourage active pioneering of industries by Government in this country with due regard to the disparity in the industrial condition in India and in the advanced western and eastern countries.

Referring to the capture of the enemies' trade, a cry about which was heard everywhere, he said that Germany and Austria-Hungary accounted for nearly fifteen per cent of the Indian exports and ten per cent. of the aggregate imports. Before they thought of capturing of any portion of the enemies' trade they would have to find proper customers to take their place. Not only the trade with those countries had been lost, they had practically lost the whole European market and almost all great trades of India has been disorganised and a country like India with hardly any manufacturing resources and surfeit of raw produce had suddenly been driven to dire extremities.

The Hon'ble Mr. Manmohan Das Ramji of Bombay was elected president and delivered a long address. He narrated the history of the ruin of India's cotton and other industries and dwelt on the good results of the industrial impetus given by the Swadeshi movement.

This increase in the number of factories and of Joint Stock concerns and of the Banking capital goes to show the potency of the principle of Swadeshi and we have to take off our hats to those who have led on this movement through periods of storm and struggle.

The obstacles in the way of the complete success of this movement were in his opinion, the want of experts, a higher commercial morality, the policy of what is known as benevolent indifference adopted by Government, and the want of scientific education, which could be removed principally by Government. He dwelt on the evil consequences of the war. Owing to the closing of German and Austrian markets cotton has heavily gone down and our ryots will suffer much in con-

In this connection it is interesting to note that the cry, with which we are so familiar, urging the Government to stop the export of food stuffs in order to reduce its high level of prices, has met with a crushing rejoinder in the conditions which have supervened upon the stagnation of our export trade. The cessation of exports may lead to a lowering of the price level but at what sacrifices on the part of agriculturists is seen only now. India has once for all taken her place in the international markets of the world and must pay the price for this in a raising up of the index of prices for all the commodities. Any attempt at tampering with this will only lead to inflict hardships upon the agriculturists and thereby to inflict harm on the whole of trade and commerce.

He declared himself against preferential tariffs and gave reasons for what he said. But

At the same time I must say that it is the primary duty of the Government to help forward new industries by financial assistance—a policy which even according to such a high authority like Professor Taussig will not at all conflict with the free trade policy of the Government. The scheme of holding exhibitions and publishing pamphlets is all right, but surely the Government must proceed further and give its encouragement in a more direct and tangible form. What is really wanted is the appointment of special experts by the Government to study and report on particular industries. In all the civilised countries it is the experts who lead the way; it is only here that we find the sorry spectacle of industries being in the hands of people who can lay no claim to scientific knowledge and who have been fortunate to possess some surplus capital of their own or of their friends to be invested in enterprises, which being reared on such foundations have no ghostly chance of success against the foreign imports produced under scientific supervision and in a scientific manner. The new industries we think of starting cannot afford at their initial stage to employ experts to give advice and information which are preliminary to the starting of all industries. Only the Tatas can spend lacs of rupees for the advice of scientific experts and thus build up their industries on a substantial rock-like basis. It thus follows that if we cannot afford to have the opinions of experts, the Government must step in and appoint them to give advice on industries which can most readily be developed here. We want to be informed how several industries for which there is a very good scope here are flourishing in several foreign countries while they are showing signs of inanition here.

With regard to the development of Indian trade he was of opinion that

India should have, if not a separate Consular service of her own, at least distinct Indian sections at the different consulates controlled by trained Indian assistants to give all necessary information regarding Indian produce and requirements and to give a similar information to Indian merchants about requirements of foreign countries. As the British service is constituted at present, there is very little chance for proper attention being paid to the peculiar needs and requirements of this country, which can only be adequately met by the adoption of some such suggestion as I have given.

Regarding the method of carrying on



it should extend its scope of work and not remain satisfied with holding this Annual Session. There are already committees for different Presidency towns. These Committees may be entrusted with the work of a Presidency or a District Office, as the case may be, for answering all inquiries on industrial matters, considering all industrial problems and for generally discharging the duties of an Industrial Bureau throughout the year. Then we shall have the Conference working from one end of the year to the other and keeping alive the spirit of Industrialism throughout the country. The Exhibitions which have stopped since the last four years should be revived.

In his opinion the ideal which India should have is the ideal of fiscal and financial autonomy. "That would mean a full and free development and an expansion in her national and international trade such as is not conceived of at present."

### **Statesmanship and knowledge of official Details.**

Heads of departmental offices, much less Presidents, Governors or other rulers, seldom rise from the ranks of the lower officialdom. They do not always possess as much knowledge of the minute details of the work of their offices as the lower subordinates. But still they do not simply register the decisions of their subordinates. They bring to their task a fresh unprejudiced mind. They have a broad outlook, which enables them to form their own conclusions according to general principles. Holders of much higher offices than headships of departmental offices such as the members of the British cabinet, are sometimes able to introduce important reforms and make almost revolutionary changes in their spheres of work in opposition to the opinions of the permanent officials who possess more detailed knowledge of their offices. Yet it cannot be said that Mr. Winston Churchill, Lord Haldane, Sir Edward Grey and others came to have charge of their portfolios at the Admiralty, War Office, Foreign Office, &c., after slaving for years at the office-desk there. When Mr. Woodrow Wilson was elected President of the United States of America, he was devoid of any detailed knowledge of the working of any department of government. But this sort of ignorance and inexperience has not made him unfit for his office. The *essential* qualifications of the executive head of a country, province, or state-department are too well-known to require enumeration. **Knowledge of details has its own value ;**

but it should be remembered that there are men who cannot see the forest because of the trees, and many experienced officials not unfrequently belong to this class. Men who have risen from the bottom have sometimes ingrained prejudices. In deciding whether it is better to have, a Civilian Lieutenant-Governor or a Governor fresh from England, the above considerations ought to be kept in view. However highly placed, it is extremely difficult, if not impossible, for a Civilian not to attach greater importance to what will perpetuate the power, emoluments and prestige of his Service than to measures calculated to widen the liberties and increase the power of the people. Hence, for instance, the Civilian is opposed to popular education and *real* self-government. Of course a Governor ought to be a very strong man.

### **A Behar Circular.**

The Director of Public Instruction, Behar and Orissa, has, it is said, issued a circular to the authorities of Colleges in the province forbidding College students to join any Association without the previous written permission of the Principal. Regarding those Associations of which the students of a College are allowed to become members, we are told, it has been enjoined that one or more of the professors of the College should also be members. This circular is in addition to the standing order against students participating in or even attending the meetings of any association or movement of a political character. It seems to aim at preventing students from having anything to do with any public association, movement or meeting of any description whatever. The effect of the circular, it is apprehended, may be to crush the Behari Students' Conference and the Muslim students' Brotherhood.

While in India official circulars are calculated to cabin, crib and confine the students' mind and restrict his freedom of action even in his own town and province as far as practicable, thereby putting obstacles in the way of his receiving a true education, in Western lands there are international movements among students. We give below an account of some such movements. We believe Mr. Sherwood Eddy visited and lectured in several towns of India in connection with such a movement.



### THE INTERNATIONAL MOVEMENT AMONG STUDENTS.

The Universities have remained for a long time nearly indifferent to the diverse international movements. It is only for some twenty years that the new international spirit has commenced to be known in the various universities.

The oldest international organisation of students is the Universal Union of the Christian Students, founded in 1895 at Wadstena, in Sweden, and that has already organised ten international conferences, of which the most recent took place at the Robert College on the shore of the Sea of Marmora, in which delegates from some thirty different countries came and assembled together. The next conference will take place at Lake-Mohonk in the State of New York, just at the time when this number [June, 1913] of the *Documents du Progres* will appear.

Much more important by the number of its members and the amplitude of its programme is the *Corda Fratres* (Brotherly Union), founded in Italy in 1898. Its object is to establish and to develop among the students of the whole world some amicable relations and to bring them to understand one another; but it neither upholds nor favours nor combats any religious, political or economical ideas. The *Corda Fratres* unites a good portion of the organisations of students which work for an *entente cordiale* among the peoples; we will name here two of the principal ones: the *Federacion Universitaria* of Buenos-Ayres, strong with four thousand members, and the *Federacion Universitaria* of Rio-Janeiro, which counts more than three thousand students for its members. The major portion of the Italian students belongs to the *Corda Fratres*.

It is in America, in England and in Germany that the international movement among the students is actually the most intense. Since 1903, there have been founded in North America some thirty international societies of students, which have two thousand members. These groupings are in the first rank among the associations of students of great universities. They enjoy a very high consideration, often possessing for their reunions immovable properties, and receive frequently as invited or as presidents the most eminent personalities. They publish in common a monthly review and organise some international congress of which the character is, however, limited up to this time to the purely American interest.

In England exists since 1906, at the University of Oxford, an international association, *The Oxford Cosmopolitan Club*, and other English Universities possess equally some flourishing East and West Clubs, not to speak of the International Policy Clubs; of the War and Peace Societies, of the Anglo-German, Anglo-American, Anglo-Chinese Societies, etc.

This movement has even penetrated into Turkey, where the Cosmopolitan Club of Robert College of Constantinople counts fifty members pertaining to fifteen different nations.

In Germany, the movement has commenced at Berlin in 1910. It has soon extended itself to the Universities of Munich, Bonn, Heidelberg and Göttingen, and also up to Austria (Innsbruck), and there has been founded in July 1912, one Federation of the international associations of students of the German Universities.

It is a movement one cannot adequately praise: it responds perfectly to the essential character of science, which does not know any frontiers.—Dr. John Mez, in *Les Documents du Progres*, June, 1913.

Translation made for THE MODERN REVIEW

### Another Behar Circular.

A circular of the Behar Education Department, dated at Ranchi, November 30, 1914, runs as follows:—

"A student coming from a school or college in another Province or State and wishing to join, directly or indirectly (that is, through an unaided college), a Government or aided college in Behar and Orissa, must produce, besides his transfer certificate or University certificate, (1) a statement showing to the satisfaction of the Principal the reason for migration to this Province, (2) letters of introduction from two persons of good position in the district or state from which he comes."

As the students of no Province in India have been declared a predatory or criminal tribe, we do not see the justification for a circular of this description. If coolies from a different Province wish to go to and settle in Behar, they may do so without any difficulty. If traders from a different province wish to go to and carry on their business in Behar, they may do so. Not only these and other honest people have the fullest freedom of access to and sojourning in Behar, but if professional criminals want to carry on their depredations there, we do not think the police are sufficiently efficient to prevent them from doing so. But it is only those who seek knowledge must overcome various obstacles before they can have their hearts' desire fulfilled. Though it might not be very difficult to procure certificates it might not be possible to satisfy Principals who are under the thumb of the police. In no province are educational facilities quite adequate. At the commencement of each session a cry goes up from different provinces that many students are being refused admission owing to want of room in colleges or schools. Considerations of health also lead students to migrate. Under the circumstances the greatest facilities ought to exist for students wishing to migrate for educational advantages. But we have instead circulars of this description, which may have the effect of converting the education department into an adjunct of the C.I.D., or of constituting Behar and gradually other provinces so many Canadas and South Africas for our young men. In these days of easy communication of various kinds, efforts to create watertight compartments are bound

to fail. No bureaucrat has yet been able to create thought-tight districts or provinces, or to invent apparatus to prevent the transmission of spirit-waves.

### Number of Pupils in Schools.

Some months ago there was an attempt made in East Bengal to restrict the number of students in high schools to 500. We gave at the time figures showing that in Japan and England no such restriction existed. We quote some more figures here to show that no such restriction exists in England. The average number of pupils at Eton exceeds 1,000; Bedford Grammar school has 740 pupils; Charterhouse school, 580; Cheltenham, 575; Clifton (Bristol), 600; Dulwich, 660; Marlborough, 630; St. Paul's, 600; Birmingham King Edward's School, about 2,800.

As for colleges teaching University courses, there does not seem to be any arbitrary limit fixed. For we find that during the academical year 1911-1912 in King's College, London, the total number of students was 2664.

The fact that no hard and fast restrictions as to the numerical strength of schools and colleges exist in Japan and England ought to have its due weight. These countries are far more advanced in education and richer than India. They can well afford to divide single big institutions into several smaller ones. Yet they allow very big institutions to grow. In poverty-stricken India why is there such a strong bureaucratic feeling against large schools and colleges, when neither Government nor the people are in a position to provide several small institutions in the place of a big one?

Mr. W. H. Sharp of the Indian Educational Service, Bombay, says in "The Educational System of Japan" that in that country "almost every regulation contains a provision that 'under special circumstances, something else may be done, and special circumstances seem as common in Japan as extenuating ones in France.'" In India it is quite otherwise.

### Education in Turkey.

Turkey is believed to be one of the most backward countries in Europe. Such being the general belief, people could not understand how the Young Turk party could establish constitutional monarchy in the Ottoman Empire. That party has made

a great mistake in participating in the present war and siding with Germany. This step is felt to be all the more regrettable when it is seen how beneficial and all-embracing the educational activity in Turkey has been for years. Turkey ought to have remained neutral. The account given in the succeeding paragraphs of education in Turkey is taken from the latest edition of the *Encyclopaedia Britannica*.

The schools are of two classes: (1) public, under the immediate direction of the state; and (2) private, conducted either by individuals or by the religious communities with the permission of the government, the religious tenets of the non-Mussulman population being thus fully respected. State education is of three degrees: primary, secondary and superior. *Primary education is gratuitous and obligatory,\* and superior education is gratuitous or supported by bursaries.* For primary education there are four grades of schools: (1) infant schools, *of which there is one in every village*; (2) primary schools in the larger villages; and (3) superior primary schools.

In British India the total number of schools of all kinds and grades and colleges of all kinds in 1911-1912 was 176,447, and the total number of villages and towns 584,322.† This shows that in British India the vast majority of villages are without educational institutions of even the lowest grade.

Secondary education is supplied by the grammar school, of which there is one in the capital of every vilayet or district. For superior education there is (1) the University of Constantinople; and (2) special schools including (a) the normal school for training teachers, (b) the Civil Imperial School, (c) the School of the Fine Arts and (d) the Imperial Schools of Medicine.

Public instruction is much more widely diffused throughout the empire than is commonly supposed. This is due partly to the Christian communities, notably the Maronites and others in Syria, the Anatolian and Rumelian Greeks, and the Armeni-

\* *The Statesman's Year-book* for 1914 says it is nominally obligatory for all children of both sexes. The authority of the *Encyclopaedia Britannica* is, however, not inferior to that of the "Statesman's Year-book."

† *Statistics of British India*, Part VII, Educational, 1913, page 1.

ans of the eastern province and of Constantinople. *Under the reformed constitution* (August 5, 1909) *education is free*, and measures have been taken largely to extend and to co-ordinate the education of all "Ottomans," without prejudice to the religious educational rights of the various religious communities. *Primary education is obligatory*. Among the Christians, especially the Armenians, the Greeks of Smyrna and the Syrians, of Beirut, it has long embraced a considerable range of subjects, such as classical Greek, Armenian and Syriac, as well as modern French, Italian and English, modern history, geography and medicine. Large sums are freely contributed for the establishment and support of good schools, and the cause of national education is seldom forgotten in the legacies of patriotic Anatolian Greeks. Much educational work has also been done by American Colleges, especially in the northern provinces of Asia Minor, in conjunction with Robert College (Constantinople.)

"The Statesman's Year-book" for 1914 furnishes us with additional information. The most recent enactment on the subject of elementary education is a Provisional Law of October 6, 1913. Under this law all children from 7 to 16 are to receive Primary instruction, which may, however, be given in State schools, schools maintained by communities or private schools, or, subject to certain tests, at home. Elementary instruction includes the Turkish language, the Koran, arithmetic, history, geography, and handwork of various kinds. There are middle-class schools for boys from 11 to 16 years of age, who, in addition to elementary subjects, learn French, geometry, and various branches of physical and natural science. Besides the ordinary instruction, in a few schools French is taught and, in fewer, English. The schools of various descriptions within the empire number about 36,230 and contain about 1,331,200 pupils. As the total population of the Turkish empire is 21,273,900, about one out of sixteen of the population is at school. There is one school for about every 587 of the population. The population of British India is 244,267,542. Here there are 176,447 schools and colleges of all kinds and the number of pupils therein (in 1911-12) 6,795,971. Thus in British India there is one educational institution for about every 1384 of the

population, and 1 out of about 36 is under instruction.

Finishing schools for teachers also exist in Turkey, "but the general level of efficiency of the state schools is low." The University at Constantinople comprises the 5 Faculties of Arts, Theology, Law, Medicine and Science. There are also the Military Medical School, an Imperial Art School, a Great National School (Greek) and a Greek theological seminary.

It is a great pity that the bright prospect foreshadowed by these educational efforts of the Turks should be jeopardised by the suicidal warlike proclivities of the military party in the country.

### Educational Fetishes.

*The Indian Social Reformer* has, in a leading article, given some extracts from Professor John Perry's Presidential address to the Educational section of the British Association this year. We reproduce some of them.

"Every clever man who has gone to a public school and to Oxford or Cambridge worships the system which has taken from him his spiritual birthright, his individuality, his initiative, his originality, his common sense, his power to think for himself—yes, and I may say, his belief in himself. He has become too much like a sheep, ready to follow the bell-wether; he is a man who has greatly lost his soul."

"English people know the worthlessness of the public school system in the mental training of the average boy. This worthless system continues because in some occult way it seems to have a connection with something of real importance, *public school form*. There is really no connection. It is in itself a splendid thing. The public school boy is trained in self-possession, modesty, cleanliness, truthfulness and courage. At school his health in body and morals is important. He learns to lead and also to obey. But the average resulting man is exceedingly ignorant; he neither reads nor writes, and he has little reasoning power except what his sports have developed. This form is essentially aristocratic. It is based on superiority of position, birth or caste. A man's place is fixed, his attitude to people of higher or lower rank is fixed. He needs no self-assertion, and he cannot become a "bounder," that is a "cad;" but in Thackeray's sense he is usually a "snob," and in various directions, he may be a *prig*. By *prig*, I mean a man who cannot get outside convention and so cannot exercise his own common sense. One defect is that public school form when combined with poverty cannot make much money by its own ability, and if it does not starve it must join the valets or the grooms. Its strength lies in convention and habit and the belief that poor people are not men but a lower kind of animal who may be pitied as we pity a suffering dog. Such pity can never raise the people or reform abuses.

But Anglicized Bengalis must have something like a public school in Calcutta. The objection has been already urged by

several leading journalists in Bengal that the proposed school would thoroughly denationalise the pupils and make of them a much more exclusive, concealed and narrow caste than their parents. But who cares for these objections?

Professor Perry says that "it is one of the great advantages of poverty that the children go to day schools and they keep in touch with home life." He is not much in favour of boarding schools. The goal and centre of his educational scheme is the home. He said :

"The time is coming when a child's own father and mother will have much more knowledge and wisdom than they have now, and they will refuse to give up to others the doing of their highest duties. It is at present not sufficiently recognised that the most important duty of the parents is the education of their children."

"Character comes from home life, not from school life, which, indeed, is rather antagonistic to character. It comes from contact with fathers and mothers, brothers and sisters, relations and friends."

We have held the view for a long time past and expressed it, too, ere this, that though our homes are not at present as elevating and refined as they ought to be, the proper remedy is not to send away the children from them to boarding schools but to raise the tone of the homes themselves. Boarding-school life to some extent unfits boys and to a greater extent girls for home life. Not only is a good home the best place for boys and girls to live in with their parents, but if the parents properly understood their duty, the very fact of the children staying at home would be an incentive for the father and mother to shape their inner and external lives according to the highest ideals.

Professor Perry considers it of great importance that children should early form the habit of reading.

"Any boy whatever will become fond of reading if the people about him are fond of reading. I state this as a fact which I have investigated. A boy who is fond of reading gets later on to know the value of books and the use of books, and he will go on educating himself until he dies."

"If I saw a boy reading a penny dreadful I would not stop him; nor if he were reading Paine's 'Age of Reason,' or any wretched treatise on psychology or logic. I would in no way discourage a boy from acquiring a greater and greater fondness for reading, knowing that this is the foundation of future happiness and education, and that no harm which he can get from his reading is of the slightest importance in comparison with the importance of our main object."

There is much truth in these observations. At the same time in every country unremitting efforts should be made by

authors and publishers to provide children with cheap, interesting and beautiful books of a wholesome character. By wholesome we do not mean goody-goody.

### An Explanation of Indian Loyalty.

Friends of Anglo-Indian bureaucrats have not been slow to make capital out of the loyal demonstrations in India. They explain Indian loyalty as the result of the just, sympathetic and self-sacrificing administration of the country by the Civil Service. "The New Statesman" is not disposed to accept this explanation. It adds :

"Loyalty" for Indians may be in general only a catchword, or it may be a mere cloak for hypocrisy, but in this instance it has incontestably a profound significance. India stands by England to-day because England is understood to be standing by a principle of world-wide importance. Indian support is given to stamp out militarism and oppression in Europe; and *ipso facto* their reflexes in India. The loyal and whole-hearted service which is being rendered on the battlefields of France and Belgium is the outcome of a hope that the British democracy (in contrast with the Anglo-Indian bureaucracy) will see to it when the time comes that the black shadow of political and militarist domination is lifted for ever in India as well as in Europe.

We have not yet come across a complete and accurate explanation of the meaning of the loyal demonstrations in India.

It would be a good thing for India if the hope described in the last sentence of the extract were realized.

### Indians in England and the War Office.

"The New Statesman" has published the following letter:—

#### THE RESPONSE TO INDIA'S LOYALTY.

Sir—In spite of the sympathetic and grateful attitude of the English press and public at the sending out of Indian troops at India's expense to fight for the British Empire, in China, Persia, Egypt, East Africa, Belgium, and France, one at times feels this sympathy but fruitless when one remembers the actual treatment of Indians and their little grievances in this country. For instance, the War Office informs the educational adviser in Cambridge about the urgent need of Indian volunteers for ambulance work in connection with the wounded Indians but states that after two months' delay due to the pressure of work it has not found time to decide for or against the claim of Indians—a claim reported upon favourably, it is said, by the University authorities—to join the University Officer's Training Corps and fit themselves for the service of the Empire.

There is no law against Indians joining the C.U. O.T.C. or their holding commission in the Indian Army, where they are likely to be particularly useful at the present juncture. The only reason for the disability seems to be either blind prejudice or the so-called "political" expediency. India has rallied to the English flag with hopes for a better future and more faithful carrying out of numerous promises about the equal treatment and equal rights of British citizens of whatever race or creed. The story of

sacrifices in men and money—sacrifices of an extremely poor country—would only be an episode of onesided and unrequited efforts, unless the ruling authorities show more consideration and promptitude in dealing with the various unjustifiable disabilities of the Indians. Even the Indians suffer from the human weakness of national pride and self-respect, and can not but feel the injustice of the curious response to their zeal to serve the cause of the Empire.—Yours etc.,

A. NATH MISRA.

Gonville and Caius College, Cambridge.

November 24th.

In times of trouble people fraternise even with those whom they look upon as their inferiors. If practical fraternisation be not found even in a period of storm and stress, it becomes difficult to entertain hopes of brotherhood in fair weather. That is a trite general principle which it would do good to both Indians and Britishers to bear in mind.

After all, it is far more important to be really equal to the British, than to ask for concession of equality. Are we really equal to them in all external and internal qualities of human beings? There is not the least doubt that we can be equal.

#### Mr. Lloyd George's outburst.

In the course of a recruiting speech which Mr. Lloyd George delivered some time ago at a Free Church demonstration in the City Temple, he is reported to have spoken as follows:—

But they (Englishmen) had been assailed by another national exponent of the higher culture—Turkey. (Loud laughter.) He could not pretend he was sorry. (Hear, hear.) They had done their best to avoid this quarrel with this miserable, wretched, contemptible Empire on the Bosphorus. (Cheers.) It filled them with disdain and scorn that they should have to endure every day the insults of the Turk. But the hour had struck on the great clock of destiny for settling accounts with the Turk. (Loud cheers.) He was not thinking of Turkey as the enemy of Christendom. We were not fighting Mahomedanism but the Turk. After all the British Empire was the greatest Mahomedan Empire in the world. The Ottoman Empire was a second Mahomedan Power, although it gave itself airs of leadership to the whole Mahomedan world. The Turk was the greatest enemy of his own faith, because he had discredited it by misgovernment. What had the Turk in common with the cultured Mahomedanism of India? What had the Turks ever contributed to culture, art, or to any aspect of human progress? They were a human cancer, a bleeding agony in the flesh of the lands which they misgoverned, rotting every fibre of life. (Cheers.) They had ruled over most of the countries which were the cradle of civilisation, and which were once the most fruitful in the world. The

Turk came and the tread of his blood-stained sandal scorched and withered life and fertility out of whole territories, and the peoples he subjected to his rule had for centuries been the victims of his indolence, his incompetence, and his lust.

On this the *Mussulman* observes:—

The Turk may have been very foolish in joining the war, but may we ask Mr. Lloyd George whether distortion of history is a virtue and whether abuse is argument? Moreover, if the Turk is so despicable a character, why did England profess to be his friend so long? Was not association with such a character morally wrong?

Believing as we do with Burke that it is not possible to indicate a whole nation, we do not think sweeping condemnation of any nation can be accurate.

#### The Theistic Conference.

There is no doubt that, as the Boston liberal religious weekly says,

If there is one lesson that we need to learn more than all others in civic and national life, it is that real reform is of the centre, and not of the circumference. In other words, the source of social righteousness is found in the individual citizen, and not in the collective citizenship. While the culmination is necessarily of the mass, the forces that make the culmination possible are always to be found in the aspiration and efforts of the individual. Life is ever more powerful than law. Legislation is powerless to work beneficent results unless the life of the individual and average citizen backs it up and is worthy of it. Always law lags behind life. If it runs ahead, it falls to the ground, being without support. A law that is better than the life of the average citizen will sooner or later be disclosed as a hollow farce, a still-born political babe, a benignant bluff. Where the law is the result of the imperative demand of righteous life, it becomes a factor in real progress, or, better, it registers in terms of the social will what has been determined by the individual unit.

Viewed thus, the great importance of the work of religious movements like the Brahmo Samaj, becomes evident. The Theistic Conference held annually during Christmas week by the Brahmos is not less important than the National Congress and the various Conferences. The Theistic Conference seeks to devise means to awaken and free the human soul in order that it may willingly surrender itself to a higher obedience. We do hope this conference will realize its great mission. We are glad to learn that it is having a successful session at Madras, and Principal Herambachandra Maitra, its President, delivered an impressive address.

# THE MODERN REVIEW

VOL. XVII  
No. 2

*FEBRUARY, 1915*

WHOLE  
No. 98

## SANTINIKETAN

Oh, The Santiniketan, the darling of our hearts !  
Our dreams are rocked in her arms,  
Her face is fresh and fair to us for ever.  
In the peace of her silent shadows we dwell, in the green of her fields.  
Her mornings come and her evenings bringing down the caress of the sky  
The stillness of her shady paths is thrilled by the whisper of the wood ;  
Her amlaki groves tremble with the rapture of rustling leaves.  
She is within us and around, however far we wander.  
The strings of our love are strung in her own deep tunes.  
She weaves our hearts in a song making us one in music.

RABINDRANATH TAGORE.

NOTE. This song is sung in chorus in Bengali by the boys of the Santiniketan school.

## THE FUTURE OF THE EDUCATED HINDU\*

BY THE LATE RAI BAHADUR LALA BAIJNATH.

THE Hindus are fast declining as a race, and the educated Hindus all the more so; as they are exposed to risks from which the others are comparatively free. Let us look into the life of an ordinary educated Hindu of to-day. He is generally the offspring of parents who married late, most in childhood, particularly the mother, and was nursed by a mother who was perhaps not out of her teens. He must think himself fortunate to have survived the diseases of infantile life. These carry off 25 per cent. of children below 12 months and 5 per cent. before

\* Though the author wrote this article from his experience mainly of the United Provinces of Agra and Oudh, many of his observations are true of the whole of India. Editor,—M. R.

the age of 5. As a child he is generally left in the hands of inexperienced, illiterate and ignorant servants or ignorant and superstitious women for early training. The father and mother being themselves often boys and girls know nothing about the training of children, whilst the grandmother is an old, uneducated and superstitious lady and the grandfather busy with his business affairs. His food, dress, recreation, games and surroundings are thus left to chance. If fond parents and grandmamas do anything, they overload him with dresses and ornaments, to the danger of his life, and care little for his proper and healthy food and proper exercise in the open air. He is now 5 or 6 and is put to school to be educated by unsympathetic teachers under a system which crushes all spirits, retards growth and lays in early life the foundations of disease, premature decay and untimely death. The mortality figures in the last census report show that between the ages 0 and 15 the number of persons who die averages about 42 per 1000. If he survives and reaches the end of his school career he does so at the cost of his lungs, eyes and stomach, not to speak of the drain upon the resources of his parents. While at school he is generally tied to a wife and in his folly burns the candle at both ends and brings ruin upon himself, and becomes quite spiritless, haggard, and often the father of offspring as weak as himself. As a matter of fact not more than 10 per cent. complete their school period well. As the boy comes out of the school he finds his father often unable to bear the expense of a college education and is told to find employment, which in these days of hard competition it is not easy for him to get. If he gets one, it gives him a mere pittance of 10 or 15 rupees a month, which is less than what an ordinary coolie earns in these days. He will not take to apprenticeship in a trade or business, as he thinks it beneath his dignity to sit and work in the shop of an ignorant seller of provisions or cloth or shoes or sweetmeats, who earns double or treble of what he does, and yet the example will not stimulate him. Having no knowledge of anything he cannot get into a mill or factory except as a clerk, and, as for the Railways, many of our educated youths would be nowhere, at any rate, so far as the more lucrative technical departments are concerned. In courts and

public offices, if he is a Hindu, he often finds the door fast closed against him.

Those who retire from Government service, having no higher pursuits to divert their energies, soon fall a prey to diseases and death. In spite of their handsome salaries, few judicial and executive officers leave any competence worth the name for their descendants; all they get is absorbed by their highly artificial and expensive system of living, the education of their children, the expenses they have to incur in their marriages and other ceremonies. It would not be beyond the mark to say that the average Hindu official ceases to carry any respect from his fellow-men after he has left office, and the *Vanaprastha* and *Sanyasa* of old are unknown in the official world.

The case with the professional classes, which comprise lawyers and doctors, is somewhat better. Out of every 1000 Hindus we have 1 lawyer, two doctors, two engaged in the work of education, two in letters, arts and sciences. The number of lawyers and doctors among the Mahomedans is about the same. The lawyers lead all public movements, doctors and other Professional men join them but not largely. It is the pleader, *vakil*, or barrister who is in evidence in all political, literary, social or religious reform activities. Some of them manage to amass much wealth, but the majority can only earn as much as barely suffices for their daily wants in these days of keen competition everywhere. But it is the struggle that kills most of them. The lives of almost all are for the making of money, and if any public work is done, it is done not seriously but either as a pastime or as a stepping-stone to official or public recognition. There is no persistency or steadiness of effort and therefore almost all public movements started or led by our Indian public men lack vigour and vitality. The spirit of co-operation or submission to authority is generally wanting and every one is anxious to be at the top. Thus no public movement, however well conceived, flourishes. Holiday public activity bursts forth at certain seasons of the year and goes to sleep when the holiday is over, because those who lead it have not the time and energy to turn their attention to anything but to the making of money in their business. So absorbing does this prove that they have



not only no time to cultivate any of the higher virtues of life but also to look after their health. Like the officials they grow old before they are 40 and fall a prey to diseases of the brain, lungs, heart, or stomach. In spite of all the wealth he accumulates, the life of a Hindu professional man is not happy and few will be found possessed of the buoyancy of youth which characterize professional men of their age in other communities. All their accumulations avail them nothing when their body has no health and the mind no peace and no enjoyment of life, no devotion to noble pursuits. The majority prefer to die in harness, because to leave work means death.

The ordinary trader or merchant lives in most cases a more quiet and more useful life than does our vakil, barrister and doctor. The former, though not so highly educated, has yet a spirit of religion and renunciation in him which serves him well throughout his active life as well as in old age. He is not discontented, morose and cheerless like our men of education. Diabetes or paralysis does not claim him as its victim as it does the man of education. His life is less artificial, his wants fewer, and therefore he is happier than his highly educated countrymen. He can and does find means to devote to the service of religion and public charity; and the many temples, ghats, bridges, *dharma-shalas*, *annakshetras*, schools, *pathshalas* and other institutions throughout India are not the gifts so much of lawyers or doctors as of our less educated traders or bankers. Now and then a Rash Behari Ghosh or a Taraknath Palit gives a princely donation to a public institution, but generally speaking true charity is yet to come amongst our educated men. Amongst the inhabitants of India who are supported by agriculture and trade you will find few men of higher education except amongst Parsees, and whilst it is becoming very difficult to get skilled mechanics and Engineers or even skilled carpenters, masons, and blacksmiths, even at good wages, the number of briefless lawyers or doctors without patients is ever on the increase. An ordinary Vaishya, Marwari, Bhatia, Bohra or Parsi lad with little or no education becomes fit to earn a decent livelihood after a few years' apprenticeship in a shop or factory and soon throws the graduate lawyer or the doctor into the back-

ground. The Marwari millionaire is often a very unlettered man. And yet so great is the repugnance to hand-work at the shop or at the factory on the part of our graduates or undergraduates that they would rather starve than take to honest labour.

The prospect is not thus very cheering to contemplate with ever-increasing wants and a highly artificial mode of living, health largely undermined at school or college and the multiplication of weak and sickly offspring, no higher ideals of life, no religion or renunciation, as is the case with the majority of our educated people. It is no wonder that they fall a prey to worry and anxiety and do not know how to enjoy life. Such a race must dwindle and untimely die out, unless timely steps are taken to prevent it. The remedy lies in looking things straight in the face.

The educated man meets with no encouragement from the powers that he is under. If he is fortunate enough to get into an office as an apprentice he has to work his way up amidst discouragements.

We shall now see what our student does in the college. There he is proving not only a very expensive item to his family, but with health already ruined at school has to work harder still for four long years in order to get his degree. The number of passed matriculates is about 33 p. c. of those sent up for the examination and the number of graduates is again about 33 p. c. of these. The rest are all left behind. As our graduate comes out of the college full of conceit for his learning, he finds himself disillusioned in a world which does not put the same estimate upon his qualifications. His degree is not valued highly by those engaged in official or professional work and all his hopes receive a rude shock when he is told to commence at the bottom. The door of the public services is becoming more and more narrow for him every day. The profession of law is so much crowded everywhere that dozens of young men of ability find themselves unable to eke out a mere pittance at the bar even after a couple of years of practice. And yet because there is no opening for him the young graduate is forced into law, medicine and engineering. Commerce and agriculture absorb a very few, manufacture fewer still. Having had no training the young graduate could not be taken into a mercantile or trading firm. If he wishes to be a teacher he must attend a

training college for two years. Ordinary shopkeeping pays, but the graduate will not take to it, as it is beneath his dignity to do so. The majority of our graduates find themselves without work and grow morose and discontented. To the few fortune gives a push into a public office or a profession; otherwise the fate of even the most brilliant student is not very cheering. Those who were the pride of their colleges have often to dance attendance upon persons vastly their inferiors in education and bear all sorts rebuffs before they can get anything. If the higher officials treat them well, the lower officials in whose hands their fate lies do not do so.

Our man of education is now 22 or 25 years old. In all these years of struggle he has been earning nothing but adding to his family by becoming the father of two or three or more children. He has lost almost all youthful spirit at the college and in his search for work and is without the buoyancy of youth. Thus he enters the world as a jaded being with no higher aim but to make money. His office or profession has absorbed all his energies and he has to work day and night for it in these days of competition on the one hand and official stringency on the other. His days are as cheerless as nights. For seven or eight hours he has to be in his office or court. In the morning he has to work at home and in the evening after a hurried meal he has again to work until late in the night and retires to bed to pass a sleepless or disturbed night. As an official he has no time left to keep up his studies or to advance his culture. No literary or philanthropic pursuits engage his thoughts, which are all centered in his official work. The care of his children is left to his servants. His goal in life is to advance officially and to get to the top of the ladder, which few succeed in doing. Thus he goes on from year's end to year's end, till disease, the seeds of which have been sown long before in his constitution, make him their prey and the curtain drops on a life without any high or noble ideals, of high hopes dashed to the ground and without much good to the person who lived or to the community in which he lived it. Thus is the condition of the generality of our educated officials. There are noble exceptions who have come out shining as judges and reformers midst trials and disappointments and are looked

upon as the pride of their country. But they are few and far between and the younger generation does not keep up the supply nor fill the places of those who are leaving us. The places of Dwarkanath Mitra, Mahadeo Govind Ranade, Bankim Chandra Chatterjee, Dr. Bhandarkar, or Sarat Chandra Das have not been nor are they likely to be filled up by the coming generation.

The figures show that of all gazetted offices about half are held by the Hindus and the rest by Mahomedans and Indian Christians and others. In the United Provinces out of 420 appointments the Mahomedans hold 100 and the Hindus 248. In the Punjab the Mahomedans hold 113 and the Hindus 246, whilst in Bengal 4/5ths of the appointments are held by the Hindus and the rest by the Mahomedans and others. But everywhere we find the same mediocrities, and but few men of wide culture or fired with any zeal for all that is good or noble. All their energies are exhausted by official drudgery, and their life is often more aimless than that of the ordinary agriculturist, the trader or the labourer. Before reaching middle age not a few become victims of diseases of the liver, kidneys or the stomach. Diabetes makes great havoc amongst not a few before the age of 40. Some manage to reach the age of 50, and a fewer the pensionable age of 55, and retire from office.

The problem to be solved is one of growing national poverty and national degeneration, and the solution must come in making life as simple and as natural as is possible under modern conditions of life. The enquiries we instituted lately into the causes of the loss of health and increasing mortality amongst our educated men brought out the fact that child-marriage and loss of *Brahmacharya*, lay at the root of the decline of the race. Medical opinion was unanimous upon child-marriage and immature union being the cause of that loss of vitality which has brought on diabetes and other fatal diseases amongst so many of our people. Worry was mentioned as the next cause and indulgence in improper articles of food and drink as the third. Stop these and the health and longevity of the nation follows. One of our referees put to us the problem in a nutshell. He said: "You ask every diabetic man as to how much regular exer-

cise in the open air he takes daily and his answer will at once determine the number of years he is likely to live." There is scarcely much ground for satisfaction

when we find that whilst we have here 1½ million widows below the age of 15, in Europe there is not one of that age.

## GOVERNMENT COLLEGE, LAHORE

BY AN OLD PANJABEE.

**H**ALF a century has rolled its course since Government established the College at Lahore for the higher education of the people of the Punjab. To celebrate its jubilee the Principal and other members of the teaching staff of that institution have published its History. The publication reflects credit on the press which printed it for its clear printing and decent get-up. I wish I could have said the same of the compiler for his trouble in preparing it. The volume under reference would have been a true history of the institution had it contained a full account of the difficulties that were experienced in establishing the institution, and afterwards maintaining it while it was in its infancy; of the ill treatment to which students were subjected during the regime of Dr. Leitner which led to the "Students' Rebellion"—the first of its kind in this country;—and a record of the career of some of its *alumni* of whose achievements the College should feel justly proud. The proposal of establishing the College was made to Lord Lawrence, who was the then Viceroy and Governor-General of India. He was steeped in the prejudices of the Anglo-Indian bureaucracy and was no friend of educated Indians. Education had not made much progress in India in his time, but he did very little to help it. The Punjab was a very backward province, and it was necessary to take special measures to create a taste for high education in its people. Some one who understood the requirements and was in sympathy with the inhabitants of that province was needed to act as adviser to the chief of the Education Department. It was very fortunate for the Punjab that it possessed such a man in

the head clerk of that Department, who was virtually its organiser.

Wood's Educational Despatch of 1854 brought into existence the Educational Departments in the different provinces of India. Mr. William Delafield Arnold was appointed as the first Director of the Educational Department in the Punjab. He possessed no other qualification for the post than that of being the son of his father—Dr. Thomas Arnold of Rugby. Mr. Arnold came out to this country as a military officer. But he retired from that service and sought appointment in the newly created Educational Department. The Government of India appointed him as Director of Public Instruction in the Punjab on a salary of Rs. 1,200 a month. The Court of Directors of the East India Company, in their Educational letters dated 25th January and 11th March 1856, while approving of the appointment of Mr. Arnold to the charge of the Department of Education in the Punjab, wrote :

"We do not think that the change in his position consequent on his retirement from our military service was in itself a sufficient reason for the increase of his salary from Rs. 1,000 to Rs. 1200."

That Mr. W. D. Arnold was no friend of Indians and had hardly any sympathy with their aspirations is clear from the article entitled "Indian Faults and English Calumnies" which he contributed to the *Calcutta Review* for December, 1858, after the suppression of the Indian Mutiny. A few extracts from this article are given below to show with what bitterness he hated the people of this country.

"The English liberals have forgotten this essential distinction between Europe and Asia—or, at any rate, between England and India, that whereas you

can scarcely govern the Englishmen too little, you can scarcely govern the Indian too much." \* \* The greatest insult you can offer an Englishman is to over-govern him; the greatest oppression you can inflict on a Hindustani is to let him alone."

Mr. Arnold would not have left, had he his own way, a single native prince in the possession of his state, for according to him,

"it is still as true as ever it was, that tall poppies are not safe."

Regarding annexation, he said :

"It nevertheless may often be, as it often has been, our plain duty and unavoidable task to annex, whether we like it or not. \* \*

"Once concede that principle [of non-annexation], and we must quit India. \* \* \*

"No amount of slippery rhetoric can disguise the fact that the aims, hopes, fears, desires, loves and hates, of an Asiatic and a European, are opposed the one to the other. So long as we are in this country, our history will consist in making the Asiatic view of life bend to the European. If this is tyranny, let us be gone. But if we stay, let us have no hypocrisy. We cannot and ought not to look on life with Asiatic eyes. Our tendency is, and must be, to Europeanize. Toleration, sympathy, tact may help, as they have helped, to make this process less obnoxious, because less palpable to the natives. But the process goes on and will go on. And with the people which has to yield to it, it never can and never will be popular."

"\* \* But to high offices natives cannot be admitted, because according to our ideas they are not to be trusted. Are our ideas or theirs to prevail? \* \* We cannot employ natives in high posts more than we have done; the doubt is whether we can do so as much. Natives may be just as good as we are; their morality may be as pure as ours, but it is *not ours*, but something very different; and when the two moralities clash, we have expressed our opinion as to which must go to the wall."

It was fortunate for the Punjab that the gentleman who was selected as his Assistant not only knew the requirements of that province but possessed great sympathy for its inhabitants. How Babu Syama Charan Bose—the first Head Clerk of the Punjab Educational Department, worked hard for the spread of education in that province till his death in 1867 is evident from the tribute paid to his memory by the *Indian Public Opinion*—a journal at that time conducted by Sir Lepel Griffin and Dr. G. W. Leitner. It wrote:—

"We deeply regret to hear of the death of Babu Shama Charan Bose, one of the most enlightened and respectable members of the excellent Bengali colony which we have in our midst at Lahore. The deceased gentleman took considerable interest in all matters affecting the welfare of his adoptive country and together with other Bengalis threw himself actively into all movements which some time ago reflected credit on this province. He was a Vedantist by persuasion, a most amiable man and an accomplished English scholar. As Head Clerk of the Educational

Department much of the credit assigned to its Chief deservedly belongs to the well-known native gentleman whose loss, we are sure, is sincerely felt in the community to which he belonged."

The successors of Mr. Arnold, viz., Lieutenant Paske and Captain Fuller, were not educational experts. It consequently fell to the lot of Babu Syama Charan Bose to organise the Educational Department.

The Punjab had to wait about a decade after the memorable despatch of Wood, before the College was established. In his letter No. 14, dated 8th April 1861, the Secretary of State wrote to the Government of India:—

"The formation of a School of a superior order at Lahore, which will serve as the nucleus of the College, which, under the original scheme sanctioned in 1856, will hereafter be constituted for the Punjab, has my approval."

The necessity for the formation of such a school of a superior order was felt because education in the Punjab schools till this period was free. In the same letter from which the above extract is given, the Secretary of State wrote:—

"It is stated by the Lieutenant Governor that sanction has been separately given to the proposals of the Director regarding the demand of schooling fees from the pupils in the several classes of schools. There do not seem to me to be any circumstances which would justify the continued exemption of the Punjab from the rule prevailing in other parts of India, under which schooling fees are universally exacted."

There was not sufficient attendance in schools, because people did not appreciate the advantages of Western education. Under such unfavourable circumstances, no college could have come into existence, unless there was a school of a superior order to serve as a nucleus of the College at Lahore. However the Government College was established in 1864. The appointment of Dr. Leitner as its Principal was made in an irregular manner, which called forth the following letter (No. 10, dated 24th March, 1864) from the Secretary of State for India, to the Government of India:—

"The following advertisement has recently appeared in several successive issues of the *Times* newspaper:—

*Educational appointments in India.*—'A principal on £792, and a professor on £660, per annum, are required for the Government College at Lahore in the Punjab, £200 will be allowed to each for passage money and outfit. For one post mathematical attainments are desired, at least equal to those of a medium Cambridge wrangler; and for the other, excellence in classics, at least up to the standard of a good Oxford Second Class, and proficiency in English language and literature. Proficiency in other subjects, such

as history, law, mental and moral science, or the oriental languages, especially Arabic, Persian and Hindoostanee, will render a candidate, otherwise qualified, still more eligible for appointment. Early applications with copies of testimonials, should be sent, either direct to Captain Fuller, B.A., Director of Public Instruction for the Punjab at Lahore; or to Messrs. Smith, Elder & Co., Cornhill, London, who will forward them by the next overland mail and supply any further information that may be needed."

"I have to request that the attention of the Lieutenant Governor of the Punjab may be called to the irregularity which has been committed by the Director of Public Instruction; and that he may be directed in future to conform to the prescribed course of submitting to the Secretary of State any occasion which may arise for the engagement of a gentleman in this country for the Educational Service in the Punjab, \* \* \*"

However, it was this "irregularity" which brought Dr. Leitner to India, for it is problematic whether he would have been appointed to the Principalship of the Lahore College had the choice for the post been made by the Secretary of State for India, who very rightly observed in the letter referred to above that

"The above advertisement is \* \* open to the further objection that a decision passed at Lahore on the applications of individuals supported by testimonials sent from England would afford a very insufficient security for the selection of the best candidate."

The College, as was anticipated, did not fare well in the first year of its existence. Mr. A. M. Monteath, in his "Note on the State of Education in India during 1865-66," regarding the Lahore Government College, writes:—

"It has been found difficult to get students, and still more difficult to keep them, \* \* \*"

In a marginal note he says that

"There was in 1865-56 an average attendance of only 8 students in the Lahore College."

To remedy this state of affairs it was proposed to grant scholarships to all the students who attended the College. Accordingly the Director of Public Instruction, Punjab, wrote on 20th April 1865, to the Secretary to the Government of the Punjab:—

"By orders of the Supreme Government in the Home Department under date the 15th April 1864, sanctioning establishments for the Lahore and Delhi Colleges, Rs. 200 per mensem in all, i. e. Rs. 100 for each College, were passed on account of scholarships. \* \* \*"

"I now beg that the Government of India may be solicited to sanction the proposed increase to College scholarships of Rs. 200 per mensem for the year 1865-66, and that a similar increase may be allowed for each of the two years succeeding. \* \* \* Thus, when the Colleges are in full working order, with four classes in each, the whole cost of scholarships, will be Rs. 800 per mensem, or Rs. 400 for each College."

In forwarding this letter to the Government of India, the Secretary to the Government of the Punjab wrote "that the Hon'ble the Lieutenant-Governor supports this application."

But the Government of India, at the head of which at that time was Lord Lawrence, objected to sanction this paltry sum of Rs. 400 a month for scholarships in two Colleges. In his letter of 31st May 1865, the Under Secretary to the Government of India, Home Department, wrote to the Secretary to the Government of the Punjab that

"The proposed sum of Rs. 400 per mensem would apparently suffice to give to every one of the students now in the two colleges a monthly stipend of about Rs. 13, being one Rupee more than the average value of the Bengal junior scholarships for exactly the same class of students (first and second years) and open to be competed for at the University Entrance Examination by the numerous candidates from all schools, Government and private, in the Lower Provinces of Bengal. \* \* \*"

"Even admitting the possible propriety of extending a more than ordinarily liberal encouragement of this sort during the infancy of College education in the Punjab, the Governor-General in Council would suppose that scholarships for about one-third of the total number of students ought to be amply sufficient. This would give about 10 scholarships which, at an average of Rs. 12 each (the average amount of the Bengal junior scholarships), would make a total charge of Rs. 120 per mensem for the students of both Colleges, being less by Rs. 280 than the amount proposed, and falling short by Rs. 80 of the amount (Rs. 200) already sanctioned."

The Government were averse to sanction the grant asked for to be distributed as scholarships amongst students of the two Government Colleges in the Punjab. High education in that province would have been in all probability nipped in the bud had the opinion of the India Government been allowed to prevail. The Government of India tried to apply to the Punjab the educational tests of Bengal. There seemed every likelihood of the view of the India Government to prevail, for it is seldom that subordinate governments and the various departments under them venture to argue with the Government of India, even if the latter take the wrong view of a case. Mr. Ludlow has truly said that

"No officials in the world have greater temptations to sacrifice every thing for the sake of a quiet life, than the Indian ones. The climate is enervating; they have no permanent connection with the country, no abiding incentive to activity. \* \* Why, unless from higher motives than any which constitute the ordinary springs of Government, should he trouble himself to do the right, and fight the wrong?"

The Lieutenant Governor and the then

Director of Public Instruction, Punjab, had "no permanent connection with the country," and "no abiding incentive to activity." They would have bowed down to the decision of the Government of India, had not Babu Syama Charan Bose, realizing the calamity that would befall the land of his adoption, induced his chief to ask the Government to reconsider their decision. He drafted the reply to the Government of India's letter which was forwarded on the 24th July 1865 to the Punjab Government for transmission to the Government of India. In this communication, signed by the Director, it was said :—

"My proposal undoubtedly was, and is, that for the present, every student at Colleges in the Punjab should receive an allowance from Government just sufficient to maintain him there, unless he or his parents have the means themselves of providing for his maintenance. For this is the only way in which we can hope at first to keep the Colleges, ... supplied with a sufficiency of students, and prevent the time of the principals and professors from being wasted in lecturing to miserably small classes."

The force of this reasoning was recognised by the Government of India, who wrote to the Punjab Government that

"The argument is undoubtedly a strong one : ....."

The Director further said :

"I readily admit that scholarships, properly so called, should be awarded to the meritorious among a host of competitors, as is the case in every country that can boast of even moderate intellectual advancement. But in the Punjab, Colleges have only just been opened, and the advantages of University Education are not yet properly appreciated, because they have not yet in any case been realized here, as elsewhere, by the advancement of those so liberally educated to posts of the highest dignity and emolument. Moreover, the inhabitants of the Punjab, as compared with the other parts of the Bengal Presidency, are decidedly poor, especially the upper classes, from which our college students ought chiefly to be drawn, as most likely to possess the requisite leisure and means for pursuing so long and advanced a course of study as is required by the University for its Degrees. In the Punjab then, I submit, that scholarships must be, for sometime to come at any rate, regarded rather in the light of stipends or subsistence allowances to poor but willing and laborious students than as rewards to the meritorious out of a host of competitors.

"I would, therefore, most earnestly solicit His Excellency the Viceroy in Council to reconsider the supposition 'that scholarships for about one-third of the whole number of students ought to be amply sufficient.' If two-thirds of the present scholarships were, under the foregoing rule, withdrawn, two-thirds of the students would infallibly disappear.... Or, to be plain, after sanctioning so large an expenditure to start the Punjab Colleges, the Supreme Government, for the sake of one or two hundred rupees a month more, would utterly prevent the due develop-

ment of those institutions ; and the previous and current heavy expenditure, instead of being turned to the best account and made to yield the largest return of well-educated college men, would, on the contrary, be lamentably wasted on the education of a very small number...."

The Government of India wanted to introduce the Bengal system of awards of scholarships in the Punjab. The Director was enabled, by the letter drafted for him by his assistant, to turn the tables on the Government of India when it was said in the letter :—

"I would invite the consideration of the Hon'ble the Lieutenant Governor and of His Excellency the Viceroy in Council to a closer comparison of the status of the Punjab and of Bengal Proper in regard to this matter of college scholarships. I select Bengal, because constant reference is made throughout the Supreme Governments' letter to the state of affairs there, and it is evidently held up to us as a model, to which we should strive to attain.

"Now I find that, in the province of Lower Bengal, according to its Educational Report for 1863-64, no less a sum than Rs. 61,752 is annually spent in college scholarships,.....

"If, then, the comparatively richer province of Bengal, where English education of a high standard has been going on for years, say in the ratio of about a quarter of a century to every year that it has been at work in the Punjab, is found to require this pecuniary stimulus, *a fortiori*, must a proportional stimulus of this kind be needed in the latter province, which suffers under the disadvantages of want of wealth, as well as dearth of education of a high standard. In short, if the 40 millions of inhabitants in Bengal are allowed to draw Rs. 61,752 annually by way of college scholarships, the 15 millions in the Punjab are, by a simple Rule-of-three, seem entitled to Rs. 23,157 annually for the same purpose.

"This amount would admit of senior and junior scholarships at the Bengal rates being established in the Punjab....I should be very glad to see the Bengal system of awarding the scholarships, as far as they will go, among all candidates, whether belonging to Government or private colleges, affiliated to the Calcutta University, by open competition, and on the results of the University Examinations."

In forwarding the above letter to the Government of India, the Punjab Government observed that

"It is certain that much of the heavy outlay which has already been incurred on colleges will be in a great measure sacrificed, if the additional stimulus now solicited be withheld at the present critical period."

The Government of India admitted the strong arguments advanced in the letter of the Director of Public Instruction, Punjab. They would not have approved of the establishment of the colleges in that province, had they known that high education was not appreciated by the people there. They wrote :—

"There was nothing in the original recommendations by which the immediate necessity of establishing

two expensive colleges in the Punjab was supported, that could have led the Government of India to expect a result such as is now reported; \* \*

"The Governor-General in Council would ask the Punjab Government to impress strongly upon Captain Fuller the impropriety of pressing forward educational projects without, as in the case of the Punjab Colleges, giving the Government to understand the real extent of the expenditure to which he was practically pledging it."

The Government of India, however, sanctioned the grant of stipends. They said that

"To every deserving student in the Government colleges who does not obtain a scholarship and whose parents are unable to maintain him at college, a *subsistence allowance* of Rs. 4 or Rs. 5 per mensem might be given for the present."

The compiler of a History of Government College, Lahore, should have incorporated the above documents in it, for these throw light on the origin and growth of that Institution.

The historian of the Government College does not seem to be acquainted with the movement which culminated in the establishment of the Punjab University. When Sir Donald McLeod was appointed Lieutenant Governor of the Punjab, he tried to orientalize the system of education in that province. With this object in view, he wrote a letter to the Director of Public Instruction. The latter asked his assistant, Babu Syama Charan, who had received his education in Calcutta under the celebrated Dr. Duff and was well acquainted with the controversy between Orientalists and Occidentalists, for his opinion. Had education been orientalised, the Punjab would have been thrown much backward. Very properly, therefore, he opposed the Lieutenant Governor's proposal. But he suggested the transmission of the Lieutenant-Governor's letter to the Anjmani-i-Panjab for consideration. He with Dr. Leitner was instrumental in establishing the *Anjman*. When the letter was placed before one of its meetings Babu Syama Charan proposed the establishment of an institution for the encouragement of the vernaculars of the Punjab. In its issue of 5th December, 1885, the *Tribune* of Lahore wrote:—

"The Punjab University was the creation of almost an accident. A meeting was one fine day held in the Siksha Sabha Hall somewhere about the beginning of 1865 and there was some conversation about Oriental Education. Babu Shama Charan Bose \* \* in course of the conversation suggested the formation of an institution which should foster the cultivation of Western as well as Eastern learning. The keen

foresight of Dr. Leitner looked through the suggestion and he eagerly caught hold of it as capable of indefinite expansion. A scheme was shortly after drawn up, matured and the proposal of a University was set afloat."

But Babu Syama Charan did not live to see the establishment of the University, as he died shortly afterwards.

No history of education in the Punjab can be complete without mentioning the part played by this Bengalee gentleman in advancing the cause of education in that province.

The compiler of the work under notice seems to us to have bestowed undue eulogium upon Dr. Leitner. He should not have suppressed the fact of the learned doctor possessing an uncontrollable temper, which was the cause of his leaving the Punjab a disappointed man. The following statement on pages 29 and 30 of the book under notice is not correct:—

"The redoubtable Doctor once actually chastised a student, but in those good old days pupils had not forgotten the adage: 'The tyranny of the master is better than the love of the father.' (*Jaur-i-ustad beh mehr-i-pular*)."

The writer of the above quoted sentence does not seem to be acquainted with all the facts of the case. The student 'chastised' belonged to the 4th Year Class. The 'chastisement' resulted in what was called the "Rebellion" of students, for all those in the 4th Year Class left the college in a body and took a pledge, an exact copy of which is given below:—

"We the undersigned students of the 4th Year Class pledge our honour, one and all to follow the decisions of the body as a whole and keep with one another through thick and thin even to the sacrifice of any interest whatever without any excuse and without any exception and up to the last.

"May God help us in our determination and save us from further disgrace and let the cause of truth and honour triumph over tyranny and injustice and may He increase our unity and love."

This took place on the 15th June 1880. The next day, Dr. Leitner sent a notice to the students asking them to return to their class. On receipt of the notice, the students addressed the following letter to him.

"With reference to your notice of the 16th instant, we the undersigned students of the 4th Year College Class, beg to state with extreme sorrow and regret that our class has been subjected to harsh treatment.

"The violence offered to on the 15th instant, while he was still very weak on account of his late illness, was such as to produce serious bodily injury: we are all afraid of being subjected to the same treatment. This made us leave the College premises at once. We are prepared to attend the College, on



receiving an assurance that we shall not be put to such ill treatment in future.

"We venture to state that unprovoked personal violence is out of place in a College building, and is unbecoming on the part of a learned man like yourself."

The above will give an idea of the low esteem in which Dr. Leitner was held by his pupils. It is therefore travesty of truth to say that they "had not forgotten the adage: 'The tyranny of the master is better than the love of the father.'"

Dr. Leitner left the Punjab almost unhonored, unwept and unsung.

Educational institutions in Europe and America are proud of their alumni and give a prominent place to their achievements and successful careers in the pages of these reports and histories. One misses that in the book under notice. In going through its pages the reader is apt to gather the painful impression that the College has been barren in its results, for it does not seem to have produced any one of whom the College could be justly proud. But such is not the case. During half a century of its existence, it has not indeed turned out as many eminent scholars, administrators, jurists, lawyers, men of letters and science as did the old Hindu College of Calcutta or the Presidency College of the whilom capital of India, yet it has produced a few whose achievements should have found a place in the pages of its history. Confining ourselves only to some of its oldest alumni, we miss in its pages such names as those of the late Pandit Ram Prasad Kasyapa, the first M.A., of the Punjab University, whose recent death the United Provinces are

mourning; he was an author of some renown; of Rai Bahadur Bhawani Das Batra, whose successful career in the Provincial Executive Service in the Punjab, caused him to be selected to fill the important post of Revenue Minister of Kashmir; of Rai Bahadur Sris Chandra Basu, District and Sessions Judge, Budaun, U. P.; &c. We learn from a biographical sketch of the last-named gentleman which appeared in the *Pioneer* sometime ago, that he stood first in the Entrance Examination of the Calcutta University held in December 1876 and third in the University in order of merit. No one before him in the Punjab had occupied such a high place in that University Examination, and to mark this event, he was the recipient of a special gold medal. In the F. A. he stood first in the Punjab and 7th in the Calcutta University. Notwithstanding interruptions to study he passed the B.A. in the 1st division and stood 17th in the whole university in order of merit. Not only was his academical career an unbroken record of successes, but his after career has been a brilliant one. As an educationist, as a lawyer, as a scholar and thinker, as a public servant and loyal citizen—his record is one of which the Lahore Government College might well be proud. The success of the younger generation of its alumni do not require recounting at our hands, as they are of comparatively recent occurrence.

We would advise the compiler of the history of Lahore Government College to take note of some of the omissions mentioned above.

## THE SPIRIT OF MODERN GERMANY

SINCE the war began, Germany has loomed large in the eyes of the world. Extolled by her friends as the undisputed leader of Western civilization and cried down by her enemies as essentially arrogant and vain and fed up with multi-coloured doctrines subversive of all ethical values and conventional ideas—in such a wind of contradictory evaluations it is by

no means easy to appraise her true worth. In order to understand Germany as she is to-day—and it is very difficult to do so, warped as most of us at present are by thick prejudices and imaginary assertions, which have been erected into self-evident truths—it is supremely necessary to make a survey of her achievements from a detached, international point of view and feel

her pulse as beating to-day. This will enable us to ignore those features which have been unduly magnified of late and clutch at those which are the basic verities of the German character.

Many English writers of note are so much obsessed by the "soul-killing" Prussian militarism, have been so profoundly influenced by the very junkers against whom they level their vitriolic polemics that they have lost all sense of proportion. They bewail the decadence of the Germany of Kant and Hegel, Goethe and Wagner, and to substantiate their assertions they conjure up the brutalities of Germany as the inevitable sequence of the growth of a literature "red in claw and tooth." Their main object is to show that the intellectual hegemony of Germany is a thing of the past, that modern Germany has so greatly degenerated that she has cut herself adrift from the finer influences of the Augustan Age. Such a method of criticism is really absolute and therefore deceptive. The greatness of a Country at any period does not consist in her producing genius of the *same* stuff and of the same fineness in every generation. Could there be a more sickening uniformity? Ebb and flow—'systole' and 'dystole,' as Emerson would call it—is in the nature of things, but ebb and flow are but two different manifestations of the same phenomena.

There is no use running down German literature and art and science. To gauge the psychology of the people we must delve into their literature and art, and find out which way their current goes. A nation is as much subject to its environmental conditions as an individual, and its spirit can be definitely known by analysing the creator, the stimulant of that spirit. As literature and art is the reflection of the national spirit, so also is the national spirit at a certain time the resultant energy of literature and art.

## II

The type of civilization in Europe, the more so in Germany, has been *artificial*, with the result that the natural springs of the nation are stultified. Intellect is the ruling god on whose altar the finer feelings of man are sacrificed. Protests have indeed been made on behalf of emotion, but they serve all the more to glorify intellect, since the latter is always requisitioned in service of emotion. Germany is

conscious of her world-mission of civilisation, which she sincerely believes to be an approximate realisation of the possible; this consciousness has been nourished and exaggerated by her gigantic strides in the domain of intellect. This has naturally reacted on the intellectual aristocrats of modern Germany and from them has it percolated through to the masses. Men of the stamp of Goethe and Wagner, ever conscious of their creative greatness—what genius is not?—but hardly hampered by any consciousness of a world-mission, gave free vent to their emotional convulsions and achieved wonders. Great men of to-day are so encumbered by their self-imposed responsibilities that far from letting out their spiritual energies in their proper channels deliberately starve them and proceed on lines wholly alien to their genius, though considered to be essentially necessary for the realisation of the great programme of world-culture.

Germany believes that civilisation has reached its apex there and that her people represent the last word in human evolution. Only the other day Prof. Adolf Lasson of the University of Berlin modestly and laconically declared that "We are morally and intellectually superior to all, and without peer." Nietzsche dreamt of the super-man and this species has been realised in his own country. Nietzsche thundered against the inter-play of man's softer feelings and preached the ruthless elimination of all who stood in the way of the birth of the Over-man. And is not Germany with her tremendous howitzers mowing down other nations, who still retain finer feelings, so that the way might be clear for the superior German people—the Overmen?

That Nietzsche has exercised a most potent influence on modern Germany cannot be disputed. His influence can be felt in literature and philosophy and even arts. It is indeed one of those influences which stealthily creep into the being of a nation, dashing aside other rival influences. Nietzsche was ignored by his contemporaries. Even his intimate friends, with the exception of a few, broke away under the lash of his revolutionary doctrines. His reputation in his own life-time was that of a fiery philosopher gone incorrigibly astray. His volcanic books lay under the ban and anathema of the critics. Georg Brandes, the great Danish critic, was the only

one, if we except the French critic Taine, who recognised in Nietzsche a titanic genius. However, a genius of an atmospheric personality cannot be suppressed by a coterie of critics, who usually fight shy of everything novel. Many intelligent people, as one would expect, gradually got caught in the bewildering maze of his apparent paradoxes and were no doubt dazzled by his sparkling epigrams and catastrophic denunciations of all religions. To the philosopher Nietzsche was a fruitful source of fresh speculation; to the scientist he was almost a deliverer from the abstruse dialectics of the subtle metaphysician who dared challenge and even destroy the potency of his conclusions verified from observations and experiments; to the political philosopher, deeply conscious of his Country sandwiched between two great military powers, France and Russia, and stung with shame for her pusillanimity in the European race for world-exploitation, Nietzsche's doctrine of the *Will to Power* was a veritable mine of apologies for righting the wrong. Thus has great Nietzsche been cut up into shreds by the apologist of every school without any regard to the violence done to his consistency.

Nietzsche's philosophy is a negation, an imperious denial of all Christian virtues and a deification of the intellect. Intellect alone has mastered the world and unravelled the so-called mysteries of nature and has brought into light what emotion unconsciously and tentatively now and then touched and let go. The soul, or rather the counsels of the soul, being nothing more than a chaotic, unmeaning sound out of the womb of custom or tradition, must be ruthlessly ignored as dangerously reactionary and out of place in the ever-progressing world. Nor must any quarter be given to the wise whisperings of the so-called saviours and prophets. What intellect says is final; reason and not that illusive, non-descript something which masquerades as 'conscience' shall be our mentor. All the finer impulses of life, the so-called 'virtues', are cankers of life. They paralyse the torrential flow of the energy of man. They make men anaemic and sluggish. Being based on the erroneous supposition that all men are equal, these 'virtues'—love, pity, humility &c.—have made an ugly uniformity, a sickening dead-level of mankind. *Will to Power* is

the supreme law of life. Life blossoms forth its potentialities when it so *wills*, and this process takes place when the motive-force is Power. The man with an enormous reservoir of will-force, whom pity doth not melt nor love shake his equanimity, whose powerful, energetic intellect, supported by a massive but well-proportioned physical frame, has dried up all emotional feelings—such a man, a veritable realization of the Eugenic ideal *plus* all intellect, shall inherit the kingdom of earth and *rebuild* it into heaven, while the puny, shrinking, sensitive, neurotic man shall be eliminated.

Such is the trend of Nietzsche's philosophy, but wherefore such a blasting tirade on religion and other pet possessions of mankind? Nietzsche's ideal, it must be remembered, was the concept of the superman. "Upward goes our way from species to superspecies." The realization of the Superman on this earth is the goal of humanity. "Man is something to be surpassed." "The Super-man *shall be* the meaning of the earth! I conjure you, my brethren, *remain true to the earth*, and believe not those who speak unto you of super-earthly hopes!" How is this ideal to be realized? By eliminating the unfit and prohibition of offspring to certain peoples, e.g., syphilitics and criminals. But the man that is is a creature of a host of cramping influences. Being a dupe of religious systems he has voluntarily forfeited the Will to Power and is tossed about in a wind of doctrines detrimental to his higher faculties. He is susceptible of pity which impedes the full development of life. "Its action is depressing. A man loses power when he pities.....pity thwarts the law of development which is the law of selection." Christianity, which, like other religious systems, inculcates the virtue of pity, comes in for a bitter share of blithering denunciations. "Christianity is the reverse of the principle of selection... What the species requires is the suppression of the physiologically botched, the weak and the degenerate; but it was precisely to these people that Christianity appealed as a preservative force." Again, 'love' is another degenerating factor. It is nothing but a "desire to possess" and therefore *always* tinged with crude selfishness. That, however, is the supremest kind of love, and therefore least tinged with selfishness, which empties itself out

"to bring beings to existence who shall stand elevated above the whole species 'man'," no matter if diseased or stunted lives are pitilessly used up in the process.

Howsoever vehemently opposed he may be to religion, which he heartily believes to be pious falsehoods, and howsoever revoltingly cynical he may seem to us in putting a sable cloth on the hitherto universally accepted ethical values, his honesty of convictions cannot be questioned. His concept of the Superman did not fit in with the accepted universal principles. Ethical principles are but empirical summations from the behaviour of societies, and the older they are the more religiously they are adhered to. Morality is primarily based on utilitarian motives and even compulsion; later on, it crystallizes into custom, and, finally, the society so assimilates it that it becomes instinct. But—as Nietzsche would say—primitive societies had not any enlightened, far-reaching ideal, nor had later societies the courage requisite for revising the customary values, and their conception of the goal of humanity was more or less unearthly, undefined, almost nebulous. Science had not yet pricked the preposterous bubbles of religious beliefs. Modern scientific advancement has, however, helped toward a clearer perception of an ideal. The realization of this ideal must be pursued unflinchingly which is, however, bound to do violence to the accepted truths and might therefore fail of its object. Hence the necessity of backing its destructo-constructive career by "An Attempted Transvaluation of all Values."

### III

During his own life-time, Nietzsche's thunderous doctrines fell flat in the idealistic atmosphere, which lingered on, but was never resuscitated, through the influence of Lotze. But the writings of men like Feuerbach were already challenging the reality of the spiritual and universal. A great reaction had set in against the unscientific idealism of Germany. The blind 'voluntarism' of Schopenhauer, for which Nietzsche had affected so much admiration, had a few years of prosperous existence. Then came the disruptive personality of Nietzsche, whose spirit still palpitates in modern German philosophy.

Nietzsche stood as a compromise between pure speculative thinking and science. Science henceforth became the predominant

partner. This gradually led to the elimination of the mere academic philosopher, who had hitherto relied on self-introspection and his own dialectic skill. Professor Ernst Haeckel perhaps best represents the junction of philosophy and science. There are, of course, many philosophers who recognise the sensory conditions of science, and while accepting the inferential data of science as valuable, diverge widely from them in their theoretical applications to particular problems. Their pure speculative method still throws its tentacles farther than science would warrant. But such philosophers—Prof. Eucken may be said to belong to this type—have little influence. In modern Germany the pure metaphysician as a powerful influence is a lingering survival, an anachronism. Nietzsche had already said "It is only from the sciences of physiology and medicine that we can borrow the foundation-stone of new ideals." Also "there is hope in the exact sciences and most of all in biology." It is no wonder then that scientific philosophers like Haeckel have pinned their faith on the exact sciences. "The greatest triumphs of modern science—the cellular theory, the dynamic theory of heat, the theory of evolution, and the law of substance—are *philosophic achievements*."

Ernst Haeckel has had a wide influence in Europe and America. A scientist of the classic order he has made biology the buttress for speculative philosophy to rely upon. He has given some nasty and impertinent thrusts to Christianity; he has sharply ridiculed the miraculous conception of the Virgin, scoffed at the supernatural pretensions of the Founder, and has vehemently arraigned His religion for having not only thrown a cold blanket on scientific progress for a good many centuries but also for malevolently throttling whatever progress science had already made. In his well-known work, "The Riddle of the Universe", he indignantly arraigns Christianity as the worst and most dangerous form of obscurantism. But, like Nietzsche, his attack turns against what Christianity proudly maintains to be her exclusive possession, i.e., morality. "The supreme mistake of Christian ethics is its exaggeration of love of one's neighbour at the expense of self-love"—a statement in the very vein of Nietzsche's. Haeckel is an uncompromising *materialist*, and a sworn foe of all religions. But others are as

lax in their orthodoxy. Prof. Eucken, who represents the reaction against materialistic philosophy, is no orthodox Christian. Though believing in the superiority of Christianity over the other religious systems—a belief generated by prejudice and ignorance—he has knocked it off some of those pretensions which Haeckel pronounced to be unscientific and which Eucken himself hardly less considers to be so. Eucken would have Christianity free from its unscientific adornments, nor would he like it to be based on the historicity of Jesus. What then remains of Christianity? And the irreverent manner in which Eucken handles Christianity shows that he has little belief in its divine origin. Even Strauss—"the greatest theologian of the 19th Century"—though not an atheist feels no religious horror in submitting Christianity to a minute searching examination. He "murders to dissect"—and yet no compunction! Rationalism has indeed carried the war right into the camp of religious priests.

If philosophers and theologians have so triumphantly vindicated the superiority of intellectual faith, the mere scientist would not pin his faith on fitful intuitive impulses. Indeed, a great bulk of scientists are invariably atheists. Being always engaged in practical works and fully aware of their importance, the scientist is impervious to all sorts of idealistic or super-sensual influences. What does not exist in the world of senses is absolutely non-existent. Besides this, *his* researches have ransacked the secrets of nature. If only he were a bit cleverer and better experienced, if only he had a robust health and vouchsafed another lease of life, he would do yet greater wonders—perhaps discover the secret of life! Already Prof. Ostwald, an eminent German physicist, is cocksure of the speedy creation of life in the laboratory! Plumbing so inordinately on his intellectual products, what wonder if he puts intellectual belief ever so much above the intuitional? Perhaps he is right, for what would become of him who has a super-abundance of intellect but a dead intuition? For him there is no elevation of the soul by super-emotional means; his intellect alone heightens his self, is his saviour.

Thus in philosophical and scientific circles the process of starving the soul has been carried to the extreme. We find a reflection of the same process even in music. The

modern composers rely solely on the technique. The soul-dissolving music of Wagner is not so much as imitated. There are quite a respectable number of brilliant artists in Germany to-day but the shadow of dry materialism is hard on them. They do not endeavour to refine emotional faculties. They emphasize on the technical rather than on the spiritual side of the art. By brilliant scientific compositions they appeal to the intellect; the heart is of course not left unmoved, but the massive effect of the music lingers only in the intellect. Music is a most reliable barometer of a nation's spirit, and the music of present day Germany is soulless but brilliantly decked with superficialities.

It will now have appeared that the philosophical and, of course, the scientific trend of Germany is towards materialism, and its reflection can be perceived even in the finer arts. The influence of Nietzsche is apparent on them, but the soulless savagery of his philosophy has been cast aside. The stultification of sentiments as preparatory to the advent of the Superman has not been approved of. War is not considered by them to be a necessity, nor has the elimination of the weak and stunted found any favour with them. The monistic religion of Haeckel and his followers has an ethical system of its own, a system, which though departing from conventional morality in certain respects, is broadly of the same texture as the latter. Only it is rigidly based on utility and has been thoroughly overhauled in the light of evolution.

#### IV

But when we come to political philosophy of modern Germany we find the position reversed. The authority of God is reinstated, Christianity is enthroned, and atheism sharply dealt with. But it sounds frantically the trumpet of Nietzsche that "war is a biological necessity." The meaning of elimination of weak and stunted lives now puts on a different, though not illogical complexion. It now means the suppression of weak and stunted nations and expansion of powerful nations like Germany.

Two political philosophers who are on the lips of every thinking man to-day need be mentioned—Heinrich von Treitschke and General von Bernhardi.

Treitschke is a brilliant philosopher.

But he does not deal with his topics in a true scientific spirit, while more often than not his vision is blurred by insensate prejudices and suppressed hatred. His conception of the state "wears thoroughly masculine features." The State is all-in-all; the individual composing the State exists for it and not *vice versa*. Such a theory, if carried to extreme logical conclusion, will end in restricting the individual to the narrowest circle of liberty. The State is the great task-master to whose will the individual must bow and to whose interests the individual must be sacrificed. Treitschke ridicules the idea of an Arbitration Court for "the essence of the State consists in this that it can suffer no higher power than itself." Treaties are voluntary and must not do violence to sovereignty. "The State has no higher judge above it," and, therefore, it follows that any existing treaty which, owing to changed circumstances, threatens the very life of the State and which has outlived itself must yield place to new ones. This disregard for treaties in emergencies is, however, not an original idea. Hume in his essay entitled "Of Political Society" has expressly given expression to identical views:

"All politicians will allow, and most philosophers, that reasons of state may, in particular emergencies, dispense with the rules of justice and invalidate any treaty or alliance where the strict observance of it would be prejudicial in a considerable degree to either of the contracting parties."

Later on, however, Treitschke chides Machiavelli for the latter's cynical disregard for the right of other nations. "A power that treads all right under foot must in the end itself perish," but perhaps he takes objection only to *wanton* disregard of other nations' rights.

Treitschke also grandiloquently talks of "the sacredness of our task of civilisation". But the propagation of German culture presupposes a world-wide German influence, a cluster of Colonies throughout the world. How is this object to be attained? By the sword?

Treitschke lays down that "the second essential function of the State is to make war." "Without war there would be no State at all." Peace, he thinks, is the canker of nations; it makes them luxurious and indolent. Nations become great by wrestling with misfortunes; they strengthen their nerves, increase their vitality, and enable them to adapt themselves to emer-

gencies. "War is the only remedy for ailing nations"; also, the claims of Civilisation can only be defended by the sword in the teeth of barbarism. The necessity of wielding the sword is demonstrated further by calling European attention to the great aim of European culture: "The aristocracy of the white race over the whole earth." It sounds rather ominous to the non-European peoples!

Von Bernhardt is perhaps a more acute thinker and he brings to bear his speculative ability on the supreme necessity of war. Almost in the words of Nietzsche he iterates that "war is a biological necessity of the first importance, a regulative element in the life of mankind which cannot be dispensed with...." It must, however, be borne in mind that his famous book, "Germany and the Next War," is not any disinterested treatise on political philosophy; its object is to arouse his countrymen to the sense of external dangers and to demonstrate to them the dangerous illusion of the conception of perpetual peace. And not without justification. The memory of Sedan was still rankling in the heart of France. She was strengthening her military position for the realization of sweet revenge. On the east, Russia was a growing menace to Germany. The blood-and-iron theory of the political philosophers therefore arose from a consciousness of the perilous position of Germany, although ambition had also to do with it. Wedged in between Russia and France, philosophers like Bernhardt felt the stability of Germany insecure. And hence his appeal to the country. The Germans are very speculative and it was necessary for Bernhardt to appeal to the speculative mind of his country. The book, it has been admitted, is the most brilliant apology for the sword, and the fact that a soldier, who necessarily appropriates more of the active side of life than the speculative, should have a speculative mind of such a high order, shows how fundamentally speculative the German mind is. Bernhardt draws upon Nietzsche and Treitschke for the theoretical part of his treatise; but, on the main, he concerns himself with international problems as affecting Germany; the rise in military strength of Russia and France and the alliance between these two powers as revealing their sinister intention towards the Fatherland; the great naval preponderance of Great Britain and

the growing and successful competition of German industries and commerce with the latter country without any adequate naval security—all these and sundry other reasons make it imperative (so Bernhardi thinks) upon Germany to so increase her strength as to maintain her position “*in the sun*” single-handed, if need be, and even though all great Powers were ranged against her. Although Bernhardi enthusiastically exalts war as a blessing to the people engaging in one, his attitude is not materialistic. He culls many quotations from the Bible itself for the support of his theory as to “the supreme necessity of war.” He bolsters up his arguments on biological facts but he decks them off with biblical embroiders and poetical tags.

Thus we see that philosophers and political thinkers, although agreeing in the main, diverge widely when the question of divine principles is concerned. The philosophers are either outspokenly atheistic or shockingly advanced in religious matters; the political theorists are orthodox in religion. But the system of discipline which the latter recommend are so indifferent of individual diversities of spiritual impulses and run so punctiliously along mere mechanical lines that the individual soul is altogether effaced and merged in an abstraction of a community of souls, which is called the Nation. Religion is more or less personal and caters for the spiritual comforts of the individual; to suppose that every individual stands in need of identical ministrations is running perilously near to atheism.

### V

Germany, as has been endeavoured to show, is in the death-grip of naturalism. Her aristocracy of philosophers and scientists have undermined all religious influences in the country. The Conception of God is an absurd anthropomorphical myth; man is not made in the image of God: he only represents the upward ascent of natural evolution, and he has no more a soul than the lancelet. Even those

who are sticking fast by religion, who still believe that man is not only a bundle of natural impulses but has a divine principle in him—even these people, when they descend to practical affairs of life, would have the finer impulses of the soul square with irreconcilable external ideals. There is a great communal activity in Germany in which individual efforts are checked and moulded for the good of the whole society. Socialism is an ever-increasing factor in Germany, but those who are opposed to it are involuntarily welded together in the same way. Naturalism has cast a disbelief in invisible world, while the realization of separateness with nature has thrown man to seek for happiness amongst his fellow-countymen, and the rigorous demand for compromise has throttled his independent thoughts and choked his initiative out of him.

But let us not make the mistake of jumping to the conclusion that the Germans are degenerating. The past greatness was of a different fibre. The present greatness is of a different mould; but there is no bankruptcy of intellect or originality. Only the trend of thought has shifted. Not long ago Idealism was in vogue in Germany; it was found visionary; it is now practically quiescent. Materialism is in the ascendant to-day and it would be frantically hugged as long as it is of any value. But the disillusion shall soon come. Already we find in Eucken an embodiment of a restless, though not very articulate, revolt against the tyranny of reason; in him again we find a champion of a reformed religion. With the lifting up of the heavy veil of materialism, the doctrines that are now coursing through the life of the nation shall be sloughed off with horror. Only care must be taken that the superseding doctrines may be of a holier hue and not subversive of ethical values and contradictory to the cherished verities of the rest of mankind.

LONDON. KRISHNANANDAN PRASAD.  
December 4th, 1914.



## LADY ELMORE'S JEWELS

BY EDRIC VREDENBURG,

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"Her Secret," &c.*

**M**R. Horace Finch sat smoking on the verandah of his study window. He overlooked the beautiful and secluded grounds attached to the rear of his handsome town house.

He was a great smoker, was Mr. Horace Finch, and a great thinker; that is to say, he remained in deep and silent thought for hours together, with a cigar or pipe for his only companion. He was a mysterious man in other ways; he would disappear at intervals, sometimes for days together, sometimes for weeks; no one ever saw him go, or knew where he went, or why he went, except perhaps his wife, and whatever she knew she kept to herself.

For the rest, Mr. Finch was a worthy as well as, wealthy gentleman. He was a handsome man too, and genial when he chose to be, but people naturally said he was a bit of a mystery, and were suspicious of him—mysterious beings, however good they may be, are seldom trusted.

Mr. Finch sat smoking on the verandah in one of his thinking, silent fits. He was revolving in his mind the robbery of Lady Elmore's jewels, the loss of which had caused some excitement, particularly in the higher circles of London society. Her ladyship and the gems she wore were very well known and very much admired. She had not, however, lost the whole of the valuable collection, for it so happened she was entertaining a party of friends at dinner when the robbery occurred, and she naturally wore many of her jewels. Nevertheless, the loss was estimated at fifteen thousand pounds. Enough to weep about!

To the ordinary mind it was a very commonplace sort of robbery. Advantage was taken of the dinner-party for some one to slip upstairs into Lady Elmore's rooms, seize her ladyship's jewel-case and decamp as quickly as possible, or hide himself until

an advantageous moment for escape presented itself.

It sounds a risky undertaking, but it is nevertheless a favourite method with a certain class of thieves, many similar cases having recently taken place. In this particular instance there was an exceptional point; a clue had been left behind, a very palpable clue in the shape of a cap, a much worn, common cloth cap, which was found on the floor of Lady Elmore's room. The police were indeed unfeignedly pleased with this prize, for they hoped by its aid to run to earth the perpetrator of a long series of robberies—a thief who had baffled their intelligence at every point.

Mr. Horace Finch sat and smoked and pondered over the facts of the case, until the clock struck four of the afternoon. Then he rose from his seat, walked down the verandah steps to his garden, which he crossed in a leisurely manner, and on through the shrubberies at the back until he came to a path which ran beside the high wall that surrounded the grounds. Following the path he soon came to a brick outhouse built against the wall and covered with creeper, so that in the surrounding foliage it was not easily seen. He entered by opening the door with a latch-key.

He stepped into a large room, which was without windows but was lighted by a skylight. Round three sides to a height of five feet were a number of drawers, while on the fourth, which was on the side of the wall that surrounded the grounds, there was a second door which led into the outer world. On a table in the centre of the room was a mirror which, by means of an ingenious device attached to the skylight, reflected the street outside.

Mr. Horace Finch entered the room, carefully closed the door after him, and then proceeded to change his clothes and

disguise himself, with the consequence that in half-an-hour's time Mr. Silas Loder, the detective, issued from the door that led into the street, having in the first instance, by the aid of the mirror, seen that the coast was clear. For the time being, therefore, Mr. Horace Finch had no existence.

Mr. Loder stepped out briskly, a neatly-dressed man conspicuous for—well, for nothing. Nine hundred and ninety-nine people out of a thousand would have passed him without taking a bit of notice of him, while the thousandth would have been unable to describe him half-an-hour afterwards. Such was the art of his make-up that he was altogether and in every respect "ordinary"; nothing about him whatsoever to catch hold of, so to speak.

The detective made his way to Lord Elmore's house in Curzon-street, and arriving there at five o'clock sent in his card, at the same time mentioning the fact that he had called respecting the missing jewels. His manner was so direct, business-like, and convincing that he was immediately admitted, and in five minutes was alone with Lady Elmore in her boudoir.

He bowed and accepted the chair, and admired the beautiful woman who was receiving him. Lady Elmore was the reigning beauty of the season.

"I am very sorry that I have not called to give you any information," he said, coming at once to the point. "On the contrary, I want you to tell me a story. Will you kindly tell me all about the evening on which your jewels were stolen, from the time you came into the drawing-room to receive your guests to the moment the discovery was made that your property was gone?"

Lady Elmore did as she was asked, although she was becoming weary of the oft-told tale.

"Another favour I have to ask your ladyship," said Loder, as soon as she had finished her story, to which he had listened without the least interruption, "and that is to repeat the dinner party—I mean, to have the same people to dine here again as soon as possible, with the addition of myself and one or two others, so as to make it more natural. I should like the guests so arranged that there will be one man extra, and that it will be necessary for two men to sit together. I hope you can see your way to doing this."

"It seems very extraordinary," remark-

ed Lady Elmore in some surprise. "I really do not see—"

"Very likely," broke in the detective, "but I do, and that, you know, is what I'm here for. I make a strong point of this second dinner-party."

Mr. Loder seemed so very much in earnest that he gained his point. He left shortly after this, and Lady Elmore issued her invitation for that day fortnight. Unfortunately, only seven of those who were at the first party accepted, for the London season was at its height, and the remainder had other engagements.

But it was not difficult to find substitutes, and when the evening arrived seventeen sat down to dinner—nine men and eight women. The detective, introduced as Mr. Bell, sat with Lady Elmore on his right and a Major Carter on his left. It may be said that Loder arranged with Lady Elmore the order in which the guests should sit at the table.

In arranging this order the detective had been influenced by an extraordinary coincidence which had occurred that evening. He had walked to Curzon-street, and on arriving outside Lord Elmore's house had noticed a man loitering by the area railings. He was by no means a remarkable looking individual, but Silas Loder had the habit of noticing everything, no matter how insignificant and trivial it might appear to the ordinary person. The man was tall, fair, and good-looking. He was shabbily dressed in a brown suit of dittoes, but it was evident that he had seen better days. Both he and his suit had originally been well cut.

The detective passed into the house, was shown into the drawing-room, and immediately his wonder was excited, for in the person of Major Carter he beheld the exact counterpart of the man he had just seen in the street without—the exact counterpart except that the Major was in faultless evening-dress.

In the matter of height, features, and colouring, the resemblance was so close that Loder could come to no other conclusion than that the two men were twin brothers.

And why the difference in the position of these individuals? wondered the detective. How was it that one was the guest inside my lord's mansion while the other loitered by the area railings? And had this mystery anything to do with the loss of Lady

Elmore's jewels? Surely it would lead to interesting developments if followed up. Chance had perhaps given him a clue which week of investigation might have failed to discover.

It was a pleasant dinner, as dinners usually were at Lord and Lady Elmore's, for the host and hostess had the well-bred knack of entertaining.

Mr. Bell, alias Silas Loder, alias Horace Finch, thoroughly enjoyed himself, keeping his ears and eyes open all the while. He talked much with Major Carter. It is necessary, however, to repeat but a small part of their conversation.

"I understand you to say, Major, yours was the second Wessex Regiment," remarked Mr. Bell casually.

"That's so; that's so," replied the Major, "and a better regiment never existed, sir, I can assure you."

"Retired long?" asked the other.

"Let me see, yes, it must be seven years this summer."

"Oh, so you were in old Colonel Lascelles' time then," said the detective; "and what did you think of him?"

"Of Lascelles?" answered the Major.

"He and I were the best of friends."

"Pity his wife drank, wasn't it?" remarked Mr. Bell, shaking his head.

"Shocking!" agreed the Wessex officer. "I believe they had to put her away, had they not?"

"I believe they did"; and Mr. Bell smiled.

"By the way," continued the detective, "perhaps you can assist me. A friend of mine is in need of a private secretary, and wants a retired military man. Perhaps you know of one who would be glad of the appointment. My friend is very wealthy, and would pay a liberal salary."

"I have no doubt that I can find you just the man your friend requires," answered Major Carter with decision. "If you will give me his address I will make a point of attending to the matter at once."

"His name is Horace Finch. I will give you his address before I leave this evening," answered the detective. Then they talked of other things.

As he walked home smoking his cigar, Silas Loder mused to himself after this fashion.

"A very pretty mystery—perfectly delightful! Major Carter is a blackguard, I am certain, and equally certain that he

stole those jewels. Nothing easier, for did I not, myself leave the guests in the drawing-room before dinner, while I went upstairs to Lady Elmore's room? My absence was not noticed, and I met no one to ask me questions. As to the cap that was found, it was only a blind, I feel certain. He fell into the trap very neatly. I never heard of Colonel Lascelles, but invented the name on the spot. He was certainly smart in his reply about the wife drinking. It was a shot that would hit the mark ninety-nine times out of a hundred, and how was the man to imagine that he was sitting next to a detective at Lady Elmore's dinner table?"

Silas Loder opened the door in the wall with his latchkey, and, entering the room, turned on the electric light, and proceeded to return to the personality of Mr. Horace Finch.

"I am glad I thought of asking him to find a secretary," continued Mr. Finch. "The chances are he will recommend himself, and then I shall have a better opportunity of unravelling the tangled skein. It is one thing for me to feel certain Major Carter is the thief, and another thing for me to prove it. I must become friendly with that twin brother of his."

Mr. Horace Finch had not long to wait for the Major's letter. It came the very next day by the mid-day post, and as he had expected Carter recommended himself for the post of secretary. It was certainly an excellent letter in every respect; straightforward and well expressed, and gave the best of references. There was no doubt, considered the detective, that he had plenty of brain to contend with. Major Carter was no ordinary criminal.

Mr. Finch replied that he was going out of town for a week, but on his return he would be glad if Major Carter would call upon him, when doubtless they would be able to come to an agreement to their mutual advantage.

"This will keep him safe," said Finch to himself, "and I can take up the thread whenever I like. In the meantime I must turn my attention to the twin brother."

On the evening of the day after the second dinner-party, Loder, disguised as an individual of humble but respectable order, waited outside the Major's chambers in Jermy-street, for it was here he expected to meet with the man he wanted. He waited in vain. No Major appeared that night.

He was either at home and would not go out, or was away and would not come home. The same thing happened the next evening, but on the third night the detective was rewarded, not with a sight of the Major, but with that of the twin brother, who was also waiting outside the house in Jermyn-street.

"As I had hoped and thought," remarked Loder to himself. "He does not seem in a very amiable frame of mind, to judge by the way he is pacing up and down the pavement. I wonder why he does not knock at the door, but I suppose he would not be admitted."

Once more the Major did not put in an appearance, but for this the detective did not care; it was the other man he had wished to find, and he had found him.

This individual waited outside the house in Jermyn-street for about a couple of hours, and then seemed to grow weary; his walk up and down which had at first been rapid, gradually grew slower and slower, until he stopped altogether and looked up at the windows of his brother's rooms; then shaking his fist and muttering an oath, he turned on his heel and walked westward.

His pace was slow, and he seemed tired, weak, and ill, which points Loder noticed as he walked behind him revolving how best to proceed.

"The twin brother" went along Piccadilly and Knightsbridge, and on to High-street, Kensington, and by the time he had arrived at this point the detective had resolved on a course of action.

"It is a bold one, perhaps," said Loder, as he eyed his quarry; "but, after all, there is not much harm in it. If I fail tonight tomorrow I may be successful."

He stepped out quickly, and in a few seconds was walking by the side of the other man.

"I beg your pardon," said the detective. "Mr. Carter, I believe."

The man stopped dead, and his pale face flushed a little.

"No, sir; that's not my name," he replied.

"Really," exclaimed the detective; assuming great surprise; "really! Then it's a most wonderful likeness. I—I—"

Loder seemed to imply that he did not believe him, and this annoyed the man exceedingly.

"My name is *not* Carter," he continued

warmly, "but I have a brother who goes by that name. Doubtless, it is he you believe you are addressing."

The man walked on as if this ended the conversation, but the detective was not to be put off so easily.

"You must not think I meant to be rude. Believe me, that was the last thought I had in my head," he said in a manner both convincing and pleasing, as he continued his way beside the other. "But if it is your brother whom I wish to see, perhaps you will tell me where I can find him."

"I cannot tell you," was the curt reply.

"Does he live in Jermyn-street?" went on Loder. "If so, he is away from home very much these last few nights, and I wish to see him badly."

The man stopped and looked the detective in the face.

"Does he owe you money?" he asked.

"He owes me much," replied Loder.

"Ah, I wish I could help you, but he has everything I ever had—everything, everything, everything!" replied the man.

There was a look of wild despair in his eyes as he spoke, and as he touched his pockets to signify their emptiness. Then he added more calmly: "To tell you the truth, I called upon him myself to-night to see if I could get even a shilling or two out of him, a few shillings of my own back again. So you see we are in the same trouble. Good-evening to you, sir; let us part."

"No, no," said Loder, touched by the behaviour of the man and by the hopelessness of his manner, and most anxious to probe the stranger's story to the bottom. "No, no, sir. I'm not so hard hit as you, and because your brother may owe others, there is no reason why I should not be allowed to do a stranger a good turn if I so wish. Come, sir; come in here and sit down and have a chat—come in, I beg of you."

Before the "twin brother" had time to remonstrate Loder had taken him by the arm and drawn him into a restaurant, by which they were passing, and ordered a bottle of wine, the whole proceeding taking but a few seconds.

"Come," he said, "I have often had more pleasure out of a stranger than out of my friends. A man can talk with less reserve to a man he does not know. Now, do me a favour; I'm going to have a little supper, and you must join me."

The man coloured, and was about to refuse, but Loder interrupted him.

"Indeed, you must not say 'No'; I insist," he continued, and, calling the waiter, he ordered a supper that could be served quickly.

The "twin brother" may have objected to the invitation, but it was very evident that the man was starving, though being well-bred he tried to hide the fact. Loder let him eat without talking. He was a good natured man, and it delighted him to see this stranger guest enjoy himself.

During the repast Loder carefully watched the stranger's face, comparing it in his mind with that of Major Carter. He could think of no difference in features—one and all appeared exactly alike; but there was this difference between the two faces; the one opposite to him was frank and honest, while the Major's was hard and cruel. In which feature the difference lay the detective could not then determine.

"And now," said the "twin brother," as he pulled at a choice cigar, "let me know to whom I am indebted for this kind charity, for charity it is, whatever you like to call it; you fed me when I was hungry."

"To give myself the pleasure of your company," replied Loder. And as to who I am, we will let that pass. It would spoil the novelty of the situation if I told you. But now, what I am going to tell you is all the truth. I am a detective"—the "twin brother" started—"and your brother is a thief. It was he who stole Lady Elmore's jewels. How far you are aware—"

He stopped. The man before him had fallen back in his seat, the cigar had dropped from his hand, his face was livid, his eyes started from his head. Loder had made up his mind to be direct, and not beat about the bush. He trusted to the very suddenness of his methods to bring about a discovery. He did not calculate for this result.

Loder began to grow nervous, but by an effort his guest pulled himself together, and leaning across the table said in a whisper:

"You are a liar! My brother certainly did me out of my money, but that was family affair. My father's son could not stoop to what you say; my brother, born at the same birth as myself, could not come to this—a thief! God! I have fallen from my high estate, but my hands are clean and my honour is secure, and so is his, you liar!"

"I am not a liar," replied Loder, also in

a whisper, and showing no sign of irritation. "Your brother has been guilty of many such crimes, and it is my province to bring him to justice. I believe every word you say, and grieve for you, and I shall be glad to be of assistance to you; on the other hand, you can believe me. Your brother lives by burglary."

Of a sudden, to the surprise of Mr. Loder and the other inmates of the restaurant, the "twin brother" sprang from his seat with a loud cry, overturned the table in front of him, rushed from the room, and was out in the street and away.

Mr. Silas Loder was left behind to pay the bill and look foolish.

"The plot thickens, as the story-books say," thought the detective, as he wended his way home. "I am sorry he went off in such a hurry, it will necessitate my waiting for him again, which is such a waste of time."

It proved to be a great waste of time, for Mr. Loder waited many hours on many days, but failed to meet again with the interesting stranger.

At last the time came for Mr. Horace Finch to keep his appointment with Major Carter.

"He is absolutely certain not to recognise me—my make-up at Lady Elmore's was too good," said he to himself. And so he made the appointment and the Major came.

As Major Carter entered the room Mr. Finch rose to greet him, shaking hands with him cordially. As stated before, the amateur detective had most pleasant manners.

"I am glad you have come, I am pleased to meet you," he said.

The other started, so imperceptibly that it was not noticed. He changed colour so slightly that if the other man saw it he put it down to possible nervousness. He did not imagine the real reason. He had yet to learn and appreciate the intelligent and skilful rascal he was dealing with. And, after all, there was nothing very remarkable in this: an individual like Major Carter, who was in the habit of carrying out such desperate schemes, of necessity must have been possessed of keen susceptibilities and exceptional coolness.

"Won't you sit down, Major?" said Finch, bringing chairs forward.

The two had a pleasant chat together. Terms were arranged to the satisfaction of

both, and Major Carter left the house "private secretary" to Mr. Horace Finch, and was to take up his duties the following day.

Once more in the street, Carter's face fell, his whole self changed as he hurried homeward.

"Checked, dangerously checked," he muttered, grinding his teeth and pressing his nails into the palms of his hands.

"His make-up was perfect, curse him!" he continued, as he walked more rapidly to keep up with his thoughts. "I should never have recognised him but for his voice. That gave him away at once. There are few men who can disguise their voices for many lengths of time. The game is up for the moment, and that is very certain."

\* \* \* \*

The secretary did not put in an appear-

ance the following day. He had good reasons.

The afternoon papers were full of the news that a certain Major Carter, well known in London society, had been found murdered in his bed at St. George's chambers, Jermyn-street.

Society was horrified—as far, that is to say, as society can allow itself to be horrified. It was annoyed, too, for the Major was a useful man, and useful men were few.

The next day Society had another shock to its nerves. Again the papers rang forth, and this time with the extraordinary news that Lady Elmore's jewels had been returned to her by parcel post, and not a gem missing.

Some people said the affair of the jewels was all a got-up thing to create a sensation, but Mr. Horace Finch knew better. He knew about the "twin-brother."

## INDIAN ICONOGRAPHY: A REVIEW\*

THE subject of Indian Iconography has hardly had many votaries amongst scholars in India or Europe although the materials for its study are almost inexhaustible—in its three well-defined branches comprising Buddhist, Jaina and Hindu or Bramhanic icons. As might be expected Buddhist iconology has attracted more attention than the others, the well-known contributions being those of Foucher, Oldenberg, Grunwedel, and Bhagavanlal Indarji, the latest writer being Mrs. A. Getty with her *Gods of Northern Buddhism* (Oxford, 1914). Burgess has made some contributions on Jaina iconology; but the Hindu branch of the subject has hardly received any attention,—the works of Wilkins, Moore or Kennedy can hardly be said to be anything like a scientific treatment of the subject. Ziegenbalg's quaint but scrappy work on "*Genealogy of the South Indian Gods*" published in 1869 has been the only pioneer publication in the field of Hindu iconology although it is limited in its scope being confined to the study of few South Indian images. The Archaeological Department, Southern Circle, Madras, was requested by the Government a few years ago to compile a work on South Indian Iconography which we think will be now quite unnecessary in view of the new publication of the Travancore State which we owe to its accomplished superintendent of Archaeology. He has, however, been already

anticipated by Monsieur G. Jouveau-Dubreuil in his *Archeologie du Sud de L'Inde, tome II Iconographie* recently published in the *Annales du Musee Guimet*. Some foretaste of the same subject has also been suggested in Mr. Tagore's articles on Indian Iconography which appeared in these columns (March 1914). Mr. T. A. Gopinath Rao's exhaustive treatise on the "Elements of Hindu Iconography" is however the first scientific attempt to deal with the subject, systematically, and from original sources. 'Elements of South Indian Iconography' would perhaps have been a more appropriate title, for, North India, although having many points of contact with the South, has (with regard to a certain class of images) a completely distinct system of iconography which is not dealt with in Mr Rao's book, and which, we are afraid, is very unfamiliar to South Indian scholars. We have hardly space here to illustrate the difference in conception of the many images of the North Indian and South Indian pantheon. In Nuddea District alone about 108 different conceptions of Kali have been made and worshipped for which there are no parallel in South India. Indeed the conception of Kali is very faintly echoed in the South Indian Pidari which was probably the primitive *grama devata* adapted to answer to the destructive female energy which we understand by Kali in the north. The Vakra-Kali of the North and of the South are two entirely different personalities. In many of the female deities in South India we find very few original Hindu conceptions and it is fairly certain that a large number of them were Dravidian icons for which special Sanskrit *mantras* were composed

\* *Elements of Hindu Iconography*, Vol. I, parts I & II, by T. A. Gopinath Rao, M.A., Superintendent of Archaeology, Travancore State. (The Law Printing House, Madras) 1914. Price Rs. 15.

with the object of absorbing them in the South Indian family of gods. In the North we find many new images of Ganesha which are not recognised or understood by the South Indian iconographer. The *Guhya-ganapati* in the Puri temple, *Chaura-Ganesa* and others do not come within any of the series of icons classed under *Sakti-Ganapati*. Mr. Rao will also look in vain amongst the South Indian *mantra* texts for the *dhyana* answering to the form of Ganesha seated on a throne of skulls which hails from Java. Indeed many of the Hindu images of Java have not their prototypes in India and were probably based on different iconological formulae. It is quite possible that the original *Pauranic* conceptions of the Hindu deities had many local and provincial developments, as was the case with the Mahayanist images outside India; and it may be said that the few differences in the minor images do not disturb the general unity of *Pauranic* conceptions in the North and in the South. This contention does not seem to apply to the Dravidian Saivaite images, with the principal sixteen forms evolved into many varieties of conceptions. For these images of Siva though not inconsistent with the tenets of Saivism as understood in the North, have sprung from myths and legends specially confined to the South. With the exception of the image of Nataraja and Ardha-nariswara none of the other forms have been current in Saivaite image-worship in the North. Of the 24 principal aspects of Vishnu so familiar to the South Indian *Sthapati* hardly any example is met with in North Indian sculptures. The image of Lakhinaraayan is a more familiar type common to all parts of India. On the other hand the manifestations of Vishnu in the form of Vardaraja, Venkatesa, and Vithoba and their cult-worship are entirely confined to the South and have probably evolved out of local legends. The great influence which *tantrikism* has wielded on image-worship in North India has probably led to iconological conceptions in many ways different from those of the South which has been comparatively immune from such influence. It is said that Sankaracharya stamped out from South India a degraded form of Sakti-worship which had survived at Tiruvorivur.

In the two portly volumes now published Mr. Rao has dealt with the Vaishnavite images, the female deities and the *navagrahas*. Though belonging to the Saivaite genealogy which is reserved for the second volume to be published, the iconology of Ganapati fittingly precedes the description of the other images and has probably secured for the author the success which has attended his scholarly task. The chapter on the technical terms describing the insignia, the poses of images, and other accessories is a very useful introduction to the study of Indian images. We regret to notice however the omission of the *Lola-hasta* which is a very common though a characteristic convention of South Indian female statues. The *Kataka-hasta* is in many images distinguished from the *Sinha-karna*, both of which the author has treated as identical. He has also omitted to notice the *Dhanurdhari alingana* and the

*nidrita hasta*. The pen and ink drawings to illustrate this chapter are not very satisfactory. Of the matters dealt with in the general introduction the classification of images and the *raison d'être* of image-worship are very interesting; his remarks, however, on the decadence of Indian art and its causes are hardly convincing. In his semi-apologetic defence of the so-called monstrosities in Indian sculpture he is led to assert with his brother archaeologists, that the multiplicity of heads and hands in Indian images does not lend itself easily to artistic treatment. It is not the subject (however ugly or fantastic it may be) but the manner of its representation which constitutes art. The most terrible fantastic or the ugliest aspects of nature have received very highly artistic treatment in Western art (vide Rodin's *Centauress* and *La vieille Heaulmiere*, and Michael Angelo's *Satan*). The pleasing, the pretty or the beautiful, and the fantastic, the ugly or the terrible have been the two complementary aspects of Nature; and according to Rodin, "Everything in nature is beautiful, and nothing is ugly that has life." Mr. Rao seems also to have misunderstood the significance of the canons of the Indian sculptors, which, he says has "injuriously affected Indian iconoclastic art." He is also not correct in saying that "to the Hindus of Northern India Kartikeya is known only in name."

Mr. Rao's treatment of the Vaishnavite images is very exhaustive and the materials collected by him from authoritative texts have afforded invaluable aids for the study of Indian sculpture. In the second part Mr. Rao deals, though less exhaustively, with the female deities and appeals at the end all the Sanskrit texts relied on by him. The illustrations, 123 in number, form a very important feature of the volumes, —although some of the half-tone plates do not do justice to the original photographs. Mr. Rao could have added to the utility of his epigraphical allusions by referring to the reports in which they have been published. The *dhyana* of Vadrakali quoted by Mr. Rao (p. 116 App. B) does not correspond with his illustration. The correct iconography will be found in the Saivaite texts. The treatment of the image of Gauri is also incomplete. We regret to have to miss the *lakhanas* of the following images which have figured very commonly in the South Indian temples:—Ballava-Ganapati, Navanita-nritya (Krishna), Pralhad-purandara, Siva-Surya, Valliramayi, Renuka, Adhara-sakti, and Pidari. We should have liked Mr. Rao to explain the origin and the meaning of the conceptions—Santyatita-sakti, Santa-Sakti, Vidya-sakti, Pratistha-sakti and Nivritti-sakti for which there were distinct icons in the temple at Darasuram. In the contents of the second volume we miss the images of Siva known as Ganga-visaryana and Gouliswara of which important specimens have been discovered in the South.

We have no hesitation, however, in saying that Mr. Rao's contribution has thrown a world of light on a least-known subject and it may be said to have fulfilled a notable gap in the field of Oriental studies.

ORDHENDRA COOMAR GANGOLY.



## VILLAGE COMMUNITIES IN INDIA AND RUSSIA

"The Russian village communities were seen to be the Indian village communities if anything in a more archaic condition than the eastern cultivating group."—Mayne in *Early Law and Custom*.

THE comparative study of languages which followed the 'discovery' of Sanskrit has firmly established the theory of the Aryan migration. The comparative study of social institutions also supports this theory. The corroboration which it receives from the striking resemblances noticeable between certain of the social and municipal institutions of countries so far apart as Russia and India will be the subject of this article.

The Indian village community is as old as the Aryan civilization of India and a text in Manu which describes the ancient village organisation runs as follows:—

Let him appoint a lord of one town (village) with its district, a lord to ten towns, a lord of twenty towns, a lord of a hundred and a lord of a thousand.

Let the lord of one town certify of his own record to the lord of ten towns, any robberies, tumults or riots which arise in his district (township) which he cannot suppress, and the lord of ten to the lord of twenty. Then let the lord of twenty towns notify to the lord of a hundred and let the lord of a hundred transmit the information to the lord of a thousand townships.

Such food, drinks and other articles as by law should be given each day by the inhabitants of the township to the king let the lord of one town receive as his perquisite.

Another text sets out Manu's theory of the origin of landed property.

Sages who know former times consider this earth as the wife of king Prithi; and thus they pronounce cultivated land to be the property of him who cut away the wood or who cleared and tilled it.

Colonel Briggs in his 'Land Tax' describes a typical village of the olden days as an agricultural corporation owning all the land at the head of whom was the chief elected by the corporation. It had at least one individual of all the crafts necessary to agriculture and essential to the comforts of rural life.

The headman is called Gram-Adhikar, who has a deputy called the Gram-Lekhakar. The other officers of the village denominated *Balant* are 12 in number, viz., the carpenter; blacksmith, shoemaker,

watchman and porter, the cordwainer, the potter, the barber, the washerman, the schoolmaster and astrologer, the bard or village poet, the distributor of water. Besides these there were 12 others denominated the *Alantay*. These village servants are usually hereditary and are never paid by the job. Their labour is rewarded by the assignment of service land (called watan by Muhammadan rulers). These lots are usually situated on the border of the village limit in order to give the hereditary officers a perfect knowledge under all circumstances of the boundary of the township. The whole village seems originally to have been divided into 10, 20 or more shares according to the number of the original settlers. The Government revenue was paid in kind and its amount was taken from the gross produce estimated according to the quantity of seed sown or according to the actual crop. Each cultivator contributed something as fees to all the village officers, who received these fees in addition to the rent for lands they occupied.

The Gram-Adhikar is at the apex of the village system. He is at once the representative of the people and of the government. He decides disputes either in person or by convening a court of arbitration. He was the head of the police and the whole community was bound to produce to the government either the property of the thief in case of robberies and the guilty in more serious cases, such as murder, etc. (It may be noted here that this system, which makes the whole community responsible for overt acts on the part of individual members, is not yet extinct. In the United Provinces of Agra and Oudh the *Pasies* are a criminal tribe and whenever in a village any case of theft, etc., occurs, the members of this caste are compelled by the Zamindars either to produce the criminal or to make good the property stolen or otherwise appropriated). Besides the Government tax an extra contribution

was made for village expenses not unlike that of parish rates in England. The most minute details of the transfer or sale of land, of rents, contracts, as well as of receipts and disbursements, were recorded by the village clerk or *Gram-Lekhah* under the authority of the *Gram-Adhikar*, whose accounts were always open to inspection. Thus each village was in itself a small state, several villages formed a district over which also presided a chief denominated *Desh-Adhikar* and under whom was also a record-keeper denominated *Desh-Lekhah*. The former superintended all the villages of his department as the *Gram-Adhikar* presided over the concerns of his village; and the *Desh-Lekhah* received from the village clerks their accounts and presented an abstract to the government. These officers held assignments of land and were also paid by government with a percentage of the collections. A tenth of the revenue divided between these district chiefs, appears to have been the fee of office. The account reads very much like a description of the organisation of the present day government, the district officers sending their reports and returns to the central government; it existed exactly in this shape when Manu's code was compiled.

Village communities in India are at the present day not of the same uniform type as that described above. They may be divided broadly into two classes each containing the main characteristics of the ancient village community. We shall give a short description of each.

First the Rayatwari type. In the Rayatwari village the several holders of land are distinct in interest and the only bonds which unite them are the common locality, the common services of a group of artisans and menials and a common subjection to the Patel (or headman, variously called Reddi, Mandal, Deshmukh in different parts of India). The holdings are separate units. The cultivators do not claim to be joint holders of a whole area nor do their holdings represent in any sense *shares* of what is in itself a whole which belongs to them all, their only ties being those described above. This form of village is universal in Madras, Bombay, Berar and Central India, and it was the original form in the Central Provinces until certain artificial proprietary rights were created. It was also the charac-

teristic form in the greater part of Bengal until the growth of the Zamindars had thrown it into the shade. This superior body of Zamindars in Bengal need not however count. In the majority of cases they have no touch with the soil. The village lands are in the hands of inferior tenure-holders (*jotdars*) whose rights in the soil are nothing less than proprietary right itself.

The second form of village may be briefly described as similar in many respects to the first but with one essential feature superadded and others modified in consequence. The important feature is that there is an individual or a family (or a group of ancestrally connected families) which has the claim to be superior to other cultivating land-holders and in fact to be the owner or *landlord* of the *entire area* within the ring fence of the village boundary, as already existing or as established by their own foundation. The group of co-sharers claim inheritance from a common ancestor or where the original ancestor has become lost in antiquity, from a few persons supposed to be descended from the ancient patriarch. There is properly speaking no recognised headman in these *Landlord villages*, but for revenue and administrative purposes some kind of a headman becomes necessary and the head of the eldest or chief branch is a representative of the co-sharing body. This official headman is called the *Lambardar* in the United Provinces. The *Panchayets* which formerly governed the affairs of these villages have at the present time lost much of their ancient function and authority.

The co-sharing body may cultivate the land itself but this depends on a variety of circumstances. If they belong to the agricultural castes, if they have established the village on abandoned or virgin soil, they may work the fields directly with no other aid than that of their families or of labourers. But very frequently they are families of either conquering or ruling races who have grown up over the older villages, so that there is generally a tenant body which represents the old landholding group. In the Punjab types of both kinds of such villages are to be found. In many of the frontier district villages the landowners who call themselves *Sahu* (the gentry) and despise the plough, give their lands away to tenants. On the other hand in the central Punjab among the Jat communities

the co-sharers very commonly work the whole land themselves with no other aid than that of their wives and families. It may also be noted that this form of village no less than the other has the common services of a staff of artisans, watchmen and the like. Before proceeding to say something on the constitution of the village community it must be stated that there is considerable diversity of opinion as to whether the *landlord village* or the *Rayatwari village* came first in point of time. Most writers treat the two forms as the same and describe one universal type of the Indian 'village community.' It is supposed by these writers that the Rayatwari villages are decayed forms of the 'landlord form.' This is done in the face of the fact that the whole of the Deccan (the seat of the Dravidian civilisation) is covered with Rayatwari villages. The existence of a few *mirasdar* families (co-sharing families) in the midst of Rayatwari villages in Madras is quoted in support of this theory.

It is impossible in this short article to discuss the theory fully\* but the following points may be urged against it:—

1. That there is no evidence of any pre-Aryan or other primæval holding 'in common' or of a joint holding as a general practice.

2. That the 'Laws of Manu' only mentions the 'rayatwari' village under a headman with an official free holding of land.

3. That in a large number of cases we can positively trace how the joint village has grown up over an older (rayatwari) village or is newly founded on virgin soil on the same principle.

4. That in cases like the vestiges of a common holding in Madras (e. g. *mirasdar* families), however numerous, the facts are at least perfectly explainable on a hypothesis which is conformable to what is observed elsewhere, namely, the growth of special landlord families or joint colonist groups and does not necessitate a supposition that all villages were once held in common.

It has been observed that the civil institutions of the aborigines are *partriarchal*, while those of the Hindus are municipal. The aboriginal tribes who inhabit the fertile fastnesses of the Chutiya Nagpur country still retain the old form of tribal union and village grouping on the patriarchal basis.

After this short digression we now proceed to consider the constitution of the landlord villages. There are three principles on which the co-sharers allot the land of the joint village or villages. The *first* is the ancestral or family share system according to which each member takes what his place in the family 'tree' points out.

The *second* is the special customary system of sharing: (a) sharing in equal lots made up artificially of various strips of land (b) sharing by ploughs (c) or with reference to shares in water (d) or shares in wells.

(a) Does not require any explanation.

(b) According to this method the number of ploughs possessed by the body of colonists forms the basis of division.

(c) This is interesting. Where the land is abundant and irrigation by means of canals, etc., not available, the valuable thing is the water of a *hill stream* and this must be utilized according to a particular rule.

(d) This is easily explained. Wells are absolutely necessary for irrigation in northern India. The co-sharers construct a certain number of wells and allotment depends on the amount contributed by each family to the well.

The *third* principle is where there is no specific rule of sharing and nothing but a *de facto* holding is recognized. What each family holds is the measure of its interest. This may be due to custom or may be due to the loss of a system of shares that once existed.

*Sir Land*.—This is a special feature found mainly in the United Provinces of Agra and Oudh and the Central Provinces. Each family will have a certain area of land as its own *special holding* for which it pays nothing. If a sharer holds land besides his *Sir* it will be as a tenant of the body and paying rent to it. This *Sir* has certain special characteristics, the most important of which is that even if a cosharer loses his proprietary right he still retains his *Sir* as an occupancy tenant with a certain privilege as to reduced rental.

*The headman*.—The Headman is a principal figure in the Rayatwari villages and consequently we find that in Madras and Bombay the village *patels* have often petty magisterial powers and can decide *Civil* cases under certain rules. The Patel's office is one of considerable influence and of great

emolument. He is president of the village Council, superintended the village police and regulated its internal economy. Col. Briggs gives the following as his duties:—

"The Patel is the hereditary mayor or chief of the village; his duties are twofold; on the one hand they are due to the community as the superintendent of the collections and disbursements of the village expenses; on the other hand as the organ between the people and the state, as the representative. He is the chief magistrate of the village court, the head of the police, the coroner on all inquests, and one of the principal landholders of the corporation. On the part of the government also he aids in forming the assessment, in collecting the revenue for which he is in some measure responsible, as also for all robberies and for the production of criminals or enemies of the government residing within the township. To exercise these functions he must be armed with considerable authority and possess the confidence of the Government and the village community."

In Bengal the village chief (where such a thing exists) will have to act between three different parties with opposing interests, the Government, the Zemindar and the ryot. It may also be noted that in Bengal the President Panchayet System has been instrumental in destroying the individual recognition of the ancient Hindu villages. The village unions are artificial units created by the Government to increase the funds available for the payment of the different members of the village service who are no longer servants of the village community but of the state-created Union.

*Village Watch.*—The *chaukidar*, as the village watch-man is called, is a person of considerable importance. He is generally a resident of the village and knows all the bad characters intimately. Originally he was paid, in some places, by the villagers themselves, in others he was supported by a small assignment of land. The only person, besides the village community, who had any claim upon his services was the village Zemindar, to whom in many instances the right of nomination and dismissal belonged. The duties of the village watchmen as defined in Sec. 21. Reg. xxi, 1817, may be arranged under the heads:

1. To make periodical and special reports at the police station.
2. To arrest heinous offenders and to give instant information to police of the occurrence of any heinous crime.
3. To keep watch in the village.

The penalty for neglect of duty is dismissal from office by order of the magistrate. The *chaukidars*, on appointment, got a list containing the names of the villagers

and the amount each man had to pay. He realised his own pay in cash or in kind, which was generally paid in half-yearly instalments. The assessment was in most cases glaringly unfair. The richer people in the village paid far too little, while the Zemindar and his Gomasta paid nothing at all. The *Chaukidari Act* (1870) introduced many changes in the duties of the *chaukidar* and the system of assessment. But the incidence of the *chaukidari tax* remained unjust and unequal. This has been remedied in Bengal at the present time by the introduction of the *Chaukidari circle system* and Sub-Deputy Collectors in charge of *Chaukidari work* supervise the assessment of the tax. It may be stated in conclusion that the *chaukidar* is a village servant paid exclusively by the villagers themselves, but there is a tendency to treat them as part of the machinery of the general administration, thus weakening the authority of the village community over its servants.

*The Panchayet.*—Another particularly Hindu institution should come in for a notice here. The system of arbitration by a village jury of five or more persons selected by the parties themselves is one of the oldest of Hindu institutions, existing long before the period of Alfred, when the English are said to have had a jury system somewhat akin to the village council. Sir T. Munro, a Governor of Madras, thus wrote about the Hindu Panchayet:

"It appears that under the Hindu administration there were no Courts of Justice excepting the *cutchery* of the *patails* and *aumildars* and that all civil cases of importance were settled by Panchayets.

"The number of members composing the Panchayet was not limited by any rule: it was five, ten, sometimes twenty, but most usually eight or ten. There was no limitation as the value in suits tried by Panchayets assembled by the *Patel* or *aumildar*. It was left entirely to the discretion of the parties, who if they thought that a sufficient number of persons properly qualified to give a decision were not to be found in the village, repaired to the town in which the district *aumildars* resided, who ordered a Panchayet either there or in any other place that they desired. *The native who has a good cause always applies for a Panchayet*, while he who has a bad one seeks the decision of a collector or a judge because he knows it is much easier to deceive them. The natives cannot surely, with any foundation be said to be judged by their own laws, while the trial by Panchayet to which they have always been accustomed is done away..... I conscientiously believe that for the purpose of discrimination the motives of action and the chances of truth in the evidence of such a people the entire life of the most acute European judge devoted to that single object could not place him on a level with an intelligent Hindu Panchayet which is an admirable instrument of decision."

Sir John Malcolm another great Indian authority thus writes about Panchayets :

"Trifling disputes about property are settled by the heads of villages by *arbitration* and by the chiefs. The panchayet are always chosen from men of the best reputation in the place where they meet and have consequently a high character for justice."

In the Sikh Empire also the Panchayet held a prominent place; each regiment had its panchayet, which acted as a colonel did in an English regiment but they were not adapted for military purposes. Under the Mahratta Empire too all civil disputes were decided by the awards of a Panchayet or arbitrators regularly summoned from among the classes of merchants.

We have thus far tried to give a short description of the Indian village community and some of its important features. Let us now glance at the Russian village communities. The village system is the foundation-stone of the organisation of all Eastern Europe wherever the Slavonic race has gained a footing, but Russia is the country where it has developed itself as the basis of all substantial reform. The following description of the Russian village community is found in Hepworth Dixon's "Free Russia." It is described as a Village Republic governed by a law, a custom and a ruler of its own.

"It is an association of peasants living like a body of monks and nuns in a convent; living on lands of their own, protected by chiefs of their own and ruled by customs of their own: but here the analogy between a commune and a convent ends; for a peasant marries, multiplies and fills the earth. It is an agricultural family holding a state in hand like a Shaker Union; but instead of flying from the world and having no friendship beyond the village bounds they knit their interests up by marrying with those of adjacent communes..... It is a working company in which the field and forest belong to all the partners in equal shares as in a Gaelic clan and a Celtic sept; but the Russian rustic differs from a Highland chieftain and an Irish kerne in owning no hereditary chief."

The equal division of the property in the villages resembles the joint family system of the Hindus, with this important distinction that in Russia though there is a joint village possession, yet there is individual cultivation and individual profit. Hexthausen in his "Russian Empire, its people, institutions and resources" has made the following remarks on their joint property in land: "Equal division springs from the most ancient constitutional principle of the Slavs, that of joint and undivided family possession and periodical sharing of the produce." The

Russian view on land is admirably given by Hexthausen.

"The St. Simonians would abolish all private property in land and the right of inheriting it, substituting only a life interest in its place. In Russia this arrangement actually exists. Among the people individuals have no property in land, not even a certain fixed occupation; they have only a claim to the *usufruct*; there can therefore be no inheritance..... According to St. Simon, the land belongs to the spirit of humanity and the god of the earth. According to the Russian the earth belongs to the creator and has been granted by him to Adam and his descendants..... The country now called Russia fell to the progenitor of the Russians; and his descendants, remaining under the head of their race and thus constituting a people, spread over the territory which has thus by the providence of God become their property. *The disposal of it, as in a family belongs to the father, the head of the race, the Czar.*

The soil is the joint property of the national family and the father or czar has the sole disposal of it and distributes it among the families into which the nation has in the course of time been divided. The property is a family property belonging equally but undivided to all the members of the family, the father having the disposal and distribution of the produce. If a member insists on a division he receives his portion but loses all claim upon the joint possession; he is paid off and excluded and henceforth constitutes a new family. The families thus remained for many generations under their respective heads and became family communes: hence arose the communal rights."

The bond of union, as in the case of the Indian village communities, is the soil. They own the soil in common, not each in his own right but every one in the name of all. They own it forever and in equal shares. A man and his wife make the social unit recognised by the *commune* as a house, and every house has a claim to a fair division of the family estate; to so much field, to so much wood, to so much kitchen ground as that estate will yield to each. This description of the Russian village *commune* applies word for word to the Indian village coparcenary. In the latter, however, nobody is sure of what he will get until there is an actual partition, or, to use legal phraseology, each man's share is in a state of continual flux. In the Russian village community each house has its separate holding. But once in three years all claims fall in, all holdings cease, a fresh division of the land is made. A commune being a republic, and the men all peers, each voice must be heard in council and every claim must be considered in parcelling the estate. The whole is parted into as many lots as there are married couples in the village. Goodness of soil and distance from the home are set against each other in every case. These are considerations which a collector in India has to keep

in mind while effecting partition of a *Mahal*.

Nor is the constitution of the Russian village municipality—the *Mir*—as it is called, much different from the Indian type. It is presided over by a *Starasta* or elder, elected by the heads of families. He has to deal with the village lands, the poor, the police, the schools; the *Starasta*, with the heads of the families elected according to their amount of land, presides over the communal assembly. The elder is elected by the peasants from their own body, elected for three years, though he is seldom changed at the end of his term.

"An unpaid servant of his village, the Russian Elder, like an Arab Sheikh, is held accountable for everything that happens to go wrong. Let the summer be hot, let the winter be severe, let the crop be scant, let the whisky be thin, let the roads be unsafe, let the wolves be out, the elder is always the man to blame."

The powers of the Elder are, however, as strange as his responsibilities are great and some of his functions lie beyond the law and clash with the articles in the Imperial Code. An elder sitting in his village court retains the power to beat and flog. Nobody else in Russia possesses this power. A majority of peasants meeting in a barn or even in a whisky-shop can thus fine or flog their fellows beyond appeal. They are not, as in former times allowed to lay the lash on women and though they may sentence a man to twenty blows they may not club him to death, yet two-thirds of the village mob in which every voter may be drunk can send a man to Siberia for his term of life.

The principle of association passes beyond the village bounds. Eight or ten communes join themselves into a canton: ten or twelve cantons form a *volost* or the district assembly, composed of from 300 to 2000 families. At their head is the *golova* or head aided by the village councils composed of the *Starastas* as village head as well as the assistant *starastas* of the different villages. In matters of importance he summons the *district assembly* composed of the different communities chosen from every ten heads of families. They have charge of taxation and recruiting matters and control the officials of the villages. At the top crowning the pyramid is the *Zemstvo* or provincial assembly, composed of delegates from *volosts* or districts who hold regular sessions and administer the affairs of the country

in matters relating to roads, education, prisons, fisheries, imperial taxation, conscription, spirit licenses. These provincial assemblies have also charge of the construction and maintenance of public buildings, mutual insurances and the promotion of local trade and industry; materials required for the civil and military administration, festival arrangements, the laying of taxes imposed by law, the management of taxes imposed by law, the management of property, capital and incomes belonging to the country districts, proposals relating to matters of public local necessity. The Government find this system very convenient in eliciting public opinion and levying taxation as well as an admirable training school for self-government. The landlord interest is strong in the provincial assembly, the peasant interest in the district assembly. These communes, whatever their faults, have the undoubted advantage of being a machinery for eliciting public opinion. They are excellent instruments in the hands of the general or the minister. A minister of war or a minister of finance who wants to levy troops or taxes in a quick uncostly fashion finds it easier to deal with 50 thousand *starastas* than with 50 million peasants. Besides all this there is another great advantage. A system which gives every married man a stake in the soil makes abject misery impossible.

But these rustic republics are not without their shortcomings. The power in the hand of the commune is often an instrument of extortion and oppression. An able man may be exiled to Siberia for a trifling offence or a thrifty man punished for no other reason than his opulence. Hepworth Dixon relates a story of a clerk, a thrifty fellow, who was thrice accused of trumpery offences and thrice fined. The fine realised is spent in the whisky-shop. In spite of these defects, however, the commune has kept the spirit of democracy alive in the masses of Russia and though the government of Russia is styled autocratic in the language of political philosophers, she is to-day one of the most intensely democratic countries in Europe.

We have tried to present to the readers the resemblance between the village communities of India and the Russian commune. The Government of the Czar has fostered these village municipalities with a kindly hand. The Government of India is

at the present moment friendly to the indigenous village communities. But it should aim to confer real power on these communities and not merely clothe them with semblance of authority. Thus only will India be fitted for self-government.

This article has been mainly compiled from a paper on "Village communities in

India and Russia" by Rev. J. Long which appeared in the Transactions of the Bengal Social Science Association (1872). The other books consulted are Baden-Powell's Land Revenue Administration in India and Hepworth Dixon's "Free Russia."

BISWESWAR CHATTERJEE.

## THE BEGINNINGS OF THE WORLD-WAR

**I**T was a very singular experience for an Indian to be able to observe the preparations for war in a Western Country. I have stated below my initial observations in Germany. I was in Berlin as a student at that time. Almost similar must be the condition in France as well as in England. The only variation in Great Britain is the absence of military conscription and consequent regulations.

"Black, White, Red" and "Black, Yellow," both painted horizontally, are respectively the national colours of the German and the Austro-Hungarian Empires. The German Eagle is a single and crowned bird with its beak to the right, whereas the Austrian Eagle is double.

On the 25th of July 1914 at 6 in the evening some extraordinary news, in fact the same which commenced this terrific war, was to come out from Vienna, the capital of the Hapsburg monarchy. We were out that evening on a small Saturday excursion on the beautiful island of Abtei to the south-east of Berlin. Already before 6 the telephone instruments were put under an enormous strain and the telegraph wires had no rest whatever. Every face looked simultaneously grave and nervous. Inquisitiveness could not help any way because not one layman knew for certain what might follow the next moment. Will really the first cannon be fired on the Austro-Serbian frontier? Shall Serbia give a favourable answer to the famous 'Note' forced on her by the ministry at Vienna? In case Serbia refuses to accept the terms proposed in the Ultimatum, shall a war take place? Will Russia act as defender of Serbia? Will Germany and France and

England find it necessary to unsheath their weapons? A queer and alarming anxiety was painted distinctly on the face of every individual quite independent of its nationality. It is really a fearful state of mind at such trying moments. We were here this evening a remarkable mixture of nationalities; Germans, Americans, Russians, British, Belgians were all represented. Immediately after it struck six every member of the party wanted to get away from the place. Everyone seemed to be ashamed of being forced to take active part in this horrible war of the twentieth century. We returned as quickly as we could to the heart of Berlin where the dreadful news had already spread itself over the vast wings of the great city and made all peace-loving citizens more anxious than ever. Only one sentence was to be heard; but it was quite full of meaning. "Serbia's answer to the Austrian Ultimatum was not satisfactory." All streets were crowded and in the Wilhelmstrasse as well as Unter den Linden it was simply impossible to move. Very huge masses of men—on that day mostly Austrians and Hungarians—marched in regular procession from the Royal Palace through the Siegesallee (Street of Victory) towards the House of Parliament, the Statue of Bismarck and returned to the building of the Austrian Embassy. At the head of the procession were carried large portraits of Kaiser Franz Joseph and Kaiser Wilhelm II. Bands played the music of the National Songs along with the popular ones, 'Heil Dir im Siegeskranz' and 'Franz Joseph der Kaiser'. The whole aspect of the city was changed in an instant.



Hours and days passed on at full speed. In course of time formal and serious proposals of peace and proposals to localize the dreadful war were made and rejected. Both parties got indignant, and in such a short period as less than ten days, almost all the great powers of Europe and of the world stood in arms. Until the War is over and until we are able to secure the real and trustworthy official publications from both sides, it does not lie in the power of any individual to say for certain why and how certain things took place.

The thirtieth and the thirty-first of July were, as in times of peace, the last days of the Summer-term at our University. At the end of every lecture, be it in Philosophy, Mathematics or Law, the learned professors spoke powerfully some words of patriotism to the students. The great value of Germany's civilization and her culture was pointed out and the necessity of doing away with the threatening war was made clear to the young students. "Our Kaiser loves his country and he loves peace. He is trying his utmost to stop the evil; but, young students, if the war must take place, you shall prove that you are true sons of those who fought in 1810 in the War of Liberation and in 1870 in the War with the French. You will probably meet your colleagues on the battlefield, the French, the Russians and the English; behave towards them as soldiers and return home with great success." Such were generally the closing words of the Lecturer, because he could see distinctly before his mind's eye the evils of the great war and along with that his own picture in the battle of Sedan, in the Siege of Orleans and the obtaining of the Iron Cross in the fearful War of '70.

The complications of war developed themselves very fast and after the second of August we heard almost everyday some dreadful news. The last Berlin-London Express ran on Monday (3rd Aug. 1914). No Conducteur could tell me when it would run again. He simply said: 'After the success!' Telegraphic connections between Berlin, Petersburg and Paris were cut off finally on Saturday and Monday respectively. Cossacks blew off the first bridge on the Berlin-Petersburg Line as early as 26th July, 1914. We read almost everyday—why even twice a day—about one or more declarations of war on Germany and Austria. Even Montenegro and the

State of Monaco\* thought it their duty to make serious declarations of war. One of the German papers did not lose its humour even on this critical occasion and made a serious proposal to the Foreign Office to open its Branches in smaller Towns to receive similar declarations of war. It suggested further that "Every piece of land which could claim a population of 10,000 with a King or a President at its head had the right, if it found necessary, to declare war against the Triple Alliance. Printed forms could be had at the Bureau at any time and when the declarations amounted to a dozen, one more would be accepted gratis."

It is the pride of Germany that everything in that country is systematic and well-organized. When it was clear as a day in the tropics that there were no possible chances of localizing the war on the Austro-Serbian frontier and that moreover a great danger was threatening the peace and security of the German Empire itself from the eastern side, a preliminary step was taken by the Kaiser and his ministry and that lay in the Declaration of Martial Law within the Empire on the 31st of July at 4 in the afternoon. The effects of such a declaration are serious, but they are for the protection of a country and her honour. I was among those who suffered under this Martial Law, since the strict Prussian Officer at the Postoffice-window refused to accept a cablegram written in English. I translated it into German but that was too late. The cable between India and Germany was already in English hands. Every individual interest stops from the moment the Martial Law is proclaimed and the Military becomes the ruling and directing body in each and every Traffic. Post, Telegraph, Telephone, Railway and similar departments of communication are made completely subordinate to the Military. Flying of private aeroplanes and airships, use of private wireless transmitters and receivers is strictly prohibited and watched. Private automobiles and men without passports and without definite purpose dare not cross the frontiers. Civil people are warned not to create any difficulties to the marching

\* Monaco is a very rich independent city for international traffic in the French-Italian Riviera. The chief attractions of the place are a Roulette table (gambling) and a big Bank.

or to the travelling troops. To the great disappointment of the hoarding shop-keeper and the prudent housewife the Police fix maximum prices and maximum quantities for the sale of articles like sugar, flour, potato, etc., so that there should be no panic in the market and that business should be well regulated. All messages that are to go beyond the boundaries must be written in open German and dispatched in the form of open letters. Any attempt to use Cipher or Code is looked upon as suspicious. Similarly for internal telegraphic as well as telephonic correspondence only the German language is admissible. Once it happened that a Bavarian rang up to his Prussian friend and was as usual conversing with him in his curious 'Oberbayerisch' dialect. The telephonist took him unfortunately for a spy and cut off the connection. The man is afterwards reported to have lodged a complaint against her but the decision of the 'Direktion' is not yet known.

There are many other stricter rules given under the Declaration of this 'Kriegszustand' (state of war), but all of them are directed to facilitate the future movements of troops and check every attempt at 'Espionage.' The Declaration of Martial Law, however, does not at all mean 'Mobilization.' It is to follow.

On the first of August in the afternoon the Royal Family, the Kaiser and his sons returned to the Capital from their usual residence at Potsdam. Their faces were grave and determined. A wire from Petersburg informed that the Russian mobilization could not be stopped. As an answer to this bold step of Russia, an order was given out from the Royal Palace at 2 in the afternoon to mobilize Germany's *Land and Naval and Aerial Forces* to face the approaching danger. The first day of 'Mobil' was specified as the 2nd of August commencing at midnight between Saturday and Sunday. The standing forces of the nation are always ready to guard the Frontiers, and therefore the general mobilization means the calling to arms of reserve-officers and men. Germany has been made conscious that she has to be a military nation. That is why the Germans are very obedient and extremely fond of discipline. Every young son of Germany, when he is of age between 20 and 25, has to serve in the army as a common soldier for one or two years as the case may be.

This shows exactly what makes him strong and systematic. As one instance of Germany's pre-organization might be mentioned the Time-tables for military transport trains which run after the Mobilization has been ordered. These tables and plans are, in times of peace, accurately worked out, printed, and preserved carefully in the War Office—ready for use at any moment. Everyone among the Reserves knows exactly what he has to do and where he has to go. There is not the slightest excitement in a family about the departure of sons and brothers towards the Front. Relatives and friends accompany with parcels of roses these young soldiers to the station or to the garrison-town as the case may be. It is here that the recruits get themselves dressed in the 'Koenigs Rock.' It was said that Germany together with her reserves and Landsturm (Territorials) could raise an army of twelve million, if they were all 'mobil', and that she had in her secret stores for all these men twelve million 'fieldgray' uniforms with best quality high leather boots ready for service. At the time of the departure all those who accompany the young man to the station wish him a happy journey to Petersburg and offer him sweet roses. The soldier keeps these roses as a souvenir till he is decorated with the Iron Cross. No signs of mourning and no sad faces are to be seen at the parting, because everyone feels the necessity of such an action and has perfect confidence in the powerful fist of the young soldier. The recruit on his part is quite happy. He paints on the outside of the carriages, if it is not already done, 'Extra Vacation Express to Paris.' He promises his younger sisters that they will soon receive beautiful scenery-cards from Bruxelles and Versailles. His only ideal is the Iron Cross or Death for the Vaterland. The King's Martial Coat and the 'Pride of the Nation' attracts to the military all young men of Germany and Austria. Both countries have got the same system of military education. A busy photographer, although six and forty (beyond the age of military conscription), was prepared to march in arms towards Paris or Petersburg, and on being asked as regards his future plans he replied: He is reserve lieutenant and can thus make himself more useful at a siege than in an atelier (studio). Similarly an old Professor, with a white beard and

a shining Iron Cross of '70 decorating his buttonhole, got his name registered three times. In the end he was extremely sorry, as he could not get the desired commission.

The Mobilization was effected with great rapidity and success. There was complete order and organization. No two steps were taken which were not in harmony with each other. Everything went on its course as if on a line (string) as the Germans put it.

The readers should note that even the general mobilization of the nation's forces by land, by air, and by sea is not at all synonymous with the actual Declaration of War. As the affairs stand today almost all European powers have declared Martial Law in their countries and mobilized their forces but they are not all in war with one another. Countries like the Netherlands and Switzerland are not in actual war with any of the fighting nations, but to preserve their neutrality they have to be more active than any of the actually fighting powers. All business is stopped by the police at 11 at night in Switzerland and all bridges and tunnels are very carefully guarded. The War Expenses are going on but that is to protect her neutrality!

Declarations of war were made in Germany after the mobilization was ordered. Other declarations were now made and received since Monday morning (3rd. of August) almost everyday. All the events that followed are known to all, at least one side of them. Since everything must pass through the semipermeable membrane of the 'Censur', the whole truth will be known only after the War is over.

The Field Post Service and the Red Cross are two wonderful institutions which are of great use only in times of war, but they are so perfectly organized beforehand—that is in times of peace—that they are both working to-day with exquisite accuracy and in accordance with the nation's will.

Field Post :—All those that are engaged in the War and are standing in the dreadful front are also in good communication with the Vaterland. They can keep regular correspondence with their friends and relatives that are left behind. According to the Field Post Service all letters and packets to and from those working in the Military can be dispatched free of any charge whatever. In this way even the

most active of the fighting soldiers can easily receive good news from home as well as nice presents and warm clothing like gloves and socks. Presents of liqueurs and alcohol are prohibited among the troops. The soldiers can, however, empty the cellars of the sweet wine of 'champagne' in Rheims: because then they are mere trophies of war like silenced cannons and captured flags. The Field Post Service is so skilfully managed that the civil correspondents do not get the slightest idea as regards the whereabouts and the movements of the Corps in which their sons are fighting. A bundle of newspapers, however old they may be, is considered as one of the best gifts a warrior can get from his Vaterland. On my return voyage I could easily open conversation with a young sea-soldier who was dressed in the uniform of the Republique and slept with us in the Hold. He was quite pleased to receive a weak old number of the 'Figaro' and another one of the 'Petite Marseillaise.' All soldiers gathered round me and put me a hundred and fifty questions, because they could not possibly scrape out much news from those already antiquated papers. We talked about the way in which they publish news of war in both countries, viz., in France and in Germany. It is known to all how they publish news of war in France and Great Britain and her Colonies, the telegrams of Reuter and Agence Havas, hopelessly mixed with the official communiques from Paris and from Petrograd. In Germany the word 'amtlich' (official) has got something sacred and respectable about it and the German Communiqué official comes from the representative officer of the Great General Staff, bears his signature, and is clearly distinguished from all other news. The message invariably contains the exact place and time, where and when a particular incident took place, be it a decisive or an unfinished battle fought, the speedy fall of a fortified town like Maubeuge, or the slow and uncertain operations at a strongly defended fortress like Namur. The information as far as it goes is always accurate and painfully short. Heaps of fresh papers are also constantly sent to the front and distributed among the soldiers to keep them always well informed about everything that is happening in the country and elsewhere.

Red Cross :—Since men go to the battle-

field with bayonets and rifles, young women follow them with great enthusiasm equipped with bottles of medicine and bandage linens. There are the active members of the Red Cross. Hundreds of thousands of girls and boys are trained for this service and the nation at any time can count upon their assistances. All other unemployed youngsters get themselves trained in this branch of national service, even after the outbreak of the war. Schools are turned into teaching Hospitals and thus the resources in this line are certainly more than the nation really wants. Private automobiles and private gardenhouses in very large numbers are placed at the disposal of the Red Cross. Beautiful seaside Hotels, magnificent Concert and Theater Halls and many spacious and otherwise convenient buildings are being used as Lazarets (Hospitals for wounded soldiers.) Among the wounded the Red Cross makes no distinction. It cares equally for her own as well as for enemy's disabled soldiers. The Germans are all sacrificing like one man everything that is dear to them for the safety and honour of the Vaterland. Science and Culture is international, but at this critical moment even the Professors were too full of patriotic fervour to tolerate their English honours. Medals of Gold and Silver, rewards of highest merit at the Temples of Science flew today, into the funds of the Red Cross. Huge sums from other sources are increasing everyday the funds of this institution. There are persons of both sexes whose individual contributions vary between ten thousand and ten million marks. A large mass of boys and girls and an extensive park of modern automobiles are always waiting anxiously to receive commission at the Chief Office of the Red Cross. The Kaiserin and other members of the Royal Family are constantly busy in visiting the Lazarets, and congratulating the wounded warriors on their brave deeds. Once the Kaiserin came across an old warrior mother in a hospital. The old woman had lost her two sons in fighting with the Cossacks. The kind Empress asked the mother whether she should console her or congratulate her. The prompt answer was "Of course, congratulate me, Your Majesty. For me, I lost only two sons for the Country; but the Empress has her six brave sons in the Front. Your Majesty's is a more diffi-

cult lot." Rich and poor ladies alike find for themselves a voluntary employment at home in preparing clothes and stitching warm socks for the dying patriots. Young girls and boys, according to their age, can easily make themselves useful in the Hospitals as Maidservants and Messengerboys by helping in the kitchen or assisting the Sisters in the dressing-room or by running errands to fetch fresh flowers or parcels of chocolate.

Civil Prisoners of War : One might suppose that immediately after the outbreak of this furious war all foreigners in Germany were locked up and imprisoned. As a matter of fact, as in England there is no Military Conscription, even the "harmful\*" British Subjects were not interned. I was moving about near a Station one evening anxious to buy a paper, and a swarm of about a hundred youths followed me. But as under German regulations only a man in some official uniform could arrest another on suspicion, these youngsters had to get hold of a fresh recruit in uniform to question me about my nationality. Being a British Subject I was taken to the nearest Police Station. This was already about the sixth time that I was conducted between two Gendarmes to the Police Stations like that. I was quite prepared for it. I always carried my passport with me. Now it was getting late in the evening, therefore I bought a roll of bread and a quarter of cheese too. After the Police Inspector was satisfied as regards my identity and knew for certain that my name was registered as a Foreigner at the Local Police Station he requested me to share a glass of beer with him. We dined together and I stayed further for about an hour.

All young men of age between 18 and 30 of nationalities Russian, French, Japanese, etc., except the British, were made prisoners of war. The British Subjects, young as well as old, just like the "innocent" subjects of other inimical nations were simply kept under Police observation. They had simply to go to the Police and present themselves there personally every third day. It was only afterwards when England began to recruit soldiers that the young Englishmen in Germany were removed to the garrison-towns and requested to stay there till the end of the war. Some of the cells

\* Harmful means, of age between 18 and 30. Innocent means here, one who is not likely to be a soldier.

used as single-rooms, in such prisons have a capacity of 13 cubic metres. Every prisoner is provided with a fresh towel every week and a fresh bed-sheet every month. Generally the prisoners get food according to their military status; that is every ordinary man gets what an ordinary German soldier gets. Officer-prisoners get the same as German Officers and so on. A prisoner, however, if he has the money can buy his own food-stuffs by registering his order at the Prison-guard. Correspondence, so long as it is carried on in open German, is allowed to these civil prisoners of war. They can give their word of honour and come out once in a week for a stroll in the town. A prisoner can thus do almost everything, only not the work of a spy. He is a free man in his cell and has got full liberties. In one of the prison-cells at mid-night, one could clearly hear the loud voices of young men who were singing in high tone 'Rule Britannia' and 'Allons enfants de la Patrie'. The Prussian sentry was quietly amusing himself at the door.

All the foreigners as well as free men belonging to neutral nations, were fairly treated. Russia and Germany, like two civilized nations, exchanged their prisoners of war by running special trains up to the frontiers. Germany arranged for the transport of English women and children under 17 up to the Dutch frontiers. The American Embassy has undertaken the protection of British and German subjects in enemy's lands. America for the support of her own subjects in Germany sent a cruiser 'Tennessee' full of gold. She also arranged for the return of her subjects from Germany. Indians can keep themselves in communication with home through the medium of the American Embassy, which can also arrange for small money remittances. It is also possible to do the same through neutral countries like Denmark and Switzerland either through personal acquaintances or through the Banks.

All other activities of the nation were not done away with on account of the war. In the beginning of August, when the war broke out, it was just time to bring in the harvest in Germany and Austria. Grown up boys attending schools and universities, without any thought whatever of their social position and rank in the country, went to the fields armed with implements which they had never used before except for sport. They brought in a very good harvest. Young Gymnasiasts (high-school boys) and school-girls have voluntarily undertaken the function of post-peons. Wives of those poor men who were conductors on the street-cars and ticket-collectors at the Railways before the war, proved themselves quite efficient in the work of their husbands. They can earn in this manner the same amount as their husbands used to do. There was perfect harmony everywhere and every little bit of business was going on in complete order just as it was before the beginnings of this dreadful war. There were no two opinions in the nation. Austria and Germany together seemed confident of victory and determined to fight out their cause if the scales were to turn against them. Socialism was a word which had some meaning before the war began, but now it was nowhere heard in Germany, and great German socialists were marching in the firing line holding the national colours high up so that all the world could see them.

The country is both industrial as well as agricultural. The state of Germany's financial resources one could see clearly in the time taken for the collection of the War Loan.

GOPAL PARANJPE.

1st December, 1914.

NOTE BY THE EDITOR:—Germany's preparedness would seem to show that before the outbreak of the war she had aggressive intentions in some direction or other.

## JOHN HENRY'S LATCHKEY

BY JOHN K. LEYS.

**J**OHN Henry Maples was a Colonial Produce Broker in the City of London.

He was a prosperous man, and he lived, with his wife and a number of children, in a large, semi-detached villa in the neighbourhood of Blackheath.

In person John Henry was not athletic, though he was not a coward. Like many wiser men, he realised his limitations in point of prowess.

It was a hot summer, and Mrs. Maples sighed for Scarborough. She said it was a shame that the dear boys should waste all their holidays at home. Besides, the servants wanted their holiday. John Henry did not. He chiefly wanted peace and quiet, which, with four healthy boys about the house, was not easy to come by. So he compromised the matter by sending his wife and family to the Yorkshire Saratoga, and letting the four servant-maids go where their fancy took them, while he himself remained at home, sleeping in the house and taking all his meals in town, except a cup of coffee which his bedmaker made for him in the early morning.

The night was warm, but very dark, and John Henry had some difficulty in falling asleep. He dropped off at last, but suddenly awoke—awoke to a sensation of fear and horror. Something warm, warm and very heavy, had fallen right across his chest. It was a man, presumably a burglar!

After the first shock had passed, Mr. Maples recovered his presence of mind. With one hand he grasped his visitor by the throat; with the other he switched on the electric light.

To his surprise the stranger turned out to be a well-dressed man, who seemed to be slightly the worse for liquor.

"What the mischief are you doing here?" ejaculated the owner of the house, as soon as he could speak, releasing his grip of the man's throat.

"What're you doin'—my bed!" was the reply.

"Your bed! I like that! You tell me how

you got into my house, or I'll give you into custody."

There was no immediate answer. The stranger was slowly looking round the apartment, trying, apparently, to realise that he was not, after all, in his own dwelling.

"I und'shtand now," he hiccupped. "I'm stayin' with Mr. Randal, nexsh door—friend of mine, an' a jolly good fellah. Lent me his lashkey, as I was dining out. Got into wrong house by mishtake. Lashkey opens both doors."

"I don't believe it!" cried John Henry, springing out of bed. "You come with me to Mr. Randal's, I know him slightly. If he says it is all right, why, of course, it will be. If he doesn't recognise you, I'll hand you over to the police. So come along!"

The stranger seemed totally unaffected by this threat.

"Look here," he said, lurching against the chest of drawers that stood at the head of John Henry's bed, "I'm sure you're gentleman, and you can und'shtand how awkward it would be for me to rouse up Mr. Randal this time o' night t' identify me. Think how I'd be disgraced."

John Henry paused in the act of drawing on his trousers.

"Look here now," said his unwelcome guest, "if I open your door with my lashkey before your eyes, you'll believe me, won't you?"

"Yes," said John Henry, somewhat unwillingly; "but I don't believe you can do it."

"All ri! Come along!"

Meely pausing for a few moments to add a little to his too scanty attire, John Henry followed the stranger downstairs and into the hall. He saw him draw a bunch of keys from his pocket, open the street door, and pass out, closing it behind him.

"What a fool I am!" said John Henry to himself. "It was only a ruse to get out of the house." He sprang to the door, in-

tending to pursue the plausible scoundrel.

But he was wrong. Just as he touched the door he heard a faint click; a latchkey was thrust into the lock; it turned easily, and the door opened.

"Goo' night sir," said the man outside. "Sorry to have inconvenienced you. Good night!"

It struck John Henry that his queer visitor had improved in the matter of sobriety since their interview began, but perhaps that was only natural. He groped his way upstairs, and went back to bed.

In the morning, after drinking the cup of coffee prepared by his bedmaker over night and warmed at a spirit lamp, he set out for the railway-station, but he had not gone far when he discovered that he had forgotten to take a pocket-handkerchief.

Much to his disgust he was forced to turn back; he calculated that he had just time to do it and catch the train.

He sprang up the steps, inserting his latchkey—it would not open the door! Surprised and angry, he twisted it this way and that, without any result. At length, realising that if he delayed any longer he would miss his train, he gave up trying and started off at a run.

"Hi! Randal, I want to speak to you," he cried, catching sight of his neighbour as he neared the station. "Do you know a man of the name of— Confound it, he never told me his name—a man, at all events, who has been staying with you and was dining out last night?"

"I don't know what you are talking about," said Randal, with a bewildered air. John Henry looked at him for a few seconds in silence. He was a stout, fair-haired man, a trifle loud and vulgar, perhaps, but apparently a very good sort of fellow. A few civilities had passed between the two men, but Randal was not the kind of man John Henry would have chosen to confide in. At that moment he heard the whistle of an approaching train.

"I can't stop to explain just now," he said hurriedly. "It was something about a latchkey. You haven't lost yours by any chance, have you?"

"No," said Mr. Randal, with a look of surprise. "Mine's all right," he answered, feeling in his pocket as he spoke.

Without another word John Henry hurried away. He caught his train, but his reflections during the journey to Canton-street were anything but pleasant. He

now remembered that his own latchkey had been lying, with his coppers and so forth, on the top of the chest of drawers, and there could be no doubt that the man's tipsiness had been a pretence, and that he had deftly changed the two keys while he, the master of the house, was putting on his clothes, and had impudently opened the front door with the purloined key.

This was in itself unpleasant, but much more unpleasant was the ever-recurring thought that his latch-key was in the possession of a burglar, who might be trusted to pay a visit to the house that night. He would have telegraphed to the police asking them to take the house under their protection, but he had recently complained of the conduct of the local superintendent, whom he had reported to his superiors, and he was very unwilling to apply to the police if that course could possibly be avoided.

Yet he must do something. To leave the house to take care of itself and go to an hotel was out of the question; but on the other hand the thought of calmly spending the night in listening for the sound of a key—his own—in the lock of his door was not to be endured.

He had not hit upon any definite scheme of action when he reached his office; and he could not throughout the day banish the subject from his mind. At one time he entertained the idea of asking a party of friends to join him in his vigil—a party large enough to give the burglar a warm reception if he should turn up. But then, what if he did not? The chaff he would have to endure if he led his friends a wild-goose chase would be worse than a lonely vigil. Yet the house must not be left without a protector.

So uneasy did he become, that an hour after luncheon he turned his steps in the direction of Cannon-street railway station, and he reached Laburnum-avenue (the road in which his house was situated), two hours before his usual time.

During the short railway journey he was alternately indulging in the gloomiest anticipations, and blaming himself for being too fanciful and apprehensive. But as he neared his home his fears prevailed, and he had much ado to prevent himself from running the greater part of the way and ending the wretched doubts that tormented him.



At length he reached the familiar garden gate. There was an air of desolation about the place that it surely did not possess the day before. This might have been his fancy, but it was no fancy that there were several large, deep, and most suspicious footprints in John Henry's favourite flower-bed.

He hurried forward, and it was only when he thrust the useless latchkey into the key-hole that he remembered how things were, and ran round to the back of the house.

There he found an open pantry window—evidently the means of entry that had been used the preceding night—and lost no time in squeezing himself through the narrow aperture.

In another moment he was in the hall, gazing around him in speechless dismay.

The house was stripped bare!

It was in exactly the same condition as if it had been vacated the day before by a respectable family. Furniture, books, and pictures, the linoleum in the hall, and the pots and pans in the kitchen dresser, all had been spirited away! It was evident that after obtaining possession of John Henry's latchkey, the audacious robber had returned to London, and arranged for furniture removers to begin operations as soon as the train that carried him to London had steamed out of the station.

From room to room the unhappy householder wandered, trying to picture to himself the appearance his ruined home had presented before it vanished from his sight. He remembered the grand piano that had been his mother's, and the spinet that had belonged to his wife's great-grandmother. The drawing-room furniture had been a present from Miss Euphemia and Miss Lucretia Tollington, maiden ladies, his wife's aunts. The library had contained a few hundred volumes that had been collected by his father, a book-lover well-known in his day. They were of considerable value, he had been told. All were gone! There was literally nothing left behind but a litter of straw and waste paper!

The loss was great, but just then another question was knocking more persistently at the door of John Henry's mind.

How was he to tell his wife? How was he to explain his fatal neglect of reasonable precautions? How was he to find the courage to admit that he had

left his valuables unprotected while he knew that a man of most suspicious character was in possession of his latchkey? An ordinary burglary might happen to anyone, but a clean sweep of this sort—

His thoughts froze, as it were, in his brain and the hair of his body rose up. For, looking through one of the upper bedroom windows, what was his horror, what was his despair, when he beheld, advancing with solemn deliberation, Miss Euphemia and Miss Lucretia Tollington, the donors of the handsome and valuable drawing-room furniture that till lately had been his own! How could he confess that he had "lost" it? How could he frame a plausible story that would hold water? There was no time for such excursions of fancy, even had John Henry thought it justifiable to have recourse to them: and the undraped truth was too humiliating.

He rushed downstairs, wriggled through the pantry window, squirmed over the wall, and reached the high road with but one thought in his mind—the approaching visitors must at all costs be prevented from discovering the true state of the case at No. 3, Lavender-villas.

They were close at hand, each an effigy of the other—severe, upright, uncompromising; and at Miss Lucretia's side marched a junior replica of herself in the person of Olive Smedley, an orphan niece, who resided with the Misses Tollington, a young person whom the unfortunate John Henry cordially disliked.

He greeted his visitors with a wan and distant smile, and immediately began to explain that his wife and daughters were at the seaside. He stood still in some faint hope that the travellers would turn in their tracks and depart as they had come. But this hope was vain.

"I am sorry to hear that," said Miss Euphemia, the elder and more repellent of the sisters, "but perhaps, since we have come so far, you could let us sit down for a few minutes and give us a cup of tea?"

"Oh, certainly," said John Henry, without thinking what he was saying.

He led the way along the dusty road with despair in his heart; and was wondering how it would do to pretend to have a fit, when, passing Mr. Randal's residence, No. 4, he noticed that the front door was slightly ajar, and immediately a really great idea surged through his brain. He

would invite his wife's aunts to sit down in Mr. Randal's dining-room as though it were his own. He knew it would seem all right, for the house had been let furnished.

He was sure Randal, who looked a thoroughly good-natured fellow, would pardon the liberty. When the master of the house appeared he would take him aside, in a few words explain the situation, and beg for his elderly relatives the small favour of a cup of tea. He would also beg him to allow *him*, John Henry, to play the host—and the difficulty would be solved.

"Come in, my dear aunt, come in," said the unprincipled man, holding open the garden gate of No. 4, and indicating the path with a turn of the thumb. They all preceded him up the path. When they reached the house they waited till he pushed the door wider open and begged them to walk in.

Taking them into the dining-room, he rang the bell, intending to meet the servant in the hall, and explain matters to her. But no one appeared; and saying with a forced smile that he would go and see to the tea himself, he went to hunt up materials for their refreshment.

More successful in this than he had expected, he re-appeared after some minutes with tea and bread and butter, which he dispensed with liberal hand.

No one had as yet disturbed the freebooters; and John Henry was hoping that no one would come, and that he would be able to confess his misdemeanour to Mr. Randal next day as a gentleman should, when the steps of two men walking rapidly were heard on the gravel outside. The front door had remained open, and voices—Mr. Randal's and another's—were heard in the hall.

"Of course, I didn't mean to go into the jiggins' own room, but hanged if I didn't walk bang into it, and it was so beastly dark that I came a cropper over the bed—" The voice died away as the scene in the room broke upon the speaker's vision. But if he was surprised, his companion's amazement was even greater. So confounded was Mr. Randal by this turn of events that he actually stood by in helpless inaction while the jiggins to whom his friend had been referring worried his fist into his shirt-collar.

"You scoundrel! You hypocritical villain!" hissed out John Henry, as he clutched his prey more wildly.

But the next moment he was conscious of something cool touching his forehead, and glancing aside found that he was looking into the barrel of a heavy Navy revolver.

"Wh—what does this mean?" he spluttered. "You denied to-day, at the station, that you had any knowledge of this man. Now you want him to get away—at least, it looks like it."

"No cheek little man," said Randal coolly. "Hands up! And you too, ladies; I fear I must beg you to keep your seats—if you keep perfectly still we won't gag you—and hand over your watches and any coin and jewellery you may have about you. Be quick, now! We've no time to lose."

"What a nice little ticker that is of yours, Mr. Maples," said the man he had interviewed on the previous night. "Too large and costly for every-day wear. Suppose you were to hand it over to me and buy a gunmetal one?"

At this point Miss Euphemia shrieked, and was effectually silenced with a pocket-handkerchief and a bit of cord. The two miscreants searched their prisoners at their leisure, accompanying their robberies with jeers that were very hard to bear.

They had stowed away in their pockets all the watches, trinkets, and money, and were on the point of departing; but they waited just ten seconds too long. As they left the room they heard unwelcome and alarming sounds, and, with one accord, they left the house and bolted into the arms of two stalwart constables, hastily summoned by Miss Olive Smedley. The child had slipped away while her elders were being despoiled, and had with praiseworthy promptitude gone straight to the police-station.

The missing furniture was traced, and John Henry's property and his self-respect were restored at the same hour. The Misses Tollington, though sadly shaken, were able to proceed to their home in Sussex; and they have never ventured to repeat their visit to London—a result which John Henry finds not unsatisfactory. They look upon the modern Babylon as a place where afternoon robberies of people sitting quietly at tea are of daily occurrence; and it is to be feared that John Henry has made no serious effort to banish this hallucination from their minds.

## REMINISCENCES

## I.

I have been often asked the question, since I came out to India,—‘what has been, on the whole, the happiest period of your life?’

I have had no difficulty in answering that enquiry. For one golden period of my younger days stands out beyond all others,—the period just after I left Cambridge, and became ordained as a clergyman, and went to live at the Pembroke College Mission, Walworth, South-East London. While I am spending my time in bed, here in the Hospital, with little to do except to try to get well, it is such a pleasure to recall this period in my early life, that I shall amuse myself, and I trust my readers also, by writing down some of the stories that I can remember, and the experiences which I went through. I am forbidden by the Doctor to undertake any ‘hard thinking,’ and these articles, if I ever get them finished in my present lazy mood, will certainly indicate a strict obedience to the good Doctor’s orders! I shall jot down at random the memories that are uppermost in my mind at the moment of writing, and leave them with my readers.

I had passed nearly six years at College, reading for one examination after another and it was with a sense of intense relief that I left Cambridge in the winter of 1895, and went for a short time to the north, near to the Tyne side where I was born to work as a layman in the Church of England. The name of the parish was Monkwearmouth, Sunderland, and it was one of the busiest and most active in the whole of the North. In the middle of the parish was an old-world Church, built round on every side by modern factories and tall ugly chimneys. This church, with its little green open churchyard, was the only peaceful spot in that restless neighbourhood. It seemed hardly to know itself and to be almost out of place there, as if speaking of a different world. All around it were the huge modern ship-building yards: and the clang, clang, clang, of the rivets being hammered home went

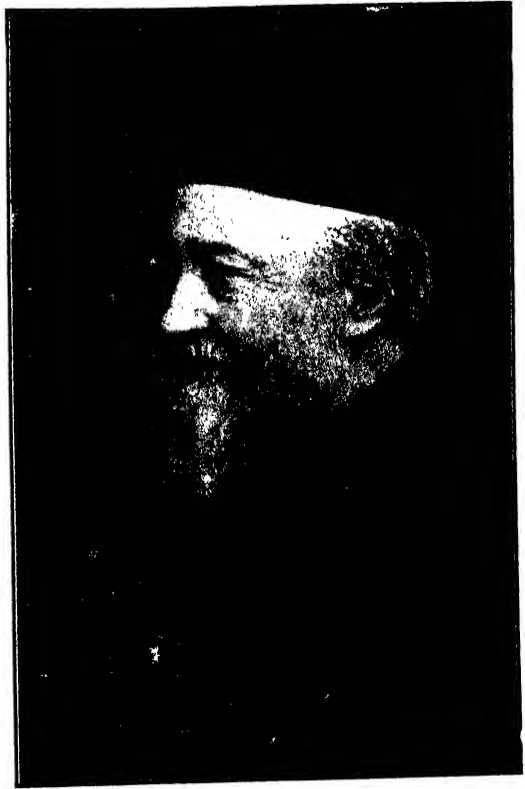
on all day long without ceasing,—yes, and sometimes all night also. In this present war-time I fully expect that the day and night shifts are continuous and never-ceasing; for every ship-yard in the United Kingdom is endeavouring to beat Germany in rapidity of new ship construction. The majority of the ship-yards at Sunderland turned out those large and rather ugly wide-hulled merchant ships, such as line the wharves along the Hooghly; but the wicked-looking torpedo craft, filled with all the latest weapons of destruction, were also being made further up stream. Strangely enough, the ship on which I sailed from Calcutta to South Africa was built in this very ship-yard at Monkwearmouth which I had visited almost daily nearly twenty years ago. And, a stranger coincidence still, the Captain came from my own Tyne side, not far from the place where I was born! They are a sea-faring people, these dwellers on the Northern coast; and at the present crisis they will be found manning the submarines and destroyers, facing the dangers of the German mines, and the storms of the North Sea. It was an almost daily sight to see the torpedo boats at their manoeuvres, dashing through the water at forty miles an hour, and then beating the sea into a white foam as they suddenly turned at a right angle and went off again on another track. On rarer occasions we would see the North Sea Fleet itself on the distant horizon and hear the booming of the great guns.

While I was there at Sunderland I well remember the day, when an enormous merchant vessel, built on a new model in Doxford’s Yards, was launched at last. It was the largest boat which the ship yards of Sunderland had ever constructed, and through some slight miscalculation an accident occurred at its launching. The bows of the new ship, instead of sliding off the slips up-stream, turned a little and went sheer across the river, right up the opposite bank; and the great mass did not stop till it had cut through two small houses on the river-side just as if they had

been paper. I watched it with my own eyes. Fortunately no one was killed. The vessel then settled back into the river, and so strong was its frame that little actual damage was done to its iron sides.

Men look like tiny pygmies working along the ribs of these great big monsters of the deep. One ship-yard employed twelve thousand men. The scale on which such work is carried on is almost incredible to us here in India. But there were terrible evils, which made me often wonder if mechanical power had not over-reached itself and become the tyrant instead of being the servant of mankind. The life in the ship-yards was very rough indeed, and the drinking and fighting and gambling that went on, especially on Saturday nights, when the men had got their weekly wage, were appalling. It was a wild, reckless existence,—plenty of money for the skilled, muscular artizan, but an inhumanly exacting price to be paid for it in arduous work. And the unskilled labourer,—the out-caste of the shipping-yards, could hardly even earn enough to keep body and soul together. He was the *namasudra* of western humanity, cruelly oppressed and starved, because he had not the strength or brains to organise himself successfully against the money-making employer. In the ship-yards themselves every other human interest was sacrificed, in order to increase speed in production; because speed in production meant 'capturing the trade'. That was the one subject which the employers always talked about, —'capturing the trade'.

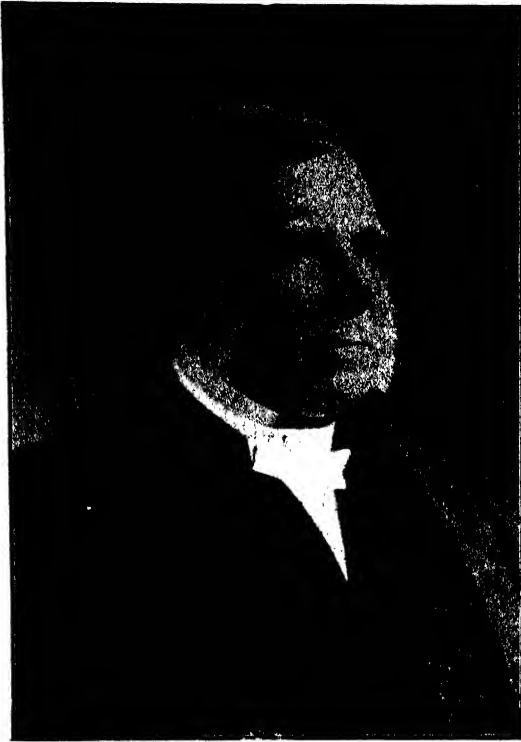
I learnt one thing very quickly at the Sunderland shipping yards, which has served me in good stead in all my after life, namely, first to look at a man's environment before passing a censorious judgment upon his character. I learnt also the basal principle of democracy, that the modern State is bound to insist on a healthy environment for every one of its citizens. At Sunderland this principle had hitherto been almost wholly neglected. (It must be remembered that I am writing about the state of things nearly twenty years ago.) For, at the end of last century, we were still dominated in England by the pseudo-liberalism of the Manchester School. Unlimited competition, implying the ruthless exploitation of the weak and defenceless, was regarded as the panacea for every ill. But things are better now.



The Rev. Dr. Butler, Master of Trinity College,  
Chairman of the Trinity College Mission.

It was in keeping with this theory, or policy, of competition that the drink traffic was allowed an almost unlimited sway. There, at the very ship-yard gates, where thousands of men poured forth night after night, consumed with thirst and fatigue, were rows of drinking shops with all their flaring attractions. I used to see the men crowding into them to get their liquor, and I often said to myself, 'Could I, under these conditions, have gone on resisting the temptation day after day and year after year? Would it have been possible for me to go on living a decent sober life, if I had nothing to do all day but hammer red-hot rivets as fast as I could, without intermission, hour after hour, from morning to night, and was paid extra to work overtime or at an inhuman speed?' I could only answer such a question as this in the negative.

The greater part of our present-day temperance and social legislation is being framed to meet with such evils as I saw



The late Master of Pembroke College, Cambridge,  
Founder of the Pembroke College Mission.

in that yard in Sunderland. The work that Lord Shaftesbury accomplished for the factory children is not yet completed. Above all, the wretched conditions of the unskilled labourer, who is absolutely at the mercy of the employer, need drastic revision. But in England, as far as my own experience goes, the drink traffic, with the gambling that inevitably accompanies it, is the very centre of all the mischief. It is like the opium traffic in China, or the vodka traffic in Russia, a curse and an abomination; a deliberate and unscrupulous temptation, placed before poor men and poor women in their very weakest moments, with all the subtlest attractions and inducements of vice. I speak so strongly about this at the present time because undoubtedly the evil itself, in its very worst forms, is now invading India from the west, like some slow-moving epidemic. The weaker elements in modern Indian life are giving way before it. The old wholesome social and religious restraints are breaking down before the inroads of this modern plague. The statistics with

regard to the increase of drinking habits, especially in the Panjab, are appalling.

Yet India dealt with these very evils of our modern western world long ago, in her own peculiar manner, and overcame them with a spiritual energy and moral force that is one of the wonders of ancient history. The religious sanctions on the one hand, and the caste organisations on the other, both working together for good, prevented unsocial conditions following in the train of industrial development. Sheer individualism never gained the supremacy where the idea of *dharma* was so strong. The drink evil was overcome by religious prohibition, a prohibition so freely accepted by the people that it needed no support of law. For centuries India remained the one country in the world where drinking habits were almost entirely unknown. Each trade-caste again was a social fraternity, which made a healthy working life within the trade a normal condition.

It is true, that we cannot reproduce this ancient state of things to-day in modern India, any more than we can reproduce the medieval guilds in modern Europe. They have had their day, and would be out of place in dealing with the international world forces of the Twentieth Century.

But we can learn their lesson all the same, and treat our modern industrial state as a living organism, not as a dead machine; just as our English and Indian forefathers treated their own more restricted life as such in their own day. We can see to it that the environment,—both for the slum-dwellers, in our modern cities and for our villagers, as they too are being exploited, shall in every case be wholesome and clean and moral, and that religion with all its high sanctions for temperance and self-control shall be taught our children in pure and simple ways. Already careful and impartial observers have found scandals of the worst kind in our Indian factories—little children crippled and dwarfed and maimed by cruel conditions of labour; women of child-bearing age neglecting their maternal duties and slaving hour after hour at the mills. Already the drink traffic has begun to assume a terrible ascendancy, flaunting its evils. Already the homes of the poor in our modern Indian cities are becoming more crowded and insanitary as rents go up in value. Already in our Indian villages malaria is penetrating, disease and poverty are spreading, and whole districts

are now stricken that were healthy and prosperous before. It will not do to fold our hands and sit down under these growing evils. It will not do to shut our eyes to them, saying 'Am I my brother's keeper?' A new social and religious conscience needs to be created among us to take the place of the old,—a conscience sensitive to human suffering, stern towards grasping wealth, indignant towards every act of exploitation of the poor.

But to return to my own experiences. The old church, in the middle of this busy Sunderland Parish, had a remarkable history. It was originally built in early Saxon times, when the whole country

singing day by day so many centuries later. Now, instead of the shrill battle-cries of the vikings, the clang, clang, clang, of the great modern ship-yards sounded outside, where men were hammering the plates of ships of fifteen and twenty thousand tons. In Bede's time the largest vessel afloat in those waters was hardly bigger than a fishing-smack to-day.

There is a beautiful story, still cherished in Monkwearmouth Parish, telling how once upon a time the Deacon James and the little chorister Bede were the only two who were left after a terrible invasion of the marauding pirates from the continent. Though the danger was imminent, and



A group of costermongers and College Students, 1892.  
(Mr. Andrews is at the back on the extreme right in a straw hat).

round was flooded with barbarism and cruelty. More than once, in those early days, it was burnt to the ground by the terrible marauding Northmen, the sea-vikings, who came in their beaked ships up the river mouth. The arches and pillars of the tower, built in Saxon times, are still standing, and some of the masonry of the choir is Saxon also. Here the Venerable Bede, one of the early saints of the English Church, had been a choir boy. Here he had sung, in his innocent boyish treble, the ancient Hebrew Psalms 'The Lord is my Shepherd' and 'God is my Refuge,' and the Christian hymns 'We praise thee, O God' and 'My soul doth magnify the Lord,'—hymns and psalms which we in turn were

their companions had been killed, they remained at their post in the church choir; and morning by morning and evening by evening they offered up to God without any break their service of praise and song. That brave little chorister lived to be an aged scholar of world repute. He has been called, on account of his writings, the Father of English History.

The boys of that North countryside were not altogether unworthy of their great predecessor. I have never known elsewhere such boys as those,—so wholly full of high spirits and fearless determination. While I was there I was asked to start a lads' club in the parish for that special class of working



A group taken in the Pembroke College Garden, 1893.  
(Mr. Andrews is 3rd in the front row standing on the left, without a hat.)

boys, who took from the furnaces and handed out the red-hot rivets in the ship yards. These boys used to come in great numbers to the club each night after their hard day's work was over. First, we had all kinds of rough and tumble games; then we used to sit round in a ring together, hot and tired and happy, while I told them every sort of impossible fairy tales. We called our club the 'General Gordon Club'; and we used to have on the wall a brilliantly coloured picture of General Gordon with a red fez cap on his head, riding his camel across the desert. I had with me a very valued and powerful personal assistant, named Jack Jobling, a man with a strange history. He had been, in previous years, the most famous prize-fighter in the ship-yards, the terror of the district, with a head like a bullet and a fist as hard as nails. One day, when maudlin with drink, he had insulted one of the ladies who nursed the sick, whereupon the curate, named Mr. Urmson, knocked him down. Then, to every one's intense surprise, instead of getting up mad with rage and hitting the curate back, he rose from the ground sobered and dazed, and seized Mr.

Urmson by the hand, and said, 'I'm your man!' He became a regular church-goer from that moment forward.

Many years have passed since then with their ups and downs, but Jack Jobling has remained a sober man. He has given up his prize-fighting, and now spends most of his time in keeping his fellow workmen out of the temptations of the drinking shops. In doing so, he has had to suffer insults which have been very difficult to bear. Once a cowardly brute of a working man threw a pot of beer in his face and hit him on the lip a cruel blow with the edge of the pewter pot; but Jack the prizefighter kept his hands to his side, while the blood trickled down his face. He won a fight that day far harder than any in the prize ring. His one supreme devotion was towards the curate, Mr. Urmson. It was touching to see the love between them.

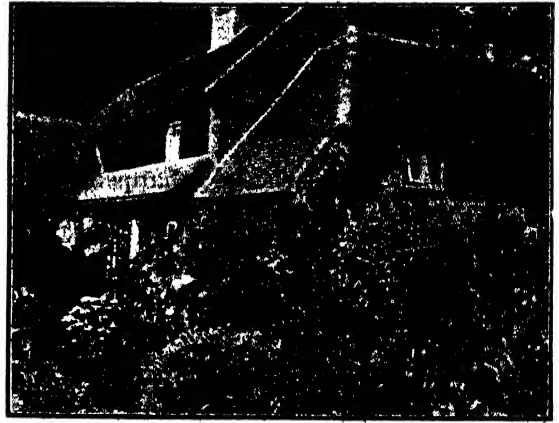
While I was serving my apprenticeship in this parish, after college days were over, I tried to live as nearly as possible on the scale of a working man's wages, for I felt it was useless to work among them unless I understood, by personal experience, their



conditions. The limit for my own expenses I put down at ten shillings a week and do not think that this was ever exceeded while I was there. But I found it very difficult; and I could not help wondering how these families managed to get on, where the husband and wife and two or more young children had only eighteen or twenty shillings a week between them, and even that weekly income somewhat precarious. The wages of the casual labourer in those days rarely rose above a pound a week, and there was great distress and much actual lack of nourishment among the children. The cheap oatmeal, on which I mainly lived, is almost unknown among our English working-men's families. I am sure they must have suffered from want of food far more than I did. Indeed I hardly suffered at all, though I often knew what it meant towards the end of the week, when my funds were exhausted, to go to bed hungry.

But at last my apprenticeship in the North was over, and I came South to London to be ordained and to take up work in my own College Mission. I had already felt something of a longing to come out to India, but this College Mission work proved at the time the greater attraction. My vision of India at that time faded into the background. It was only revived much later when I went to Cambridge as a teacher. My stay among these brave simple, hardy, uncomplaining poor people in the North was very happy; but far happier still was the new College Mission work in South-East London. Indeed, as I have already stated, this latter was the happiest period in all my life.

The contrast at first was enormous. The North country working man is rough and independent to a degree. The keen and icy North and north-easterly winds, blowing most of the year along that exposed coast, produce a stern and serious and somewhat morose people, what the Scots call 'dour.' But in London the costermongers and dock labourers, who formed the greater portion of my new Parish, were careless, easy-going, thriftless, happy-go-lucky fellows, quite unlike the Northerners whom I had left behind. Yet they possessed such good-humour, such kindly generosity and mother-wit, that I found them to be among the most loveable people in the world. They made me their friend from the first



A home in the Country where the slum-children are taken in Summer.

and trusted me wholly. They welcomed me into their own homes and shared with me both their festivities and their sorrows. Their sorrows were very real indeed; for they were desperately poor and shamefully oppressed by landlords and brokers. But their very sufferings drew us closer together, and they always had a smile or a laugh when I went by, however hard their lot. Their life was full of sunshine and tears.

I used to hold a Sunday-School class which had the special distinction of being composed of pickpockets and thieves. They went by the names of 'Ginger', 'Sausage', 'Milky', 'Puncher', 'Smiler' and the like, and never owned any other titles. Indeed I hardly knew their surnames at all. They were perfectly honourable as far as my study was concerned (where we met) and they never stole anything from me. So far they could be implicitly trusted but not much further. I need hardly say I never 'preached' to them, I never scolded them, and I never by any chance gave away any of their secrets. It was soon agreed among them that I was a 'gentleman' and I kept that reputation to the end. My actual Sunday School lessons, I am afraid, consisted chiefly of adventure stories about what happened in the Pacific Islands among the cannibals and head-hunters, or in Central Africa or New Guinea. I never attempted to draw any moral except that of 'playing the game.' Each summer we had an outing in Epping Forest, or a trip to the Seaside; and on these occasions all picking of pockets, or pilfering from apple-stalls,

was strictly forbidden. I could see their hands itching, at times, as they hung round some particularly tempting shop or stall; and they would come up to me coaxingly and ask if I would not let them show me 'just this once' how it was done. But I was adamant.

Some eleven years later, it happened one summer in India that I was called upon to take charge of the Military Asylum, at Sanawar, in the Simla Hills. I had been suffering from an illness, which made it imperative for me to spend the hot weather away from the Plains, and the Principal of the Asylum was on leave. The Bishop, therefore, asked me to take his place and I consented. I had already been in Sanawar for some weeks, and was seated one afternoon in the Principal's study when a young soldier, dressed in khaki, came up the steep garden path and stood before me, with a smile all over his face, and said,—“Hello! Mister Andrews, don't yer know me?”

I looked at his red crop of hair, and then into his freckled face, and it all came back to me in a moment,—the little study in Walworth, the class on the Sunday afternoons, the Epping Forest excursions. I rose in my chair, and took him by both hands, and said: “Why, bless my soul, Ginger, what brings you here?”

He was more pleased than I can say to find that I had not forgotten him after all those years. In a moment he made himself at home and sat down, opposite me and we had tea together. Then he told me with all his old frankness his own past adventures. Shortly after I had left Walworth he had committed some particularly dangerous and daring robbery. Then he had found that the police were hot on the scent after him, and were planning his capture. So he made the best of a bad business and enlisted, and in that way slipped through their toils. Later on his regiment had come out to India and it happened to be stationed, during that hot weather, at Sabathu. ‘Ginger’ was now in the band and he had already got his stripe for good conduct. I asked him how he had found out my address. He told me that he had seen me one day in the distance,

from the Band Room window, and had been down as quickly as he could, but had missed me. However he had made enquiries, and found out where I was, and had started off immediately to see me. He had walked over from Sabathu, some twelve miles distance, and he was walking back that same evening. He made me promise to go over and have a meal with the Band. It was a great ordeal, but I survived it! They fed me with everything that the regimental cook could bring forward; and I am a poor eater at the best of times! At that special dinner I could refuse nothing; for ‘Ginger’ stood over me with his old coaxing manner and pressed me in such a way that I could never once say ‘no.’ He told me, at intervals between the courses, many different yarns about the rest of the old Walworth gang. Some of them were imprisoned with hard labour as convicts: some had joined the army; two had died. It was on the whole a rather pitiful record; but to see ‘Ginger’ there, a smart young soldier, a total abstainer, liked by all his officers and respected in his regiment, was itself no little happiness. When I left the Band Room, he said to me,—“Look ’ere, Mister Andrews, Mother sends me the Police News reg’lar from ’ome every week, and whenever I gets it, I’ll send it on ter you.” He felt that he was making me the offer of a life time. I had not the heart to refuse it, though I did not want it in the least. So in due course this record of London Crimes used to be sent to me through the post. I am afraid I never opened it. I used simply to re-address it, and send it back again, with due acknowledgment and thanks. Soon after this the regiment left India for South Africa, and I could not see Ginger again to talk over once more the old Walworth days: but I shall never forget that afternoon in Sanawar, when his cheery, jolly face appeared before my study window and his eager voice rang out: “Hello! Mister Andrews, don't yer know me?”

*(To be concluded)*

C. F. ANDREWS.

# RECOLLECTIONS OF THE AUSTRIAN GERMANS

MY recollections are nearly thirty years old, for they go back to the winter of 1885—1886 when I was living in Prague in Bohemia. Even then the hostility of the Germans to the Slavs which has led to the present war, was intensely bitter. The Czechs and the Germans of the educated classes, kept completely apart. Englishman could not know both, for they would not have behaved to one another with civility if they met in the house of a common friend. At Vienna, which is, or then was, almost entirely a German city, there was more mutual toleration. I remember an instance, of two Viennese friends, a Czech and a German, on such intimate terms that they called one another "du," having to break off acquaintance when they came to Prague. Perhaps nowhere, except in Ireland, where the relations between Ulster Protestants and Roman Catholics are similar, is there so much bitterness. The disputes which sometimes occur between Hindus and Mahomedans are mild in comparison.

My own friends were all Germans, not so much on account of the language, for the Czechs can speak German when they choose, but because my introductions were to Germans and I was attending lectures at the German University. With one or two exception they were university professors. I used to meet about half a dozen of the unmarried professors every day for six months at the restaurant where we dined, and often visited the married professors so that I had fairly good opportunities for becoming acquainted with the opinions of the cultivated Germans. They were all extremely kind and cordial. It is sad to think that such friendly relations between Germans and Englishmen will not be possible again for many years.

There is a free interchange of professors between Austrian and German universities. Thus the Professor of Physiology at Prague had practised as a medical man at Leipzig, and afterwards returned to Leipzig as a Professor. The Professor of Philosophy came from Munich. The Professor of English, a Tyrolese by birth, is now a Professor at

Berlin. On assuming his appointment the Professor is *ipso facto* naturalised, that is to say he becomes a German instead of an Austrian, or an Austrian instead of a German subject.

At Prague there is also a Czechish University, very much to the disgust of the Germans, who would like all higher education to be given in their own language. It is, in fact, on the question of language that the whole dispute turns. The Czechs claim "the equal rights of all languages" "*die Gleichberechtigung aller Sprachen*." On the other hand, the Germans would like their language to be recognized as the one official language throughout Austria, and only primary education, at the most, to be given in Czechish. According to the view he takes of this question, a man may be called a Czech or a German without reference to his birth, a use of the words which is at first rather puzzling to the foreigner. I remember saying to a friend "I hear that Professor X. is engaged to be married to a Czechish lady." The reply was "O no, she is not a Czech; her father is a Czech." The warfare is carried on by means of the elementary schools of which each party tries to gain possession. So far, the Czechs have been the more successful, and many parts of Bohemia that were German have become Czechish. The Germans of the professional classes, do not know Czechish and will not learn it, although for any one holding an official appointment, a knowledge of both languages must be most useful. Since Czechish is unknown outside Bohemia, the educated Czechs can hardly avoid knowing German, but, as I learnt two days after my arrival at Prague when I had to go to the *octroi* on business, they must prefer to speak French or English. Each party would like to suppress the language of its opponents. In recent years, the municipality of Prague, which is under the control of the Czech, has removed the German names of the streets. A Jewish lady, belonging, as all the Jews do, to the German party, told me that once in a village of

Bohemia when she was talking to a near relation, some of the villagers called out "It is not allowed here to talk German."

The contest is scarcely older than the second half of the nineteenth century. In the eighteenth century Czechish had become almost extinct as a literary language. The poet Goethe when he visited Prague in his old age, about the year 1830, noted that all the educated classes spoke German. The movement for the revival of Czechish did not become active till the revolution of 1848, although its beginning is a little earlier. It was associated with a political agitation for the restoration of the old Bohemian kingdom. The leaders themselves could only speak German, and the newspaper which represents the party was, when I was at Prague, and perhaps still is, published in German. Modern literary Czechish is, I am told, like modern literary Greek, an artificial language formed by deliberate imitation of the older writers. The Czechs had to go back to the time of Huss, the fifteenth century reformer, to find a language suitable for political or philosophical discussion. This revival of Czechish has always been regarded with intense hostility by the Germans of Austria. They urge that from the practical point of view it is necessary to learn German, since Czechish is unknown outside Bohemia, and from the point of view of intellectual culture, it is folly to substitute a language containing no works of the highest value, for a language that has produced some of the great masterpieces of European literature. The first consideration no doubt has much weight, but to the second there is the obvious answer that in German literature too there were in the first half of the eighteenth century no names to rank with those of Dante, Shakespeare, Moliere and Calderon. It may well be that the greatest works of the future will be written in languages that have hitherto been little cultivated. Possibly Goethe would not have achieved so much if his mother tongue had been English.

Generally, without special reference to Bohemia, the question of the preservation of local languages is one on which men may well hold different opinion. The traveller in Kulu or Kashmir finds that only Hindustani is taught in the schools and that all the people he meets can understand Hindustani. It is very convenient for him as a traveller that he can make

himself understood over so wide an area by means of a single language and for the trader it is an ever greater advantage. On the other hand these local languages are often of great philological interest, and every one of them, even the humblest, contains at least some folk-songs marked with genuine poetical feeling. Men will differ on this question according as they are more swayed by sentimental or by practical considerations, but they might differ without quarrelling. In the Punjab the question of the language to be taught in elementary schools is discussed with a good deal of animation but without the extreme bitterness shewn in Bohemia.

The political movement for the revival of the Bohemian kingdom is very similar to the Home-rule movement in Ireland. For this reason Mr. Gladstone's proposals for home-rule, which were first brought forward in 1886, were followed with great interest in Bohemia. The Czechs do not wish, or did not wish, any more than the Irish, to become a completely independent nation. They wished to have control of their own local affairs and that the Emperor of Austria should be crowned King of Bohemia in Prague. The Germans occupy a position similar to that of the Ulstermen except that they are not so much concentrated in one part of the country. They are only one-third of the population and owing to their distribution would probably have very few seats in a Bohemian parliament. Only in Ireland the nationalist movement is not mixed up with a language question. At that time, so far as I remember, the attempt to revive Irish as a literary language had not begun, and even now very few of the Irish leaders can speak Irish. One day I spoke about this difference between Ireland and Bohemia to my friend B., the professor of English literature. He replied with the candour of a friend, "Yes, you have profited by the results of your brutality." He held the theory, common enough on the continent, that the English while making the loudest professions of philanthropy are really the most harsh and merciless of the nations of Europe, and he supposed that the Irish language had been stamped out by cruel methods of repression. So far as I know, this is not true. The English have committed many faults in Ireland but neither there nor elsewhere have they shewn any hostility to the local language.

At no time in Ireland have school children been beaten because they did not answer questions put to them in a foreign language, as they have in German Poland.

Another point of difference between Bohemia and Ireland is that in the former country there is no religious difficulty to complicate the political question. In both parties, there may be found men who are nominally Protestants or Catholics, but throughout Austria and Southern Germany religion has lost all hold of the educated classes. Austria is quite different in this respect from the Balkan peninsula, where religion and nationality are identified. An Austrian subject is officially either a Roman Catholic or a Protestant or a Jew. \* For him to change his religion or to give up religion altogether, requires some troublesome legal formalities and few people do it. But the official religion counts for nothing. I was told that J., the professor of philosophy, was a Protestant and his wife a Roman Catholic, and it seemed to me that this difference of religion must sometimes interfere with domestic harmony, but when I came to know them I found that both had given up all theological beliefs, including even those which are supposed to belong to "natural" theology. In the Churches in Prague one only sees people of the poorer classes. I was struck by the contrast when I passed through France on my way back to England. The first French town I stopped at was Rheims and naturally I went to see the magnificent cathedral, one of the greatest glories of Gothic architecture. It was Sunday and I passed many families, evidently from their dress, belonging to the well-to-do classes, father, mother, and children, all going to the service together just as in England. Probably there is no part of Europe where the belief in Christianity has so completely died out among the educated, professional classes, as in Austria and Southern Germany. On the other hand, the peasantry and working men are intensely superstitious and the circle round the Emperor is strongly Catholic.

Czechish is a Slavonic language and the local quarrel between Germans and Czechs is a part of the general quarrel between Germans and Slavs. The Slavs multiply

\* In Bosnia-Herzegovina, Mahomedanism is also recognized.

fast, "like all vermins" as Professor J. put it, and in Poland as well as in Bohemia they are encroaching on districts formerly inhabited by Germans. During the time I was in Prague, Bismark introduced measures for repressing the Polish language and nationality. To an Englishman, these measures seemed excessively harsh, but the German professors generally approved of them. The supreme interest is the preservation of German culture. For as J. pointed out to me, the highest culture is only possible for the Teutonic races. If I had said in reply that the German division of the day into hours, minutes, seconds, comes from Babylon; the German system of numeration from India; that in the manufacture of porcelain, as the words Dresden China shew, the Chinese were our teachers; that German law comes from Rome; I should have been telling him nothing with which he was not as familiar or more familiar than myself. The men who put forward these theories are not mere ignorant chauvinists. They are chauvinists, but they are also extremely learned scholars. \* Babylonians, Indians, Chinese, Romans, they would say, have all attained a certain degree of civilisation, and have played a useful part in history in preparing the way for the highest culture. But this highest culture, they have not themselves been able to reach. It is reserved exclusively for the Teutonic races. The geologist tells us that the lower forms of life first appeared on the earth and were succeeded in the course of ages by higher and still higher forms. So it is, according to the German professor, in human history. First in order of time were the inferior Oriental civilisations; these were succeeded by the higher but still imperfect Greco-Roman civilisation; and last of all comes the supreme achievement of mankind, German culture. To the natural objection that the French and Italians have also contributed to European civilisation, there is a ready answer. Galileo and Descartes and other great Frenchmen and Italians were not really descended from Latins and Celts but from Teutons.

I give my friend J.'s opinions, since they may be taken as those of educated Germans generally. It is hardly fair to quote, as English papers often do, the writings of a madman like Nietzsche. But J. was an eminently fair-minded man of great

ability and wide reading. I have seldom known any man in any country whom I liked better. But for him and his fellow-countrymen, the superiority of the German has become an indisputable axiom. It is quietly assumed in the manifesto issued by Harnack and other German theologians two or three months ago. The theologians complain of their country being invaded by "Asiatic barbarism," that is to say, by Russians, and denounce the participation of "heathen Japan." They cannot see that even in their presentation of their own case, they are shewing the German contempt for other nations, which has brought about the present war.

When I was in Prague, the hostility towards England was only just beginning. It was not felt by the Austrian Germans who were absorbed in their local interests. But some of the Germans of the Empire used to speak with jealousy of the vast extent of the earth's surface subject to the Queen. Even among them however, there was nothing of the bitterness that has been shewn since the Jameson Raid and the Boer War. From the German point of view the English belonging to the Teutonic races are much superior to Slavs or even Latins. They are a kind of Germans, a very inferior kind of course, but still Germans. For this reason the German regards the participation of England in the present war as treachery. It seems hardly a correct use of language to apply the word "treachery" to the fulfilment of treaty obligations. But from the German point of view, mere treaties are of no importance compared with the interests of German culture. Since their "treachery," however, the English are considered by many German professors to be not Teutons but Celts. These race theories are elastic and can be altered according to the passions of the hour.

But this intense conviction of German superiority, is not associated, at least in the Austrians and Southern Germans, with personal arrogance. They are a thoroughly goodnatured and amiable people and no one can live among them without learning to like them. We are now at war with Germany and there is scarcely an Englishman who does not believe that we were morally compelled to enter upon this war. Hateful as war is, deliberate breach of faith is more hateful still. But even in a time of war, it is not right to speak of the

Germans as a race of inhuman monsters, for they are nothing of the kind. Many of the stories of German cruelty are obviously mere fabrications.\* Unfortunately the evidence is too strong for it to be possible to disbelieve them all. But we may well suppose that these crimes are the acts of a small minority, for no one who knows the Germans would ever say that they were naturally a cruel people.

Even in 1885 people often spoke of the coming break-up of Austria. There was no common patriotism, the Germans would have liked to join the German Empire; the Italians, the Kingdom of Italy. That the partition of Austria would lead to a general European war was foreseen, but no one, I think, anticipated the present distribution of powers. I remember an English friend who was studying physiology under Dr. Hering and has since become a Fellow of the Royal Society, saying that France and Russia would be on one side, Germany and England on the other. I did not think that England would go to war with France, but we neither of us supposed, or could have supposed, that England would be in alliance with Russia. Even much later, only ten years ago, that would have seemed improbable. Nor could any one have foreseen that the immediate occasion of the war would be a quarrel between Serbia and Austria. At that time Austria had just intervened to prevent Serbia from being conquered by Bulgaria, and Serbia was completely under Austrian influence. The first minister was then Count Taaffe, a man without any prejudices, his only aim was to keep the work of government going, and this he managed to do for fourteen years by tact and moderation. If the same conciliatory policy had still been pursued, perhaps the Austrian Empire might in spite of all anticipations have lasted many years longer. This would hardly have suited the Germans, for since they do not increase so fast as the Slavs, Austria would have become Slavonic. A German writer says that, apart from other reasons, war is a necessity to prevent the lower races multiplying at the expense of the higher. In those days however Austria, though in alliance with Germany,

\* Such as the stories of mutilation of children, driving women in front of them to protect them from the bullets of the enemy. As for assaults on women they would always be most severely punished if they were known to the German Commanding Officers.

was not yet completely subservient to German ambition. \*

The Austrian Germans were very dissatisfied with Count Taaffe's government, for they wished for a thoroughly German policy. Their Germanism is even more intense than that of the Germans of the Empire. I noticed a little indication of this when seeing a performance of "Lohengrin" at the German Opera House in Prague. When King Henry the Fowler is about to set out on an expedition against the Hungarians, he says "For the German Empire, the German sword; so shall the kingdom be preserved." These words were received with a burst of applause, although it is not generally considered right to applaud during the performance of Wagner's dramas. In Dresden the words passed unnoticed. Naturally men who feel in this way would sooner be united to their brother Germans than remain subject to the Hapsburg dynasty. To a friend in Vienna, a distinguished sculptor, I remarked that it would be rather humiliating for Vienna, an imperial city, to be second to Berlin. He thought, it would be possible for the German Emperor to reside half the year in Berlin and half in Vienna. The anti-Semitic movement was very active in Austria, especially in Vienna, but it had nothing to do with the linguistic divisions. On the one hand the Jews belonged to the German party and the principal Austrian newspaper was under their control. It was characteristically Jewish in tone. In Vienna, as in Berlin, Paris and London, the Jew exercises a thoroughly evil influence in journalism, stimulating national prejudices and appealing to the baser passions of his audience. Everywhere and at all times the *caritas generis humani* which the Stoics taught, is alien to the Jewish mind. On the other hand, many of the Germans are hostile to the Jews and among my own friends some were bitterly anti-Semitic. Although the Jews no longer live in a ghetto, there is in Prague, as in most large towns of Europe, a predominantly Jewish quarter. But they are scattered through the rest of the town as well. Over many of the restaurants one can see the three Hebrew letters for *kosher*, indicating that animals have been slaughtered in the Jewish fashion. In Prague, as elsewhere,

the Jews make themselves disliked. The quite illiterate old Czechish woman in whose house I was living, asked me once whether there were many Jews in England. I told her that one did not meet them so often as in Prague. She replied, "That must be nice." But it is in Vienna that the hostility to Jews sometimes reaches the point of actual violence. It is said that in Vienna eighty per cent of the medical students are Jews. The Jews are accused by German anti-Semitic writers of monopolising all Government offices and all the learned professions and gradually reducing Christians to the level of hewers of wood and drawers of water. But the Jews do not succeed in rising to the highest positions. An unscrupulous Jewish adventurer could hardly become the head of the government in Germany or Austria.

I was struck by the change of German ideals since the time of Goethe and Lessing, a change which is now even more evident than it was then. Once I quoted to a friend a remark of Goethe's: "Perhaps we shall soon convince ourselves that there is no such thing as nationality in science or art. Both belong to the whole human race, and can only be promoted by the co-operation of all who are living at the same time, with constant regard to that which has been handed down to us from the past." He said with disapproval "Yes; Goethe at one time went in very much for cosmopolitanism." The wide sympathies of Goethe's times have passed away and now everything is judged from the point of view of supposed national interests. This disgusts us in the German, but it has been equally marked in English politics. My own political recollections go back to the time when England was governed for six years by a Jew. His adherents displayed the same cynical indifference for justice and humanity as the modern German politician. Bulgarian massacres more terrible even than the cruelties we have heard of in Belgium, were treated by the Jewish journalists of London, as of no importance in comparison with the higher interests of British policy. It was about that time, if I remember rightly, that two new words were introduced into the English language "imperialist" and "bounder." The second is slang, only used in familiar conversation, not in writing; the first is its translation into literary English. Both imply perpetual self-assertion and an insolent

\* In 1885 an intended public celebration of the birthday of Bismarck was prohibited by the Austrian government.



disregard for the interests and feelings of others. Seeley was then Professor of History at Cambridge. Much is now written about the pernicious effects of Treitschke's teaching at Berlin. I have never read his works but they can hardly have been more evil in their tendencies than Seeley's. It was he, who first introduced or at least popularised the doctrine that in the world of the future there is no place for small states. His followers adopted the practice of speaking of the England of Shakespeare "this jewel set in the silver sea" with contempt as "little England." The arrogant and selfish man dislikes arrogance and selfishness in others and when the English imperialist hears his own theories from the mouths of others he is disgusted.\*

There is however the difference, that the English imperialist seeks to preserve an empire and the German to create one. Since the places in the sun are all-occupied, Germany can only obtain a place for herself by pushing some other nation aside. This means war and for this reason, it is common for German professors to maintain that war is in itself a desirable thing. To the actual spectator war seems detestable. One of them writes :

"If I could picture for you the little village of Sermoise, with its wrecked and ruined homes, and its fine old Norman church reduced to a scrap heap by the German guns, or bring you to see the weeping women and children of Buoy-le-Long searching the blackened ruins of their homes for what was left of their few poor possessions ; or, again shew you the city of Soissons as I saw it, streets blocked with the debris of fallen houses, a corner of the cathedral carried away, the glorious stained-glass windows utterly ruined, and the magnificent west front of the church of St. Jean hopelessly disfigured, you would come to know what war really is."

The German professor takes a more philosophical view and looks beyond the present misery to the future gain for culture. Dr. Felix von Luschan, professor of anthropology at Berlin, thinks "the most

cruel wars have ever been the real causes of progress and mental freedom." "The brotherhood of man is a good thing, but the struggle for life is a far better one." "Mankind would become like a herd of sheep, if we were to lose our national ambition and cease to look with pride and delight on our splendid soldiers and our glorious ironclads." In simpler and more picturesque language the Zulu warriors used to complain that they were becoming like women because they had not washed their spears in the blood of their enemies. Among civilised nations, however, apart from professional soldiers, I think it is only the Germans who maintain the desirability of war.

To me, these German theories have always seemed as baseless as the fictions of theology. Nations do not correspond with races\* and nothing has been definitely established about the mental and moral characteristics of either nations or races.† All that has been asserted about their characteristics is mere speculation, the work of literary men, destitute of scientific training and deluded by national vanity. A man likes to think himself very different from other men, and his nations very different from other nations. National vanity is merely a slightly modified form of personal vanity. This nation must be much better than other nations because it is *my* nation ; *my* ancestors must be much wiser than the ancestors of other people ; in short, everything connected with *me* must be much superior to everything connected with anybody else. In reality, men and nations are not very different but very like one another. The Athenian philosopher, in the time of Hadrian, who thought that every man simply as being a man belonged to his family, was right from the anthropological as well as the ethical point of view.

HOMERSHAM COX.

\* One of Seeley's admirers writes: "A little England, an England shorn of Empire, was to him synonymous not only with national degradation but national ruin." In that case, the German can hardly be blamed for wishing by any means to acquire an empire, for national degradation and national ruin are worse even than war. But, as a matter of fact, the belief that the Englishman or German is any the better for a big empire is a mere delusion of national vanity. The Swede or Norwegian is not degraded and ruined because Sweden and Norway now have different kings instead of the same king. He is exactly the same man as he was before, not a whit the less happy or healthy or wise or wealthy or strong.

\* I noticed here, at Vizagapatam, the resemblance of some French missionaries to my friend B. a Tyrolese. Both are of the Central European type. Yet they are French and he is German.

† The first step is to give a physical definition of race. But the biologists have not yet succeeded in giving a satisfactory definition of species. The anthropologists assign certain characters to different races, but as yet the laws of the hereditary transmission of these characters and of their modification by environment are insufficiently known. Perhaps the writer may be permitted to refer to his articles on "Anthropometry and Race" and "The Jews" in "the Modern Review."

## TWENTY-FIVE YEARS' WORK IN THE KHASI HILLS

### THE KHASIS :—THEIR PAST AND PRESENT CONDITION.

**O**F those backward tribes in India that have been able to make rapid strides of progress, under the influence of the British government and of modern civilisation, within a comparatively short period of

written language of their own. Amongst the lower classes the dress was confined in the males to a fringed jacket of a rude hemp woof extending down as far as the thighs and leaving the arms bare, together



Well-to-do Khasi Women in dancing dress.

time, the Khasis probably stand foremost. The Khasi Hills district, which has derived its name from the people that inhabit it, is situated almost in the northernmost eastern corner of India and noted for its picturesque natural scenery. The latest ethnological and linguistic researches have led specialists on the subject to the discovery and conclusion that the Khasis are a section of the Mon-Annam branch of the Mongolian race.

Less than fifty years ago they were in a primitive stage of civilization, being scantily clad and having no literature or

with a narrow strip of loin-cloth. The more respectable classes wore a turban, in addition, as a head-dress and a sheet for covering the body. "With regard to the female apparel, it consisted of a striped cloth tied round the waist, open on the right thigh and reaching the knee," and another with a fringed border knotted on both shoulders as an upper garment. A third one knotted in front was also worn like a cloak over the shoulders. The garments were either of rough hemp or coarse silk fabric. With the establishment of the headquarters of the province of



Cherrapunjee Burra Bazar (market).

Assam at Cherrapunji the more advanced people began to adopt the Bengali dress and with the spread of Christianity some Christians took to European costumes. The primitive dress of loin-cloth and fringed jacket of the males is still being used by some people in the far-off interior even to the present day, though the indigenous female garments have almost disappeared, giving place to a decent dress containing at least five pieces of clothes including a chemise and a jacket.

The people lived in huts erected without windows—which in case of the respectable persons were of good size—walled with matted bamboos or planks and thatched with leaves or mountain grass; stones and iron materials (such as nails, hinges, &c.) being then forbidden to be used in a structure. Though huts of the old type can still be found by thousands all over the hills, many good houses and handsome bungalows with chimneys and furniture have in the meantime sprung up in large villages erected by well-to-do people. Long bamboo tubes were used for carrying water and short ones as drinking glasses, while rude earthen pots manufactured in a distant village in the Jaintia Hills were used by most of the people and raw bamboo tubes

by some for cooking purposes. All these implements are still reigning supreme in the interior, though they have been replaced in civilized villages by brass and white metal utensils imported from the plains districts and to some extent by crockery, sauce pans, &c. Food used to be taken out of a sort of rude wooden plate, which, though it has given place to earthen, metal and china ware, is still in vogue in backward villages where it is sometimes turned up-side down to be used as a seat as soon as the meal is over.

*Kutchoo*, millet seed and other kinds of cereals, legumes and bulbous roots like sweet potato together with all sorts of flesh procurable at first—(and even now in certain parts)—formed the staple food of the people, rice being almost unprocurable, except in the villages situated near the plains and on both sides of the main road passing from Sylhet to Gauhati through Theria ghat, which drew their supply of rice, dried fish, etc., from the plains of Sylhet long before the advent of the British Government. The influence of civilization was evidently first felt on these last mentioned villages, Cherrapunji being the centre of trade and civilization and the abode of rich



A Khasi Dance at Mawkhar—1911.

and respectable people. The manufacture of iron, which was quarried and smelted at a place midway between Shillong (which is a town of recent origin) and Cherrapunji brought the people riches and in contact with the inhabitants of Sylhet. Of the articles that have been exported since a long time, keeping the Khasis in touch with the people of the plains, oranges and lime-stones deserve special mention, though the latter are wrongly considered to belong to the district of Sylhet. Like other backward tribes some clans of the Khasis have got their totems, (such as,—gourd, crab, lemon, etc.,) which are taboo to them. Milk and its products were never used by the people in olden times and are even now looked upon with disgust by more than 90 per cent. of them, infants being fed upon plantains.

#### CHARACTERISTICS, DISPOSITION, AMUSEMENTS, ETC.

In disposition the Khasis are affable, gentle and cheerful, nay jovial, making the hills resound with their peals of laughter even while walking long distances with loads on their backs. Though Col. Biver in

his administration Report for 1875-76 says that "they rarely speak the truth unless to suit their own interests," sincerity and truthfulness are not at all rare amongst them. As truthfulness like other virtues grows with culture, to expect love of truth from a people whose religious sentiment has not been developed would be to look for oranges on a bramble. Before they were taught a bitter lesson in their trade with the foreigners the Khasis had been sincere and honest in their dealings, always pointing out the defects in their commodities, if any, to the customers. Transactions in money matters were carried on without any document or witnesses, the creditors having scarcely any cause for complaints. People going out to their work left their houses unlocked all the day long, there being no one to touch their valuable things. It is said that a prisoner who had once escaped from the Jail and for whom search was made in vain, came back himself on the following day, saying that he had gone home just to finish an important piece of business. A spirit of self-reliance or selfish independence pervaded the whole community so that every one



The Shellapoonjee Village on the Hillside.

for himself, there being no beggar who would ask for alms of others or could look up to others for the same. This spirit stood to a great extent in the way of their properly discharging those duties which love imposes upon man and of consolidating their sacred relationships in the family. They are an industrious and intelligent people, having great powers of endurance of fatigue and showing wonderful adaptability to new things and new surroundings. Though devoid of ingenuity and mechanical skill in their indigenous state, they have within the last few years developed rapidly in industrial arts.

Archery is and was their national game

or pastime, and they would practise with their bows and arrows on market days forming two rival parties and betting a small amount of money which the winning party would spend in drinking and making merry. Though the Khasis appreciate music, their music is still in a very crude state, the musical instruments being confined to only a two-stringed guitar or *dutara* and several *tom-toms*. They had no vocal music in the proper sense of the word. A man while working in the field or cutting fire-wood in the jungles would jabber out words of his own making extemporaneously in a sing-song way according to his own fancy without any fixed metre

and definite tune, and that is their song. Having no vocal music of their own, some of the young people sing Christian hymns set to English tunes. Brahmo hymns with their Bengali tunes are far more liked and would have spread more widely but for the difficulty the Khasis feel in learning the tunes. Some people of Shella coming under the influence of certain *Baisnavs* have learnt to sing Bengali *San-kirtans* to the accompaniment of *Mridang* and *Kartals*, while goldsmiths of Sylhet working in different villages have been the means of spreading Bengali songs of a light tune suited for

dancing amongst young men. Some young men of Shillong, several of whom used to attend the local Brahmo Samaj, have formed a native club at which they sing about a dozen songs of their own composition, the tunes being a jumbled mixture of Bengali and English tunes. Dancing was held on festive occasions with great splendour, either in connection with religious ceremonies or for amusements, both the dancers and the spectators being in their gala dress and gorgeous ornaments.

The Khasis had a sort of unfermented liquor of their own, like the *handia* of the Sonthals or the *pachai* of the Kols, which they used to drink in olden days. A foreign Christian Missionary having taught them how to distil fermented spirituous liquor about half a century ago, they have been greatly addicted to it, suffering from all the evil effects accruing therefrom. Gambling, for which they are alleged by Col. Biver to have had a ruling passion, seems to have been introduced by Indian sepoys



Khasi Fruitsellers.

and syces and other menials of European officers during their stay at Cherrapunji, which was at that time the headquarters of the province. Tobacco is used for chewing and *hooka* smoking, while opium and *ganja* are confined to only a few. The Khasis are very fond of chewing betel-leaves and almost every one carries a wallet with him containing betel-leaves, betel-nuts, lime and a clasp knife. Coming under the influence of civilization, though some of the people have learnt to bathe, wash their clothes and observe cleanliness in other ways, there are others to be found who had their baths only at their births and whose clothes rot over their bodies, never going through the process of washing. Shella people have been observing cleanliness since a long time owing to Hindu influence.

There is no child marriage amongst the Khasis, nor is widow-marriage or remarriage of persons who have been divorced from former husbands or wives prohibited.





Khasi Fruit-sellers.

The marriage tie is so brittle that divorce can be obtained for any cause or no cause at any time. Polygamy is unknown and adultery very rare. There was previously a system of marriage generally observed by the people before the spread of civilization; but now-a-days a man and a woman can, by mutual consent, begin to live together as husband and wife at any moment without going through any ceremony and without making the fact known to any one. Corruption and prostitution, which were things unheard of in the indigenous state, have been engendered in the atmosphere of civilization, shameful and abominable diseases making their appearance. The Khasis have a peculiar custom, like the Nairs of Malabar, their property being inherited by the female descendants; and children acquire the clan or family names of the mother.

Luxury has begun to make its evil influence felt and even the appreciation of the dignity of labour—a quality for which the Khasis were always praised—has fallen into disfavour with a certain class of people. Thus civilization, which has given them many good things, has

also brought not a few evils in its train, and the Khasis have lost to a great extent and run the risk of losing once for all their simplicity and some other inherent good qualities.

#### RELIGION.

The Khasis believe in the existence of the Creator, whom they neither pray to, nor worship in any other way, though they admit that He is merciful and though in times of distress some of them would cry out,—“O God!” They have an idea of future life, though vague, and while burning their dead they commit his or her clothes, ornaments, etc., as the case may be, to the flames and leave some other articles at the cremation ground evidently with the belief that they will be used by the deceased in his or her future state. Some expect to meet their kinsmen on the other side of the grave, while a few others who believe in metempsychosis think that they will be transformed into crabs, frogs, monkeys, tortoises, etc. The Khasis believe to some extent in the effects of their good or evil deeds in after life, and an orthodox Khasi will try to pay up the debts incurred





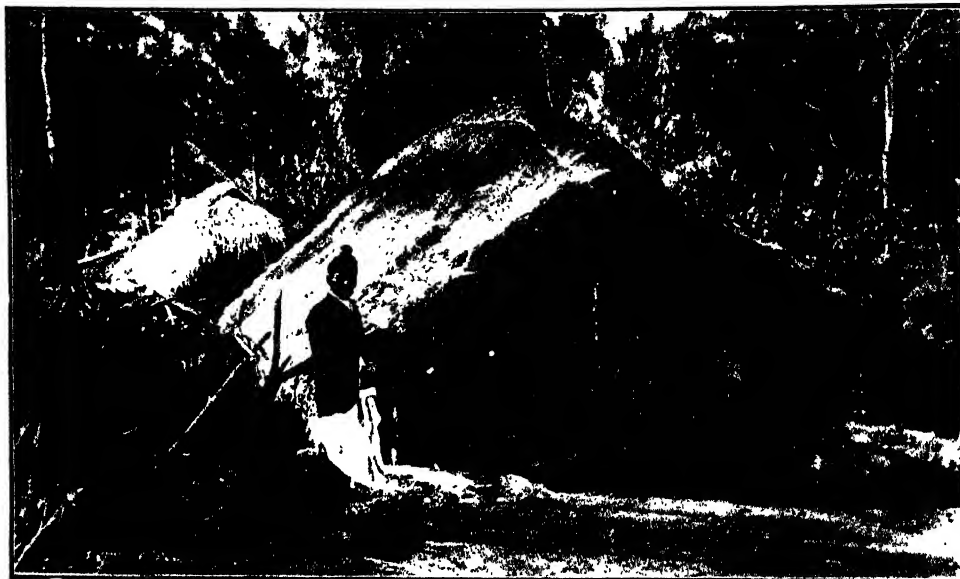
A Khasi feast—Leaves used for plates and bamboo tubes for glasses.

by his deceased parent to rid him or her of the evil consequences and will never put the uncalcined bones of a deceased relative who committed adultery with those of other kinsmen in the family urn. The tradition regarding the creation of man is as follows :—

“God in the beginning having created man placed him on the earth, but on returning to look at him found he had been destroyed by the evil spirit. This happened a second time, whereupon the Deity created a dog, then a man, and the dog, who kept watch, prevented the devil from destroying the man, and the work of the Deity was thus preserved.”

Probably this very idea that the evil spirit can interfere with God's creatures and send down disease and calamity on man has given birth to demon-worship amongst the Khasis. This idea is to a great extent similar to the Orthodox Christian idea of the devil or Satan, the difference being that Satan interferes with the spiritual welfare of man by

tempting him to evil ways, while the Khasi demon meddles with his material prosperity and physical condition. Demon-worship is the backbone of the Khasi religion. Almost all the hills and dales, groves and forests, moors and marshes are believed to be infested by demons and fairies (*poris*) whose only business lies in sending down illness and misfortunes on those who happen to incur their displeasure, consciously or unconsciously. It was to evade their anger, to propitiate their displeasure and to guard against the harm that can be possibly done by them that this system of demon-worship with its elaborate rites and ceremonies, dealing with almost all sorts of human affairs, beginning from the birth of a child and continuing even after a man's death, has been organised. When a man falls ill it is taken for granted that it is the work of an evil spirit who has been offended, and the elders of the family will be busy in sending for a priest and collecting the necessary articles for demon-worship. The duties of the



Khasi Home Life (Home Sweet Home.)

priest, who does not belong to any particular class, can be performed by any man well-versed in the tactics. He will take his place at the yard of the house—the *puya* is never performed within the house—with the necessary articles (such as a small basketful of eggs, a small gourdful of unfermented liquor, a piece of small plank for breakig eggs upon, &c.,) and with the incantation suited to the occasion throw an egg on the plank with force in order to find out by the marks left on it the particular demon who has been offended and then the sort of sacrifice (such as a fowl, a goat, &c.,) necessary for its propitiation. The following will give an idea of the invocation used for deducing omens from the appearance of the entrails of the cock after it has been sacrificed: "Oh sacred bird! Messenger of the Deity, reveal by signs whether the offering is accepted. Let there be no spots on the one entrail, and let the other entrail remain without blemish. Rise up, entrail, and keep an erect position. If the offering be rejected, disclose this by the entrails bending one downwards and the other pressing thereupon. If the offering has met with favour, then there will be no spot on the entrail and no resemblance to an *ustar* (head-strap used for carrying loads)."

Thus the Khasi religion has nothing to do with the spiritual welfare of man, all the rites and ceremonies being performed

with the object of gaining health and material prosperity.

There is no word in Khasi equivalent to the word religion. The words *niam* and *rukam* which are used for the purpose are corruptions of the Bengali words *niyam* and *rakam* and allude merely to the system of rites and ceremonies referred to above. The idea of hell and heaven which is very vague seemed to have been borrowed from others as the word *dujok*, (hell) is a corruption of the Persian word *dojak* and the word *bneng* synonymous with the word sky. Forms and formulas of Khasi worship vary widely in different villages and localities. The names of the demons are legion, and the names of several of them given here together with that of the departments they are in charge of will throw some light on the whole matter:—Ka Ramshandi (goddess of battle), Ka Khlam (goddess of pestilence, specially cholera), Ka Proi (goddess of cancer, tumour, &c.), Suid-rem (the evil spirit who causes sterility and miscarriage in women), &c., the names of the four presiding demons in Shella being U Ram, U Bamon, U Pda, and U Loi-umton, and those of their deputies U Khabajar, U Julom Sing, U Bniat Rai and U Manksiar.

Similarly when a misfortune befalls a family (such as loss of money, poverty, continuous illness of different members,

(&c.), the *puja* is resorted to and an attempt is made to appease the anger of the particular demon. Sometimes people incur debts and lose all their belongings to pay for the heavy expenses of the series of *puja* continued for a long time. Before undertaking a journey or starting a business a staunch Khasi would invoke the demons and by consulting the omens try to guess the result. The Khasis had no system of medicine of their own, and the superstitious fear of incurring the displeasure of the demons stood in the way of their taking foreign medicines. With the spread of foreign medicines, of the efficacy of which they have already been convinced, their faith in the demons has been gradually dwindling away, though there are still many who would not touch any medicine, however serious their illness might be, nor allow a man having a bottle of medicine on his person to enter their houses. The demand for patent medicines has been growing year after year and there has been an increase in the number of postal parcels containing the same to the addresses of quack practitioners. All this tends to indicate the decline of the Khasi religion.

The spirits of departed ancestors are believed to have power and influence over the incidents of the present life, and that there is ancestor-worship prevalent amongst the Khasis is evident from the fact that during the performance of a *puja* attempts are made to ascertain whether the particular illness or calamity, as the case may be, is due to "*daw iing*" (a cause from the house, i.e., caused by the spirit of an ancestor) or to "*daw lum*" (a cause from the hills, i.e., an outsider spirit). There is a sort of trinity or triune relation, so to say, between the spirits of the three principal ancestors, the maternal grandmother, the father and the maternal uncle in honor of whom monuments are raised in the shape of huge monoliths. These monoliths, which are to be found all over the hills, consist of the odd numbers 3, 5, 7, &c., placed in a line, the three in the middle are said to be in memory of the trio referred to.

There are wizards amongst the Khasis who are believed to possess the power of bringing death and illness on others by sending demons on them, and of casting out evil spirits. In Shella and the neighbourhood there are women

who are alleged to fall into a trance and foretell all sorts of things (such as the recovery from an illness, the gaining of a suit, &c.), being possessed by an evil spirit for the time being. But the most formidable of all their superstitions is the myth of the *Thlen* or imaginary huge serpent or python which certain families are believed to keep and worship with human blood and other parts of the



Elephant Fall, Shillong.

body, such as the nails, the hair, &c. Mysterious murders take place almost every year in different part, the culprits generally going undetected and escaping scotfree.

Three different Christian Missions have been at work amongst the Khasi Hills people, of which the Welsh Calvinistic Methodist Mission is the oldest and the most powerful. It has been working for the last 74 years, spending a vast amount of money in propagandism, con-



A Khasi Puja—a priest in the act of egg-breaking.

ducting a good number of primary schools, giving medicines at a cheap rate from different mission centres and doing other works. It is said to be the richest foreign mission in India and has got a considerable number of adherents, though the progress made has not been in proportion to the expenses incurred. The way in which sometimes temptations are thrown in the way of would-be converts is not at all honorable.

#### IDEA OF TIME, LANGUAGE, LITERATURE, &c.

The very fact that the Khasis have no system of division of time and no characters or writing symbols of their own points to their backwardness. As they have no era, they allude to any particular occurrence at or about the times of their births to give an idea of their approximate age. The months, which are lunar, have been named according to the peculiar occurrence or phenomena of the seasons, thus;—the deep-water month, *i.e.*, the month in which the water is deep owing to heavy rainfall corresponds to June and the bad-smelling moon or month *i.e.*, the month in which

there is bad smell owing to putrefaction of leaves and grass is equivalent to July, &c. This system of reckoning is defective, in as much as a deep-water month may fall at any other season of the year if the month is counted with the rising of a new moon; but still they would call a period between June and July the deep-water month. According to their calculation the week consists of eight days, which have been named after the eight different markets which are held successively in different villages, two or three localities having their different markets. There are no other words for dividing the times of the day than morning, evening, noon &c., and the word *baje*, which is a foreign word, is used indiscriminately for a watch, a clock, a gong and an hour thus, 11 *baje* means 11th hour or 11 o'clock.

If the Khasis are truly a branch of the Mon-Annam family then they certainly separated from the mother-stock and migrated towards the Khasi Hills at a time when the latter had not developed a written language and literature of their own, otherwise they would have carried

part of the literature or at least the writing symbols with them. According to philology it will be difficult to classify the Khasi language under a definite head, as it will not be proper to style it monosyllabic by following the definitions of Max Muller and others. It has already passed into the agglutinate stage still retaining its monosyllabic nature and type. Though the language has been greatly enriched by the introduction of a large number of foreign words, it not only still lacks in words expressive of matters connected with arts, sciences, literature, religion, etc., but even the want of words relating to ordinary affairs of life is not infrequently felt. The language consists probably of more than twenty-five per cent of Bengali words of Sylhet dialect, either in their original or corrupted forms, which were adopted by the people in their contact with the inhabitants of the plains in connection with trade and other affairs during several generations. Some Urdu words, which are spoken by the Mahomedan traders of that district, can also be traced in the Khasi language. Serampore missionaries going to start a mission amongst the people tried to reduce the language to writing by using the Bengali characters, and their attempts having failed the pioneers of the Welsh Calvinistic mission, who came afterwards, introduced the Roman characters in which the language has developed to its present form. The Bible, several religious pamphlets and a series of educational readers have been published in Khasi by his mission, and the language has recently been recognised as a second language by the Calcutta University. In comparison with the plains districts, there is no book in the language suitable for the Middle Vernacular Examination, and even there are no words equivalent to the common words *prose, poetry, geography, grammar*, etc. The recognition of such a language by the University has no doubt lowered the standard of education, though the Khasi young men chuckle at the Matriculation examination being made easier. The creation of Khasi literature was at first

confined entirely to foreign missionaries, the natives of the hills having entered the field only about 15 years ago. The late Babu Jibon Roy, the first Extra Assistant Commissioner, who rose into eminence by sheer dint of energy and intelligence, set up a printing press and published a series of educational readers and lives of Buddha and Chaitanya and an abridged translation of the Ramayana in order to give the Christians an idea of the precious teachings contained in other religions than Christianity at the encouragement given him by Babu Nilmani Chakravarti, Brahmo missionary, and a few other friends. He helped in starting the High English School in Shillong from which his two sons were the first to pass the Entrance Examination and to go down to Calcutta to join a College there. His eldest son, who is a friend of Babu Nilmani Chakravarti, has been following in the footsteps of his father, editing a monthly newspaper and having published a translation of the *Bhagavat Gita*. Another newspaper which was for some time ably conducted by Babu Hormuroy is now defunct. Judging from the results since the time the two youngmen passed the Entrance Examination in 1880 the progress of secondary education has been very slow, the whole people having produced half a dozen graduates, a few under-graduates, one master of arts (1914), one bachelor of law and one licentiate of medicine and surgery and one female under-graduate within the space of 45 years. There is only one high English school, together with three or four middle class schools in the whole district, though the number of Lower Primary Schools is considerable. With the exception of Babu Jibon Roy and the people of Shella no native of the hills ever attempted to start even an elementary educational institution, though there are influential chiefs who can afford to bear the cost of conducting one, and this tends to prove that the people have not yet fully realized the necessity and importance of education.

(To be continued.)

## SUBMARINE MINES

WHAT THEY ARE, HOW THEY WORK AND HOW THEY ARE FOUGHT.

**I**T is significant of the trend of modern naval warfare that the earliest episodes in the Anglo-German War were the sinking of a British cruiser by mines and the sinking of a German mine-layer. The submarine mine is one of the invisible weapons of war, and is regarded with horror by most naval officers. It is a danger to friend and foe alike, and at a recent Hague Conference an effort was made to prohibit the use of the submarine mine. Germany, however, refused to agree to this course, and the reason is now obvious. She has strewn the North Sea with these mines, of which Prussia made use for coastal defence during the Franco-Prussian War of 1870.

## END OF THE PETROPAYLOVSK.

But mines are not only used for defence; they are used for offence. A whole fleet can be bottled up by the judicious dropping of these hidden death-dealers. At Port Arthur, for instance, the mine-layers—unknown to the Russians—dropped their mines under cover of a torpedo attack, and then slipped away. The Russian Admiral and his fleet were lured from the harbour by a clever move on the part of the Nelson of Japan, whose battleships, hidden by a kindly mist, sped to the assistance of his decoy fleet, only to be frustrated by the lifting of the mist, which revealed to the Russians the trap into which they were running. Back into the harbour the Russians went at full-steam, right into the field of the mines. The Admiral's ship, the Petropavlovsk, struck a mine, and in two minutes foundered, with 700 men on board.

## A MENACE TO FRIEND AND FOE.

Since those days the submarine mine has been perfected, and made a still more grim engine of war. Exhaustive experiments have shown that the spherical form is the most satisfactory shape for the steel-riveted cases which contain the compressed wet gun-cotton charges. These spheres stand considerable external pressure, and

offer the least resistance to undercurrents; thus they are less liable to sympathetic explosion through neighbouring mines being fired, and are less likely to be dragged from their moorings—when they could be more easily countermined, and, moreover, would become a menace to friend and foe. Gun-cotton is chosen as the explosive for several reasons; it can be stored and manipulated with great safety; in the wet state it is not sensitive to sympathetic explosion; and, moreover, it can be compressed into any size and shade and weight, with exact regulation and uniform distribution of the percentage of moisture. The mines are exploded by the detonation of fulminate of mercury in conjunction with small priming charges of dry gun-cotton, the fuses being generally fired by electricity.

## BY TOUCHING A BUTTON.

The mines are of two kinds—moored and buoyant. The former, called "ground" mines, are charged with five hundred pounds of gun-cotton, capable of destroying a Dreadnought. They are worked from an observation station on shore, and are used for harbour defence because they are no menace to shipping, seeing that while the electricity is shut off from the connecting cable a ship's keel may strike against them with safety if they are allowed near the surface, and so turned into buoyant mines. But suppose an enemy's ship seeks to force its way into the harbour, without having first tried to sweep the mines or counter-mine them. Within the observation station are numbers of switches or buttons, and other instruments. These latter are amongst the treasured secrets of Whitehall, and indicate exactly when a ship is over a particular mine. Then, at the psychological moment, a button is pressed, or a switch moved; and there is a detonation, a spurt of water, the ship shivers from end to end and begins to settle down.

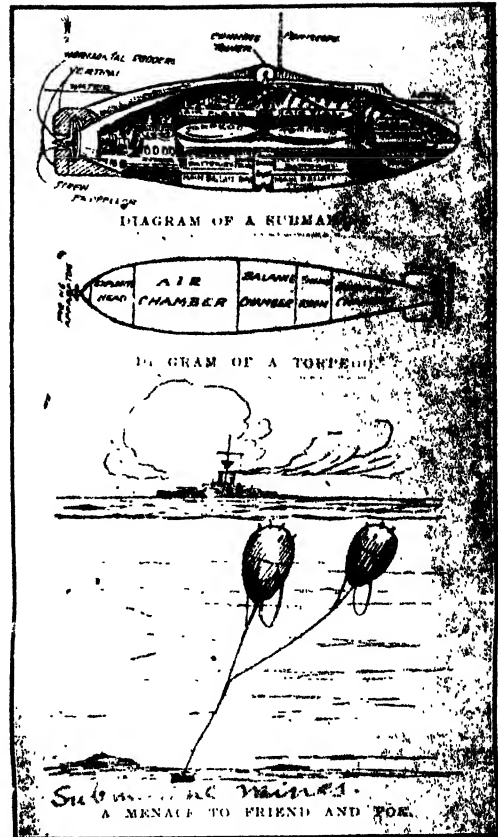
## ENGLAND'S MINE-LAYING SQUADRONS.

While the ground mine is used in either

of these two ways to protect harbours and channels, the floating drift mine—which the German mine-layer was evidently sowing when sunk off the Dutch coast, and which sent our own *Amphion* to the bottom—is used to strew the ocean. Ordinary floating mines are moored to the ground by their mushroom anchors about twelve feet below the surface, and hostile vessels coming in contact with them fire the mines which contain from 50 to 100 lb. of gun-cotton, and are powerful enough to blow up small craft, such as submarines and torpedo boats. The floating drift mines are on the same principle, but have no sinkers, and are dropped into the sea by specially fitted boats, called mine-layers, which also drop the mines which anchor themselves to the bottom. Great Britain has a mine-laying squadron of seven light cruisers, adapted for the work, the stern having a large hole on either side, through which, by means of special gear and rails, the mines can be dropped without danger to the mine-layer. Germany, not content with adapting old vessels for the work, went one better, and built two ships specially, each with a speed of 20 knots.

#### SWEEPING OUT THE MINES.

There is always the "unless" in warfare, and, as in every other case of new weapons and developments, some counteracting precaution is taken with regard to mines. The mine-layer has called into existence the mine-sweeper, and Great Britain, alert as ever, has a small fleet of half a dozen mine-sweeping gunboats, besides a number of North Sea trawlers, whose work is the dredging of the sea for the hidden spheres of death. If the enemy's fleet should be bottled up as conjectured above, before it would dare to think of forcing its way out it would have to clear the sea of the submarine mines, or else meet the fate of the Russian flagship at Port Arthur—a fate which descended upon her because the Admiral neglected to sweep the channel clear of mines. Two mine-sweepers swing out towards the mine-field, each towing well astern, sunk to the sea-bottom, a kite or heavy iron sinker, attached to which is an iron pulley or block through which

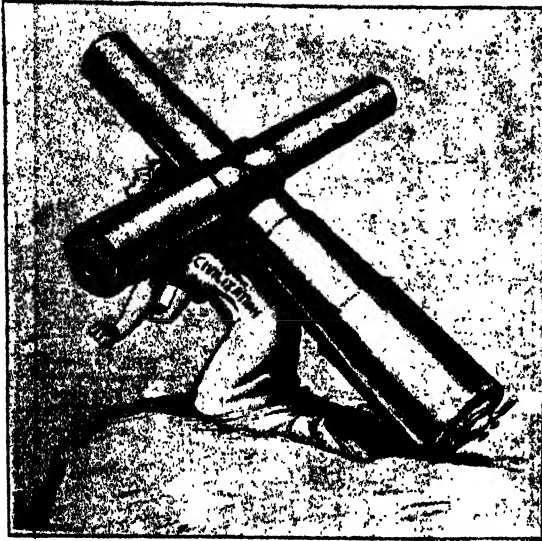


runs the sweeping wire, connected to a hauling drum on board the "creeper." The wire passes over the stern, through the block of the kite to the second kite towed by the companion trawler on the opposite side of the mine-field. Then, when all is ready, the two vessels go ahead in direct line, while astern the sweeping wire trails, catching the sinkers of the mines, and drawing them together. Some may explode, it is true, while this is being done, but the "creepers" are out of danger, being well ahead. When the work of sweeping the mines together is accomplished, the final touch is given by placing a large charge in position and firing it, with the result that the gathered mines are exploded and rendered useless.

RICHARD CLINTON.



# WAR CARTOONS



THE IRON CROSS.  
—Harding in the Brooklyn Daily Eagle.



WILLIAM'S NEW RECRUIT  
Mohammed: "Victory or Death!"  
William: "Let's divide the task; for you death;  
for me victory."



"BUBBLES."

—London Opinion.



A PROTEST.

"What! Man descended from monkeys! I indignantly protest against the insult."



"YOU TAKE THE WOMEN AND CHILDREN"  
—Orr in the *Nashville Tennessean*.



U. S. A. TO EUROPE. : "I'm THANKFULL I'VE GOT  
IT TO GIVE."  
—F. G. C. in *Collier's*.



THE INTERNATIONAL OCTOPUS.  
—H Mulo (Rome).



AN ENDURANCE TEST.  
—McCutcheon in the *Chicago Tribune*.

## SUBMARINES AND THEIR WORK

## THE POWER BENEATH THE WAVES.

**W**HAT may be considered as the really first successful submarine was built by Mr. Nordenfeldt at Stockholm in 1883. This vessel was 46ft. long and was built of steel, while the motive power was steam. The crew consisted of four men, who could breathe for six hours under water by means of compressed air, and the vessel could be raised or lowered at the will of her crew, while she carried torpedoes for offensive purposes.

## FIRST BRITISH SUBMARINES.

Throughout the latter part of the nineteenth century great success attended the inventors' efforts and many experiments were made; but it was not until 1901 that the first submarines were constructed for the British Admiralty. These were five in number, and were craft of 122 tons displacement, with a speed of nine knots on the surface and  $7\frac{1}{2}$  below it. They carried one torpedo tube in the bows. Since then many submarines have been built, and I will enumerate the later ones in the form of a table for the sake of convenience:

Number of Boat	Tons	SPEED		Torped Tubes
		Surface	S'bm'g'd	
A 1	180	11	7	1
A 2-A 4	204	12	7	2
A 5-A 13	204	12	9	2
B 1-B 11	314	12	9	2
C 1-C 10	314-321	14	10	2
C 12-C 38				
D 1-D 8	540-595	16	10	3
E 1-E 12	728-810	16	10	4

The D and E classes have twin screws and are undoubtedly a great advance on their predecessors, for besides being speedier, they carry more torpedo tubes. Submarines D4 and onwards, it is interesting to note, mount guns, which can be lowered inside the boat when she is under water.

## SUBMERSIBLES.

Having thus briefly described the submarines at present in the British Navy, we will proceed to say something of the general type of these craft. To commence with,

I must explain the difference between a "submarine" and a "submersible." The former type of vessel, if you can imagine it cut in half straight across, is circular in section, while the ballast tanks, for raising or lowering the boat by pumping out or letting in water, are inside the hull. The hull of a submersible, however, resembles that of an ordinary ship, the plating being partially double, and the space between the two skins forming the ballast tanks. This type possesses greater powers of flotation than a submarine proper, and the later craft are built on these lines.

## INSIDE A SUBMARINE.

Let us now, with the aid of a sectional diagram (p. 201), examine the interior of a submarine. The diagram shows one of the earlier types of British submarines, but it gives a good general idea of what a submarine is. In the later types there are many improvements, but these, of course, are kept strictly secret. The diagram shows the boat as she lies when floating at the surface; the reader will notice that only a small proportion of the hull appears above the water level. Starting at the bows, we first have the torpedo tube, while underneath this is the gasoline tank which supplies the engines with the necessary power when running on the surface. Coming farther aft, we have the air flasks, which supply the crew with air when the vessel is submerged, while below these, on the deck as it were, are two torpedoes to replace the one in the tube when it has been fired. Below this deck are placed the electric storage batteries, the use of which will be explained later, the main ballast tanks, the auxiliary ballast tanks, and the compensating tanks. These, as I have already said, are for raising or lowering the vessel in the water by pumping out or admitting water. The after compartment of all contains the engines to drive the boat, and of these there are two—a gasoline engine and an electric motor. The former is used when running on the surface, and also for charg-

ing the electric storage batteries which supply the electricity for the motor to propel the boat when under water, for it can be understood that the fumes given off by a gasoline engine would be very dangerous to the crew when the vessel is submerged.

#### CONNING TOWER AND PERISCOPE.

Right aft outside the boat is the screw propeller, protected by a species of guard, while behind this are the vertical rudders used for directing the vessel to the right or left. In the centre of the boat will be seen the conning tower, in which the captain stands before the periscope, a long tube fitted with a series of prisms which enable a view of the surrounding water to be obtained. In the later British craft the conning towers are far larger and stand farther above the hull than that shown in our diagram, and the top of this forms a bridge from which the boat can be comfortably steered when she is running on the surface. Now, when the ballast tanks are full, they sink the hull of the submarine until only the periscope and top of the conning tower are visible, and when empty the whole of the conning tower, superstructure, and a portion of the hull ride above the water. Even when the ballast tanks are full, the boat has a very slight reserve of buoyancy, and the diving, therefore, is not accomplished by adding weight, but by propelling the boat down under water on an incline. Hydroplanes, like short, broad fins, are fitted to tilt the nose of the vessel under water, and when once this is done the propeller drives the craft down till it reaches the required depth. The hull is built strong

enough to withstand the pressure of water 300 feet deep, but under ordinary circumstances a submarine does not dive deeper than 50 feet.

#### DANGEROUS WORK.

The work carried out by our submarines is naturally very dangerous, and the officers and men who volunteer for service in these craft take their lives in their hands; but, still, there is no lack of applicants for this particular branch of the service. Officers receive extra pay at the rate of 6s. a day and the men 2s. 6d.; and well they deserve it, for they run risks that no ordinary sailor is called upon to face. We can well imagine the anxiety of an admiral commanding a fleet of hostile "Dreadnoughts" when he knows submarines are lurking in the vicinity. He can see nothing, for all a submerged submarine shows above the surface is the top of her periscope, and this is invisible at more than half a mile; and he never knows that the next moment will not bring a deadly Whitehead torpedo speeding on its way towards him at 35 knots. A dull explosion, a column of water at the side of a battleship, and the great leviathan, costing perhaps £2000,000 and carrying 900 men, will be sent to the bottom by a torpedo costing about £600. No wonder, then, that many naval officers regard the submarine as one of our best means of defence, for it is quite certain that no foreign fleet will risk spending any unnecessary time in waters in which they are known to be present.

ROBERT HUGHES.

## ALL ABOUT TORPEDOES

### THE DEADLIEST WEAPON OF NAVAL WARFARE.

**M**OST people have some idea of what a torpedo is for and what it looks like. They know that it is shaped like a cigar, that it is charged with a high explosive, and that when it strikes the object at which it is aimed it explodes. They

know that this cigar-shaped object, a few yards in length and less than two feet in diameter, is capable of destroying the biggest battleship, and sending to the bottom of the sea a thousand men and a fighting machine which has cost two and

a half millions sterling. These things are known to everybody, but as to the construction of these deadliest weapons of naval warfare, the wonderful mechanism which sends them driving through the water at tremendous speed on their errand of destruction, the ingenious contrivance by which they are kept going straight upon their course, turning neither to the right nor to the left, the ordinary person has only the haziest notion.

#### CHARGED WITH GUN-COTTON.

The length of a torpedo is from 16 to 18 feet, and those used in the British Navy are of three sizes—14 inches, 18 inches, and 21 inches in diameter. It has a very blunt head, and at the tail are the twin propellers which drive it, while just in front of these are horizontal and vertical fins fitted with rudders, which, actuated by the internal mechanism, keep the weapon straight and at a proper depth when running. Let us take a torpedo, however, and go through its various compartments in proper order. First comes the head, which in war time contains the explosive charge of guncotton, built up in sections to fit inside. This guncotton explodes on impact by means of an appliance fitted in the nose of the torpedo, while a safety device prevents the head being exploded until the weapon has travelled a certain distance after leaving the torpedo tube. In peace time what is called a "collision head" is utilised, and this, of course, contains no explosive and merely crumples up on hitting a vessel. What is known as "Holmes light" (after the name of the inventor) is contained in the "collision head" so when, in practice, the torpedo comes to the end of its run, the action of the water on the preparation of calcium in the Holmes light will create a large volume of smoke and flame, which will enable the torpedo to disclose its whereabouts. Torpedoes each cost £ 600 to £ 800, and it would not do for such expensive weapons to be lost every time they were fired in peace times.

#### POWERFUL ENGINES.

The next compartment to the head, as you will see in the diagram (p. 201), is the "air chamber." This is a cylinder about one-third of an inch thick bored out of an ingot of the finest quality high tensile steel. It will stand a pressure of some 2,250lb. to

the square inch, and the air is pumped in by means of an air-compressing engine and finds its way through to the engines on certain valves being opened. The third compartment is the balance chamber. Inside this is contained the mechanism which actuates the horizontal rudders at the tail, and so keeps the torpedo at its correct depth, which is accurately set before the weapon is fired. Behind the balance chamber is the "engine-room," containing the air engines which drive the torpedo through the water, and also various delicate mechanisms for adjusting the range, etc. The engines themselves are enormously powerful for their size, and can drive the weapon along at 35 knots or more.

#### THE GYROSCOPE.

The "buoyancy chamber" comes next. This compartment contains the gyroscope, which works on exactly the same principle as the gyroscopic toys which will spin at any angle, and consists of a brass fly-wheel that is started spinning when the torpedo is fired. The fly-wheel of the gyroscope will always spin in the same plane, and consequently, if the torpedo alters its course to the left or right, the gyroscope wheel remains steady, and by means of connecting rods works the vertical rudders to bring the weapon back to its true course. A torpedo gyroscope is a very delicate instrument, and costs some £50. The buoyancy chamber, however, as its name implies, fulfils another purpose, for it gives the necessary buoyancy to enable the torpedo to float after it has been run for practice. In war time, however, a torpedo floating on the surface would be dangerous alike to friend and foe, so if it is fired and misses its mark, this buoyancy chamber is so contrived that it is automatically flooded and the weapon sinks to the bottom.

The last compartment is the "tail." This contains the gearing for conveying the motion of the engines to the two propellers astern. One propeller revolves in the same direction as the hands of a watch, and the other in the opposite way, the idea of this being that each counter-balances the other as regards its tendency to cause the whole torpedo to turn to right or left.

#### A SPEED OF 43 KNOTS.

The latest 18-inch torpedo has a speed

of 35 knots for about 1,000 yards, but even this is not great enough for use from destroyers which can steam at 36 knots. The weapon supplied to all the latest battleships, cruisers and torpedo-boat destroyers, therefore, is 21 inches in diameter, and has a speed of 43 knots for a distance of 1,000 yards, and 28 knots or so for 4,000. The effective range, however, is 7,000 yards, or roughly three and half miles, and the explosive charge consists of 300lbs. of gun-cotton—one of the most powerful explosives known. The interior of the torpedo may well be imagined, as a maze of complicated machinery, for the weapon has to be fitted with appliances which will ensure its running at a certain depth, maintaining a straight course, and travelling at a known speed for a certain distance. The officers and men of the Navy who are responsible for these deadly weapons of destruction have, therefore, to be specially qualified for their work, and undergo courses in the torpedo school ship at Portsmouth, H. M. S. Vernon. All big ships carry a torpedo lieutenant, and he is in sole charge of the torpedo armaments.

#### HOW THEY ARE FIRED.

In large vessels, such as battleships and cruisers, torpedoes are fired from submerged or under-water tubes by means of compressed air; but in small craft, such as torpedo boats, destroyers, scouts, and third class cruisers, they are discharged from a tube on deck by means of a small powder

charge which is just sufficient to throw the weapon clear of the ship's side. Even in the short space of time torpedoes have been in existence, they have achieved very great results in several naval engagements and wars, and the Japanese torpedo craft during the Russo-Japanese War were able to sink or disable several ships through their use. They are now even more effective weapons, owing to their increased range, speed and destructive power.

#### PROTECTION AGAINST TORPEDOES.

All large vessels in our Navy are supplied with a great number of quick-firing guns for use in driving off hostile torpedo craft, but as there are circumstances under which a torpedo boat or destroyer might be able to slip in unobserved, all our large battleships and first-class cruisers are fitted with torpedo nets. These nets are of steel wire, and, when not in use, are kept rolled up on a shelf running round the ship. When it is required to place them in position, they are swung out on a number of steel booms and form a species of curtain about thirty feet distant from the ship and extending from the water to about twenty-five feet below it. These nets, however, are by no means infallible, and the best means of protection against torpedo attack is undoubtedly a very heavy gunfire which will sink the attacking craft before she gets within effective range.

SAMUEL COBB.

## "THE EYES OF THE FLEET"

#### ALL ABOUT CRUISERS.

**T**HERE are at the present time in our Navy two different types of cruisers, the armoured and the protected varieties. The former species can again be divided into separate types as follows:—

(1) The modern armoured battle-cruisers of the Invincible and later types. These vessels have a greater speed and carry the same calibre guns as, but a lesser number than, battleships. They are how-

ever, far superior in armament to all battleships previous to the Dreadnought.

(2) The older types of armoured cruisers, of the Shannon, Cochrane, Carnarvon, Kent, Drake, or Cressy classes, which carry lighter guns, but have a heavier speed than battleships.

#### ARMOUR FOR VITAL PARTS.

All vessels of the types enumerated under

(1) and (2) carry an armour-belt on the water-line and an armoured deck throughout the whole length of the hull, which covers the engines, boilers, magazines, shell rooms, and other vital positions. Protected cruisers latterly have been of comparatively small tonnage, of great speed, but as their name implies, have carried, as a rule, thin side armour and the usual protective deck only. Their guns are also lighter than those of the armoured cruisers. The only really large vessels of this description are the *Powerful* and *Terrible*, launched in 1895, and the *Argonaut* and her seven sister-vessels completed between 1898 and 1902. Both these types, however, are now obsolete and are no longer found in our active fleets.

#### THE FIRST ARMoured VESSEL.

The *Warrior*, launched in 1860, was, with the exception of the old floating batteries, the first armoured vessel in the British Navy, but the first true armoured cruiser was not completed until fifteen years later. This was the *Shannon*, a vessel of 5,390 tons, and with a speed of 12 knots. Her total cost was £287,269, which seems a very small amount compared with the £1,768,995 of the present-day *Invincible*. In the following years there were important developments, and the size, speed, and armaments of cruisers largely increased. In 1883 were launched the *Warspite* and *Imperieuse*, armoured cruisers of 8,400 tons and some 16½ knots speed. They had a composite armour belt 10 inches in thickness, an armoured deck 3 inches thick, and 8- to 9-inch protection over the gun positions. The armament consisted of four 9.2-inch breechloading guns, one forward, one aft, and one on either side, and ten 6-inch quick-firers of an early type, besides twenty-six smaller weapons. The coal carried amounted to 1,130 tons, while the ships cost some £509,500 ready for use. Three years later—1886—the “*Australia*” class of cruisers commenced to be launched. They were the first vessels originally designed without sails of any kind, and had a displacement of 5600 tons and a speed of 18 knots. The armament consisted of two 9.2-inch breech-loaders and ten 6-inch quick-firing guns, while the armour belt was 10 inches in thickness and the armoured deck 2 to 3 inches. Nine hundred tons of coal were carried, and the ships cost some £258,390 each ready for sea.

#### FURTHER DEVELOPMENT.

Between 1886 and 1899 no real armoured cruisers were launched, the interval being spent in the construction of protected cruisers. In 1899 the *Cressy* was launched, and by 1901 six vessels of this type were afloat. With a displacement of 12,000 tons and a horse-power of 21,000 their speed was almost 22 knots. The armament consisted of two 9.7-inch breech-loading and twelve 6-inch quick-firing guns, while the armour belt was of 6-inch steel and the armoured deck half that thickness. The coal carried amounted to 1,600 tons, and the ships cost some £749,324 each to build. Since 1899 the construction of armoured cruisers has gone on rapidly.

#### IN TEN YEARS.

The size, armament, and cost of our armoured cruisers have developed rapidly. Compare the *Drake* of 1901 with the *Queen Mary* of 1911. Their displacements respectively are 14,100 and 28,500 tons; the speed has gone up five knots, while the *Queen Mary* has a similar armament to the *Lion*, the weight of her total shell fire being 100,000lb to the 2,360lb. of the *Drake*. The type also has greatly altered within the past few years. The *Minotaur* was the last vessel to be built with the usual four funnels and two masts; but the *Invincible* has three funnels and two tripod masts similar to those of the “*Dreadnought*” battleships. In the latter vessel, also, all watertight doors have been done away with, and the bulkheads running across the ship and continued right up to the water-line, in the same manner as in the later battleships.

#### PROTECTED CRUISERS.

The protected cruisers now found in our active fleets comprise those of the “*Edgar*” (1890) and succeeding classes. Many have been converted for use as subsidiary vessels, torpedo-boat destroyers and submarine depot ships, mine-laying purposes, etc. The later protected cruisers are those of the “*Amethyst*,” “*Topaze*,” “*Diamond*,” and “*Shapphire*” types, the last-named three of which are used, on account of their speed, in connection with our destroyer flotillas. The *Boadicea*, *Blonde*, *Bellona*, *Blanche*, and *Active* are utilised for the same purpose as was the ill-fated *Amphion*. All these six vessels are fitted with turbine



engines. In the "Town" class of cruisers there are three slightly different types; the five ships of the "Bristol" class, the four of the "Weymouth" type, and the six "Chatham." They vary slightly in size and armament. They also are all fitted with turbine engines.

#### THE WORK OF THE SCOUTS.

I must now turn to another type of vessel in the Navy—the scouts. Strictly speaking, they do not come under the heading of protected cruisers, as their light armament unfits them for use as such. Scouts, all the world over, have the same duty—that is, the tracking of and searching for the enemy, and as the general commanding an army uses his scouts to keep in touch with the opposing forces, so a fleet must be provided with small fast craft capable of spying out and reporting upon the movements of the hostile fleet. The scouts at present in the Navy are eight in number, and are used in connection with our destroyer flotillas, work for which their high speed makes them especially suitable. Suppose an enemy's battle fleet is known to be in a certain locality, and that it is wished to deliver a torpedo attack upon it after dark. The scouts with

their destroyers will sight the enemy before dark, and will remain in sight, but at a great distance, so long as daylight lasts. Their great speed (25 knots) will enable them to run away if they are chased, but it is their duty to remain in touch with the enemy until the night has fallen. Then the destroyers are launched to the attack, and their chance of success is greatly magnified, for the scouts have been able to tell them the rough whereabouts of the enemy and what course he is steaming. The scouts now in the Navy are Adventure, Attentive, Foresight, Forward, Patrol, Sentinel, and Skirmisher. The Pathfinder, which was torpedoed by a German submarine was one of this class. Their tonnage is about 3,000 and their speed 25 knots. The Foresight and Forward are armed with 14 12-pounders, while the others carry 10 12-pounders and 8 smaller guns. Each vessel has 2 torpedo tubes. It will be noticed how applicable the names of these vessels are to the work which they are called upon to perform in time of war. Each ship, also, is a sister to the vessel whose name begins with the same letter as her own.

HENRY SMITH.

## THE MODERN BATTLESHIP

### BRITAIN'S GREAT SUPERIORITY IN DREADNOUGHTS.

ONE of the problems of naval warfare which may be expected to be solved within the next few weeks is that of the "big ship." There are experts who declare that the chief strength of a navy lies in its great battleships, while others with equal confidence assert that the day of the Dreadnoughts and super-Dreadnoughts is already over, and that submarines and seaplanes have made them obsolete. The nation that is strong in submarine, torpedo craft, and seaplanes, say these latter critics, is the nation with which the supremacy of the seas will in future remain. The preponderance of expert opinion, however, is in favour of the Dread-

noughts. All the great Powers have followed the example of Britain, and adopted the "big ship" policy. Fortunately for us, however, we are far ahead of all rivals in Dreadnoughts as in all other classes of warships. Germany has been for some years our nearest rival, and we have twenty-nine Dreadnoughts completed to her seventeen.

#### THE FIRST DREADNOUGHT.

So familiar has the name become as that of a type of battleship that it is not easy to realise that ten years ago there was not a single Dreadnought in existence. It was in 1905, as a matter of fact, that there began to be paragraphs in the papers about a

mysterious ship which had been laid down at Portsmouth, and was being built with the greatest secrecy and the utmost speed. She was to be utterly unlike any warship ever before built, and when equipped with her armament and ready for sea she would represent in money £2,000,000. It was on October 2, 1905, that the first Dreadnought was laid down. She was launched in February, 1906, and completed the same December. The feat was a world's record in battleship building, for the vessel was completed, from the laying of the keelplate to her commissioning, in fifteen months. The British example was very shortly followed by other maritime Powers, and before long Germany, France, the United States and Japan had commenced the construction of vessels of the same type. The original Dreadnought, as stated above, was built at Portsmouth, and his late Majesty King Edward VII. launched her on February 10, 1906. She is 190 feet long with a beam, or width, of 82 feet, and has a displacement of 17,900 tons, while her armour belt is of hardened steel 11 inches thick.

#### THE GUNS.

Her armament consists of guns of all one calibre—i.e., the 12-inch—and these weapons are 45 feet long and throw an 850-lb. projectile with an initial velocity of 2,900 feet a second. The heavy shot will at a distance of three miles, penetrate 13 inches of hardened steel, while the gun, which weighs 58 tons, can be fired twice a minute, or even more often under specially favourable conditions. These enormous weapons are mounted in pairs in five barbettes, which are placed one on the forecastle, one on each side amidships, and two farther aft. No earlier battleship had carried more than four 12-inch guns, so that in this respect the celebrated Dreadnought was entirely original. Twelve-pounder guns are fitted to repel torpedo attack, and of these twenty-seven are mounted. She is driven at a speed of 22 knots by turbines of 23,000 horse-power and these have proved so successful that they have been fitted in all the succeeding battleships. The water-tube boilers are of the Babcock-Wilcox type, while the ship has two rudders and four screw propellers.

#### BIGGER DREADNOUGHTS.

In the comparatively short time since

the Dreadnought has been launched, however, the construction of these huge battleships has developed very rapidly. The succeeding ships are in groups, the first being the Bellerophon. Temeraire and Superb, completed in 1909, of 18,600 tons, 22 knots speed, and with a main armament like the Dreadnought, but with sixteen 4-inch guns for repelling torpedo attack instead of the 12-pounders. The next group are the St. Vincent, Vanguard and Collingwood, completed in 1910. Their tonnage is 19,250, while their speed and armament are similar to the ships of the first group. There is little or no difference in appearance between these six vessels, but they carry two large tripod masts, instead of the one large and one small one in the Dreadnought.

#### THE 1911 SHIPS.

The third type comprises the Neptune, Hercules and Colossus, all completed in 1911. The former is of 19,900 tons, while the two latter are sister vessels of 20,250 tons each. The designed speed is 21 knots, but it is said 22 knots has been attained with a horse-power of 25,000. The armament consists of ten 12-inch guns mounted in pairs in five barbettes, two of which are mounted en echelon. The first pair of guns can fire right ahead and either side to some distance abaft the beam, while the second, placed on the port side, can fire on both sides. The third pair of guns are mounted in a barrette placed on the starboard side, and have a similar arc of fire to the last named. Right aft are the other two barbettes, the two guns in one firing directly astern over the barrette immediately abaft them. The three vessels above described are not, strictly speaking, sister ships, although their guns are mounted in the same way. The Neptune has two tripod masts, while the Hercules and Colossus have only one each.

#### SUPER-DREADNOUGHTS.

The fourth group are what are known as "super-Dreadnoughts," and represent a still further advance in size and gun-power. The Orion, Conqueror, Thunderer, and Monarch are in commission. All these fine vessels, which are 545 feet long, are of 22,680 tons, while the turbine engines are of 27,000 horse-power, sufficient to drive the ships at 21 knots. The armament consists of ten 13.5-inch guns, mounted in

five turrets, all of which are placed in the centre line of the ship. There are two turrets superimposed forward and aft, and one amidships, so each of the guns is able to fire almost all round horizon. Four more vessels of a still larger type are the King George V., Audacious, Ajax and Centurion. They are of 24,000 tons, mount ten 13.5-inch and twenty 4.7-inch guns, while their speed is the same as that of the Orion. The newest battleships of all are the Emperor of India, Benbow, Marlborough, and Iron Duke.

#### THE GOOD OLD NAMES.

It will be noticed that all our modern

"Dreadnoughts" have been given good old names which have been in use in the navy for many hundreds of years. Ships called the Temeraire, Neptune, Conqueror, Ajax, Orion, Bellerophon, Colossus, Thunderer and Dreadnought were present at the ever-memorable battle of Trafalgar on October 21, 1805, and with such a glorious record behind them, the present-day bearers of these historic names may be depended upon to give as good an account of themselves in battle as did their predecessors of over a century ago.

THOMAS FORD.

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

*The Motherland and Other Poems*, by C. F. Andrews, (Indian Press, Allahabad) 28+vi, (1914).

This thin sheaf of poems,—some of them not unknown to our readers,—will be welcomed by all who wish to live in tune with the universe, all whose souls yearn for peace, while they are

—Turning, turning

In mazes of heat and sound,  
for here they have a fellow sufferer to point to them the road to a haven of repose. Heart sick like Matthew Arnold, of the thousand discords on earth and of "man's fitful uproar mingling with his toil," Mr. Andrews came under Rabindranath's "healing power." On first reading *Gitanjali*, he felt entranced; not standing silent on a peak of Darien, but like one about to enter the inner shrine, "A still hushed Presence" bound all his spirit and whispered to him,

"Weary at heart with this world's restless strife

Here find the peace of everlasting life"

Under the guidance of our poet he "beheld life's vision whole," and came to know "How love through all His universe doth flow."

He beheld face to face within the veil,—

Love in the joy of world-embracing light,

Love in the blade of grass with sun beams dight,

Love in the baby's smile of new-born bliss,

Love in the star-crowned infinite abyss

This perfect realisation of Nature must be familiar to all who have read in Rabindranath's reminiscences of that never to be forgotten morning in Sadler Street.

In *The Palms at Shanti-Niketan*, Mr. Andrews gives voice to what so many of us have felt when pacing its gravel-walks. He has come under the spell of the abiding peace of that *ashram*, its blending of work and worship, of action and repose. The palms, studied by him at all hours, are only a material illustration of the spirit of the place; they are not lifeless;

they have their toil and sleep and awakening to a life of ecstasy and passionate longing when touched by the "low moon's rosy splendour," as it "rises along the darkling earth." But their enduring effect, as we stand beneath them in the still noontide when "the morning breezes have ceased" and the palms are still hushed in enchantment, is to enfold our souls in "a dream of endless peace." Mr. Andrews is only one of many who have felt at Bolpur,

"Tossed to and fro I had sorely striven,

Seeking, and finding no release:

Here, by the palm trees, came God given

Utter, ineffable, boundless peace.

Peace in the deep mid air surrounding

Peace in the sky from pole to pole,

Peace to the far horizon bounding,

Peace in the universal soul."

Under the palms at Shanti-Niketan one can understand why so many of France's workers sought refuge at Port Royale, with its monastic repose and purity and unmonastic absence of rigour and regulation.

But though Mr. Andrews' heart is with

The night in her silence,

The stars in their calm,

he is not different to

The day in his hotness,

The strife with the palm.

Herein lies the special value of his poems to us to-day. He is not a recluse; he is not a poor sequestered stag that has come to the *ashram* to languish. He has a message for our workers. His *Motherland* is a trumpet call to India's "leaders of the people" "to live and die for the Mother," and to qualify themselves for her service by drawing in the noblest influences from all parts of her body,—the free spirit from her mountains, high thought and purpose from her forests, silence from her deserts, the brave spirit from her seas, strong endurance from her plains, the "life-yielding self-outpouring" spirit from her rivers, and national greatness from her cities.

Peace-lover as he is, Mr. Andrews is roused to prophetic wrath in his denunciation of Luxury which "Sits like a queen in scarlet, [white] o'er the earth Famine and Pestilence stalk hungrily."

He pleads for

"The simple village people [who] till the field and tend the herd,

Patient, poor, and uncomplaining," and die of famine, almost in the words of Milton when he calls upon the Lord to avenge His "slaughtered saints."

"How long, O God of Righteousness, how long?... Shall the poor always be forgotten? Arise

In Thine own strength. Scatter Thine enemies."

The lines on Sister Nivedita—all too few,—light up her character as by a flash; how she was "true to love's everlasting creed," "leaving her home to make a stranger's woes her own in Christ-like act," how "she was bold to toil and suffer" unto the death. Similarly, the sonnet on Nicholson reminds us how that warrior breathed "Christian love," while Anglo-Indian historians and Anglo-Indian sculptors have set him up as a mere man of blood and iron.

We have no space to recount how at every turn we are reminded of Matthew Arnold, (notably in the concluding lines of *War and Peace and Hope*). We shall conclude by pointing out a happy parallel between Rabindranath's and Andrews' thoughts. In *the Motherland* our rivers deliver their message:

"To our sacred banks we call you, where the slow and stately waters

Tell of age-long self-outpouring on the dry and thirsty ground:

Where we flow not, all is barren. Drink of our life-yielding spirit,  
O ye leaders of the people."

And what message does Rabindranath read in the rain-cloud, in the 5th stanza of his ballad *The Supreme gift*?

Spoke the saint, "Behold, how the rain-cold

Pours its life out in showers,

Giving up is the noblest form of piety

On earth.

X.

*Food for Reflection. Christian Literature Society, 8as.*

The object of the writer is "to address a few words of truth and love to his Muhamnadan brethren" in order to convince them of the superiority of Christianity to Islam. Unfortunately his book is ill-adapted for this purpose. It was written fifty years ago and the editor tells us that the author Dr. Koelle was a profound oriental scholar. Of this there is no internal evidence in the book. Dr. Koelle quotes from the Quran (in English) but otherwise he shows no acquaintance with Arabic or Persian literature. Apparently he has never read any book on Muslim theology. Even his Biblical scholarship is deficient. In his second chapter he takes a view of the meaning of certain passages of the Old Testament, which though perhaps still common among uneducated Christians is now rejected by all scholars. He seems unaware that few scholars admit the Pauline authorship of the epistles to Timothy. If a Muslim takes any interest in Christianity at all, he will naturally wish to know the Christianity accepted by the most thoughtful and cultivated Christians. It would be well then for the Christian Literature Society to submit their books before publication to the judgment of some Christian scholar, for

instance one of the Professors of Divinity at Oxford or Cambridge. H. C.

(1)

*Panatipata Veramani (or the Buddhist Doctrine of Not-killing) by K. J. Saunders, B.A. Published by the Christian Literature Society of India, Madras. Pp. 8, Price ½ anna.*

The author controverts the Buddhist doctrine of "Not-Killing" and says "May it not be that this is the law of animal nature, that as each exists by the sacrifice of other lives, so some shall lay down life for the sake of man, the crown and chief glory of created beings?"

(2)

*The Demon of Desire by the same author, Pp. 8, Price ½ anna.*

The author says that Buddhism teaches a stoic self-mastery and Christianity a passionate self-surrender.

(3)

*The Honor of Man: A Lecture given at the Oxford Medical Hostel in Calcutta, Pp. 8, Price 3 pices.*

The Lecturer says that experience as well as faith bids us honour all men, because all men alike are capable of being lifted to God.

(4)

*The Expurgated Bible, Part I: The Old Testament, Edited by M. Venkataratnam, B.A., Late Vice-Principal, Training College, Rajahmundry, Pp. xxvii+71, Price 5 annas (paper).*

(5)

*The same: Part ii. The New Testament, Pp. vii+88, Price 5 annas. (paper).*

Many portions of the Bible being unfit for spiritual culture, an attempt has been made by the author to publish an expurgated edition.

(6)

*Principles of Life and Maxims collected and published by Thakur Gulab Singh, Gohnan. To be had from Thakur Nand Kumar Singh, Pleader, Sasaram, Arrah. Pp. 45, Price 6 annas (paper). For students 4 annas.*

It is a collection of "some principles, good maxims, morals and lessons from the writings of great men."

(7)

*A Plea for a common secular Religion: Pp. 15. Price not known.*

It is a presidential address delivered at a meeting of the Y. M. C. A., Nagercoil, March 1914, by N. Subrahmanya Aiyar, Senior Dewan Peishcar, Travancore.

According to Mr. Aiyar Christian ideal means the ideal of "service in love". He says—"Any religion so understood in its essence deserves to be the secular religion for the whole world, as distinguished from the various ecclesiastical religions which owe their distinctiveness to their varied historic settings."

(8)

*Sri Bhaskarananda Mutt, Benares city. Published by Bhaskaranand Saraswati. Ananda Bang, Durga Kund.*

This mutt has been founded with a view to educating Hindu priests.

(9)

*The Karma Philosophy: Speeches and writings of Virchand R. Gandhi, B.A. M.R.A.S., Barrister-at-Law; the Jain, Delegate to the Parliament of Religions, Chicago*

(1893) and Hony. Secretary to the Jain Association of India. Compiled and edited by Bhagu F. Karbhari, Editor, 'the Jain' Bombay. Published by the Trustees, Devchand Lalhai Pustakodhar Fund, Bombay (with two portraits). Pp. ii + iii + 166 ; bound in cloth. Price annas five ; Foreign one shilling.

The book deals with the Nature and the Law of Karma as understood by the Jains. The book will prove useful to the students of Jainism.

The get-up of the book is excellent. It may be had at the nominal price of five annas only.

(10)

*The Sacred Books of the Hindus* (No. 64 : October, 1914) Vol. XV.—Part ii : *The Yoga Sastra : Gheranda Samhita*, Translated by Rai Bahadur Sris Chandra Vasu. Published by Sudhindra Natha Vasu, at the Panini Office, Bahadurganj, Allahabad. Pp. ii + 59. Price Annual subscription —Inland Rs. 12-12 as. Foreign £1. Price of this part Re. 1-8 as.

The Gheranda Samhita is a well-known treatise on the Practice of Yoga. Those who take an interest in the subject will find this edition to be an excellent one.

The Sanskrit Text has been given in Devanagari character. The book contains also an English translation.

MAHES CHANDRA GHOSH.

*The Story of the Ramayana*, by A Madhaviah-Macmillan & Co.

It is just the book for boys to read. The language though very simple never touches the level of boldness and the manner in which the story is told never allows it to lapse into dullness. Rama's route to Lanka is indicated in a map and there are seven fine pictures. The best is "Sita in exile". She sits in the Asoka Garden, the very embodiment of hopeless grief, while her interesting companions—"the chosen guard set on her by Ravana"—are trying to pour a ray of solace into her sorrow-riven heart. We are not aware if there exists any other translation written in such excellent English prose. The present volume we doubt not will find many appreciative readers in England.

H. L. C.

#### SANSKRIT-ENGLISH.

*Panini : His place in Sanskrit literature*, by Theodor Goldstucker, Reprinted and published by the Panini Office, Bahadurganj, Allahabad, Rs. 5.

The book under notice which was long out of print is so well-known to the Sanskrit scholars that it does not require any further introduction. By bringing out it again like the *History of Ancient Sanskrit Literature* by Max Muller, the Panini Office of Allahabad has really removed a great want which was being so keenly felt by all. Max Muller maintained that before Panini the art of writing was not known in India. The complete refutation in a laudable manner of this view and several others of the kind of that great savant will be found in this book and the readers will be in a position to settle questions both literary and chronological by a careful reading of it. Every student of Sanskrit should be furnished with a copy of it. There are hundreds of M.A.'s in Sanskrit from our universities and we see many of them are wasting their valuable time by writing uncalled for Model Questions or Notes on Sanskrit texts. Should they undertake to render the above book into their respective vernaculars, a great service would surely be done to their own literature.

*Samasa-Mayukha, Part I. (Being a treatise on the exposition of compounds in Sanskrit) with various appendices and indexes by Govinda Krishna*

*Modak, Jagannath Shankershet Scholar and Sanskrit teacher, New English School, Poona, Price 8 as.*

The book is specially written to meet the requirement of Sanskrit students in High schools and we can unhesitatingly say that the author's attempt has proved successful.

#### SANSKRIT.

*Shrikrishnavijaya of Shankara Kavi*, Edited by P. S. Anantanarayana Shastri, 1914. Printers and Publishers : The Mangalodayam Co., Ltd., Trichur.

We offer our thanks to Pandita Anantanarayana Shastri for his editing the above book which we are fortunate to look over now for the first time. It is a *Mahakavya* of twelve cantos and as the name itself implies Shankara Kavi who is believed to have been flourished in 1426 A. D. in the Kerala country (i.e. the strip of land between the Western Ghats and the sea north of the Kaveri) has depicted in his sweet words the glorious deeds of Shrikrishna evidently following strictly the tenth *Skandha* of *Shrimad-Bhagavatam* but not with the divine elegance with which every prominent character of all the narratives in the latter is depicted and which attracts the hearts of devotees. The style is commendable and the composition is pleasant and easily intelligible, and full of alliteration. Generally his expression is good, but sometimes it is in no way right. For instance, मुहः स च्छब्दं मुदितः कितं भयो (X. 5). Here one should write कितं चकार but not कितं भयो. This sort of defect is very rare. It seems to us that the book simply narrates the facts and in some cases with uncommon excellence but the poet could not fitly depict the character of his so great and divine hero. *Shrikrishnavijaya* of which only a part we have looked over in the first number of the *Keralagranthamala* (1906) is acknowledged to be one of the grand kavyas in vogue in Kerala. It is written by a Nam-buri Brahmana named Sukumara and in many points our author has followed his footprint.

The introduction in Sanskrit from the pen of the editor is short but full of informations.

(1) *Kokilasandesha*, by Uddanda Shastri, (2) *Shukasandesha*, by Lakshmidas, edited by P. S. Anantanarayana Shastri. The Mangalodayam Co., Ltd. Trichur. Price 4 as. each.

These two works which may also be better named *Kokiladutam* and *Shukadutam* respectively, are in imitation of Kalidasa's celebrated *Meghadutam* and by a careful reading of them one would say that imitation is nothing but imitation which cannot attain the grace of what is imitated.

VIDHUSHEKHARA BHATTACHARYA.

*Laghu Ramayanam*—Edited by Babu Govindanath Guha M.A. Price, Popular Edition Rs. 2-8 as. Royal Edition Rs. 20. To be had either of the editor, 39, Harrison Road or Messrs. Bhattacharya & Sons., the agents, 65, College Street, Calcutta.

Babu Govindanath Guha has done an invaluable service to the cause of Sanskrit Literature by publishing this abridged edition, in three thousand Slokas, of the original Ramayana of Valmiki. Within these three thousand slokas, all in the sweet, simple language of Valmiki himself, every main incident of the Ramayana has been narrated.

The Ramayana has furnished many poets, Kalidasa, Bhababhuti, Bhatti and others, with themes

for their works, but many of them took only episodes of the Ramayana as their subject matter. Even those, who, like the authors of the *Ramayana Kathamanjari*, the *Balaramayanam*, the *Champuramayanam*, tried to deal with the whole of the Ramayana, did this in their own language. But the present work is unique in that its editor has given the whole of the epic, though within a short compass, without using even a single syllable that is not of the 'Adikavi'.

In this book the editor has followed the text of the Bengal recension of the Ramayana, as given in the splendid edition of G. Gorressio, having compared it with all the three other recensions.

There are well selected explanatory notes of words and phrases at the bottom of pages as well as a list of important words at the end of the book. The get-up of the book is very satisfactory,—the paper, the printing and the binding being good.

But the special feature of the book is the learned introduction at the beginning, covering more than forty pages, bristling with references and quotations, and what is more written in Sanskrit. There are many editions of Sanskrit works with scholarly introduction in English but few in Sanskrit. In the introduction many important points have been discussed : the claim of Valmiki to the title of the 'Adikavi' or first poet, what the Ramayana is, the social and religious condition of the country described in it, its origin, date of its composition, its comparison with the Illiad.

While going through the introduction, one is sure to be delighted with the respectful tone of the criticism ; and the flow and grandeur of the style will in many places remind the reader of that of Banabhatta. In fact the style as used therein is in no way inferior to that of well-known prosewriters in Sanskrit where-as it has this advantage over all, that while the style of even the best proseworks in Sanskrit is cumbersome on account of long-drawn out compounds and too frequent uses of figures of speech, very often impeding the clear understanding of the meaning of passages in which they occur, that of the introduction of the 'Laghva-Ramayana' is simple, charming and full of life ; compounds there are in it, but they only add to the vigour of the style.

The passages in which the editor has established the priority of the 'Ramayana' to the 'Dasaratha-Jataka' and also where he has refuted the theory of Prof. Weber placing the date of the composition of the 'Ramayana' at the commencement of the Christian era, at an epoch when the operation of Greek influence in India had already set in, by adducing numerous proofs, internal and external both from the 'Ramayana' and the Illiad, in a manner that would do credit to any antiquarian, show how Sanskrit may be used in literary and historical criticism.

All Greek names used in the criticism of the Illiad have been rendered into Sanskrit, such as Achilles as 'आखिल उः', Hector as 'हेक्तेः', etc. In some cases new words have been coined to translate Greek words and expressions conveying ideas unknown in Sanskrit. The Greek word *Patres*, which means something more than its English equivalent fatherland, has been translated with 'देशपिता' (to be expounded as 'देशः स्वपिता'). This

is probably the first attempt in this direction, and if there be many writers to enrich Sanskrit with words and phrases expressing the new ideas and thoughts evolving with the progress of time who can say Sanskrit may not be as good as a living language again?

In fact this introduction is in many points unique and unprecedented both as a literary work in Sanskrit as well as a critical study of the great epic.

At the present time the Calcutta University have been doing much to promote the cause of Sanskrit learning. Is it too much to hope that such a book may be prescribed for the higher examinations of the University?

ISANCHANDRA RAY.

## BENGALI.

*Tai Tai*, by Kartik Chandra Das Gupta, Published by K. F. Seyne and Brothers, Calcutta.

This is a beautiful pictorial book of nursery rhymes. The cover is artistically printed in many colours. At each opening there is a coloured illustration facing some rhyming lines. The rhymes calculated to rouse the curiosity of children regarding national heroes are very happily conceived. The whole booklet is printed on thick art paper. It will be an acquisition to Bengali homes.

P.

## ART.

*Visvakarma Examples of Indian Architecture, sculpture etc., chosen by Ananda K. Coomaraswami D.Sc., First series Part VIII, price Rs. 3.*

With the publication of part VIII of the *Visvakarma* the first series illustrating a hundred examples of Indian sculpture is completed. There are colotype plates in this number which are remarkably well executed. As usual the number contains many new and interesting examples of sculpture now published for the first time. The entire absence of stiffness which lends such an easy grace to the small seated figure of Buddha of the Tibeto-Nepal school (plate 20) marks it out as a distinguished example of this class of sculpture. The magnificent fragment from Amara-vati (plate 23) is a fine example of living compositions of human subjects which have conferred such distinction on this early Buddhist School. The bronze figure of Siva (plate 50) from Cambodia (Khmer) demands kinship with the Saivite sculptures of the Chola period. It has probably come into existence under the same influences which led to the production of somewhat similar Saivite bronze figures found in Java. They are undoubtedly the works of local craftsmen who worked out the same iconological texts without having actual models from India. The image in question may be identified with Chandrasekhara in the Samabhangra pose. The toy deer and horse (plate 89) from Rajputana remind one of the treatment of animals on Mycenaean gems and are imaginative works of great artistic merits which offer such strange contrast with the more graphic treatment of elephants of which a remarkable example is illustrated in plate 98.

Mr. Eric Gill contributes a very illuminating introduction in which he has succeeded in clearing off many misconceptions which have prevented an understanding of Indian art. "An artist," he says, "is a maker of things and not of pictures of things." Dr. Coomaraswamy has appended a list of plates giving short descriptions of the illustrations. We are glad to find that some of the mis-descriptions which appeared in the earlier parts have been corrected according to the suggestions made in these columns. The whole collection consisting of 103 plates makes an admirably representative group illustrating

the predominant characteristics of Indian Sculpture. We should like to see the *Visvakarma* in the shelves of every School and College in India.

O. C. G.

# GUJARATI.

"*Vanaspathishastra—Arthic Dristhu*" (*Economic Botany*) by Prof. C. B. Purani M. A., Professor of Biology, D. A. V. College, Lahore. Published by the Gujarat Vernacular Society; Ahmedabad. Cr. 8vo pp. 540. Price one rupee only.

Books on scientific subjects are so few in Gujarati that this book deserves more than a passing notice. It contains a readable and yet a scientific account of the various economic botanic products of India with special reference to Gujarat and Bombay Presidency. Detailed treatment is given in part II of the important products like Rubber, Vegetable Fibres, Tannins, Lac, etc., and of the technical processes involved in their industrial utilisation.

The author deserves great credit for the care in the selection and coining of new technical words for which no corresponding Gujarati expressions were available, and for the general clearness and lucidity of explanation. It is needless to say that there is great scope for work in this direction and that popularisation of the methods and results of science deserves greater attention than hitherto accorded to it.

The book should prove useful to the general reader in understanding the industrial possibilities of botanic products of the country and also should appeal to all teachers as providing material for nature study and for combining scientific knowledge with daily experience. How few of our young boys and even men know of Indian plants, their names and their uses?

There are one or two defects in the book that could have been easily avoided. The contents could have been better arranged than in the order followed by Watt in his Dictionary of Economic products; a few pages out of 540 could have been well-spaced for introducing the reader to the elements of Botany; and the morphological description of the mono- and di-cotyledon plants given under "Vegetable fibres" could have formed the part of a separate explanatory chapter.

However these defects do not mar the general utility of the book; and it is hoped that the Gujarat Vernacular Society will take steps to distribute the books to all the village schools, so that a maximum number of people shall know of the industrial possibilities of the vegetable products which are so numerous in our land of agriculture. The books published by the Society are so little advertised and so little known among the general public that it will not be out of place to suggest that a campaign of a more thorough distribution of the new literature deserves a more prominent place in the programme of the Society.

P. G. S.

*Shri Kabir Krishna Gita*, by Master Harkisandas Bhai Chand, printed at the Surat Jain Vijaya Printing Press. Card board Cover, pp. 274. Price Re. 1-0-0 (1914).

Following his predecessors in the foundation of religious creeds, Kabir too has written a Gita, called the Kabir Krishna Gita. This book contains that instructive work, in addition to many of his Bhajans which have attained an all-India recognition. They are all in Hindi of course, and in this book they are printed in Devnagari characters. The most readable part of the book is at the end where in a vigorous note, the writer has refuted the accusations brought

by Christians, Arya Samajists and others against Kabir.

*Joan of Arc*, by Hasam Hirji Charania, published by the Society for the Encouragement of Cheap Literature, printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth cover, pp. 210. Price Re. 0-7-0 (1914).

This life of the heroine of France was needed in Gujarati. We find it is written in simple language, and is informative in character. The reproduction shows that the writer has studied his subject well.

*Saemanta*, by Tribhuvandas Damodardas, printed at the Damodardas Printing House, Rajkot. Paper Cover, pp. 32 (1914).

This is a translation of a Bengali article written by Kashi Chandra Ghoshal, on the teachings of Chaitanya. The style is grandiloquent and labored and not likely to appeal to the masses.

*Bharat Lokakatha, Part I.*, by Manilal Ichcharam Desai, B. A., printed at the Gujarat Printing Press, Bombay. Paper cover, pp. 300. Price Re. 0-12-0. (1914).

If any single institution with a literary man at its head has richly benefited the language and literature of Gujarat by the publication of useful works, it is the Gujarati Press and its late proprietor, Mr. Ichcharam Suryaram Desai. Scores of good books, hundreds of standard works, and a like number of compositions of struggling authors have come out of this Press. Amongst the many-sided activities of the late founder was one for the preservation of a certain kind of oral literature, which with the passage of time was bound to expire, unless perpetuated in some way. This literature is that floating mass of stories, historical and others, which lives only in the mouth of the professional story-teller or bard. Unless care be taken to collect it from the various mouths that retail them, the whole branch stands in danger of being wiped out. The reason is that owing to the advent of the printing press, interest in such stories has declined. With his unerring instinct, Mr. Ichcharam saw the use to history and allied subjects of the significance of the subjects dealt with in these bardic narrations, and at considerable expense he took steps to have them copied down from firsthand sources. The result is a collection of twenty-two fine stories, likely to appeal to both the high and the low, besides being useful in other ways. Unfortunately, the collector did not live to see them published, but his son, who worthily follows his father's traditions, has brought them out, and thus fulfilled his last wishes.

*Palanpur Raja no Itihas, Part I.*, by Prince Taley Mahammad Khanji, printed at the Lakshminaras Printing Press, Baroda. Cloth bound, pp. 298. (1913).

A substantial volume, profusely illustrated and with maps, printed on fine glazed paper, this history of the State of Palanpur in Gujarati is the first of its kind. The worthy Prince who is responsible for the composition and publication of the volume, happily conceived the idea of preparing in a permanent form the chronicle of the house to which he belongs and he has executed his purpose in a very admirable way. It is this sort of local work which is sadly needed to build up a reliable general history of Gujarat. Connected as this royal family is with Zolor on one side and Cambay and Junagadh and other Nawabi families on the other, the subject matter of the volume is calculated to throw historical light on many events connected with these states. The State of Palanpur lying as it does on the borderland of Gujarat and Marwar is unique in many respects. It has kept the



traditions founded by Akbar, of marrying into Hindu families and the present Prince is the son of a Hindu mother to whom he has most affectionately dedicated the fruit of his labors. The notes appended to the text are the most valuable part of the work, as they are very instructive and betray an amount of scholarship. We congratulate Prince Taley Muhammad Khanji on the sterling work he has done, and we do so doubly as it is rare to find princes taking so kindly to letters, and that too, to such useful subjects as history.

K. M. J.

#### HINDI.

*Manoranjan*, by Pandit Badrinath Bhatta B. A. Printed at the Rambhooshan Press, Agra. Demy 16mo. Pp. 80. Price as. 3.

The author has tried by means of short stories to arrange for the entertainment of readers. The book has many turns and twists of phrases, though its witty touches do not make you laugh heartily. Another object of the author has been laying bare individual idiosyncrasies and petty shortcomings. The number of stories is 24.

*Hindi Ka Sandesh*, by Swami Satya Deva. Printed by the Standard Press, Muzaffarpore and published by the Hindi Sahitya Ratnakar Office, Muzaffarpur. Crown 8vo. pp. 21. Price—1 anna. 2nd Edition.

In this book the author proves by convincing reasoning the appropriateness of Hindi as the national language for the whole of India. The characteristic of the book, as of the other books of the Swami, is its persuasiveness and the way in which he makes every subject that he touches interesting. The topic of the book, it is needless to say, is a grand one and deserves supreme attention on the part of every educated Indian. The author suggests that the individuality of every provincial language should be preserved, but that the people of every province should study as much Hindi as will enable them to make this their second language. The purchase of a number of copies of the book by individual men and patriotic gentlemen and their distribution among the public will, we are sure, be a great national work. An English Edition of the book will also do great service.

*Shree Swami Vivekananda*, by Pandit Nandkumar Deva Sharma and published by Pandit Onkar Nath Bajpeyi at the Onkar Press, Allahabad, Crown 8vo. pp. 70, 6. Price as. 4.

In this book the life of Swami Vivekananda has been given in a very systematic way, the author having taken considerable pains with the arrangement and discussion of the subject. The language and style of the book are also of a high order and the book does credit to the author and the publisher in every way. We need hardly say that it is books of this nature that deserve to be widely read and the publication ought to have a large sale. There is a block of the Swami on art paper in the frontispiece. The author has consulted the best known books on the Swami in writing the book.

*Bhaktiratnavali*, published by the Panini Office, Bhuvaneshwari Asrama, Bahadurganj, Allahabad and printed by the Indian Press, Royal 8vo. pp. 103, 5, 47. Price—Rs. 1-8-0.

This book has been published in memory of the well-known Babu Shyama Charan Bose (b. 1827, d. 1867) of the Punjab Education Department. The book is a series of several which are being published

through the aid of his talented sons. In this particular book choice selections from Shree Naraṇ, Shuk, Prahlad, Maitreya, Shreekrishna etc., and annotations thereto by Shree Krishnapuri have been published, simple and concise Hindi translations of the original being also subjoined. The whole thing has been compiled by a retired Professor of Sanskrit. The get-up is very nice and the matter of the book itself is valuable.

*Swapna Vasavadattam*, by Mr. Babulal Mayashankar Dube, Rayanandgaon, Bevar and published by him. Printed at the Shrutibodh Press, Bombay. Crown 8vo. pp. 29, 3, 59. Price—as. 6.

This is a drama by the Sanskrit poet Bhasa translated into Hindi. The introduction contains useful matter and a number of selected and pithy sayings of Bhasa have been collected together after the introduction. The language of the translation itself is nice and the rhymed portion of the drama has been well-handled. There are printing errors, but a list of errata has been given.

*Roos-roon-yuddha*, in two parts, by B. Jitan Singh. Printed at the Shree Venkatramana Press, Satna and to be had either of the Secretary, Durbar Kwan or of the compiler at the Riyasat Kothi, P. O. Jaitwar, Dist. Satna—Royal 8vo. pp. 827. Price, ordinary Thick paper edition (Rs. 5) and Thick Glazed Paper Edition (Rs. 6).

The Maharaja of Rewa, Shree Sir Venkatraman Singh Joo Dev, C. C. S. I., is doing a real patriotic work for India by helping the cause of Hindi Literature through the publication of books on such new subjects. Perhaps without such aid such enterprising publications would not have been undertaken. The language of the translation is good, though in some places there are mistakes of idiom and grammar, which, however, do not count for much in such a gigantic publication. We may instance “रोडे जकी ....

..रोक दिये” (p. 309, l. 18 & p. 310, l. 1) and several passages on pp. 801-806. We must again repeat however that the book has gone to a very enormous length and the undoubted merits of the book far outbalance these petty mistakes here and there, which may be easily removed in the next edition. There are seven maps in the book, three of them very big and all these have been very nicely executed. Seventeen blocks of generals etc., have also been added. Besides the table of contents an alphabetical index has been given, which will be very valuable. In fact everything has been done to make easy reference and proper understanding of the book possible. All this has been due to lavish expenditure of money on the book which does not fall within the fortune of every Hindi book. There is a list of errata but a few printing errors have not been included in it.

The book has been printed in bold type and both the forms of editions are offered in elegantly bound covers. Besides the edition printed, we would have much desired a cheap popular edition of the book printed in smaller type. The book has been mainly written for State officers, but undoubtedly it will find many readers all over the Hindi-speaking India as also in other native States. Every praise is due to the enlightened prince who has helped the publication of the book as also to the compiler.

*Krishna Charitra* (in 2 volumes and 7 chapters) by Pandit Jagannath Prasad Chaturvedi. Printed at the Pharmitra Press, Calcutta, Demy 8vo. pp. 86, 335. Price Re. 1.

This is a Hindi translation of the famous work

of the same name by the renowned Bengali writer, Bankim, (Rai Bahadur Bankim Chandra Chattopadhyay, c. 1. E.). We commend the translation and the language thereof in very high terms. We do not find any studied words or choice phrases therein. As to the merit of the original book itself, it is needless to mention anything here. Suffice it to say that Bankim Babu has tried to give cogent reasons—different in character from those given by the orthodox Bhaktas,—as to the personality of Shree Krishna being the greatest not only in Indian History, but in Indian Scriptures as well, while not giving any definite and final opinion on the point of Shree Krishna being an incarnation, he proves in a pretty convincing way his assertion that *nowhere* "not in any Epic or any history" can such a personality, superior even to that of Shree Rama, be found. The get-up of the Hindi version is nice except for some printing errors.

*Hindi Main Hindu Law, Part 1, being "Dattavivadhan", by Mr. Pyralil Misra of Chhindwara (C. P.) and to be had of him. Printed at the Hindi Press, Prayag. Demy 8vo. pp. 58. Price as. 6.*

This is a treatise on "adoption" in Hindu Law and the author desires to write similarly on other important subjects in Hindu Law. The publication is in the form of concise Notes giving the whole law on the subject, including the case-law. Everything has been done in a clear and explicit way and the reader is not obliged to hunt through long discussions over different rulings of the different High Courts. The publication is of a novel sort and it will surely be very helpful to people in all grades of life. The get-up of the book is quite satisfactory.

*Rashtron Ke unnati, Crown 8vo. pp. 39, 2. Price as. 4.  
Rashtriyata Ke Moolmantra, Crown 8vo. pp. 43. Price as. 3.  
By Shree Indra Vidalkar, Gurukul Vishwavidyalaya, Haridwar and to be had either of him or the Siddharma Pracharak Press, Delhi or the Vijaya Book Depot.*

In the former it has been shown by what process of thoughts and combination of events, the progress of a nation begins. This has been illustrated by a reference to the histories of many countries. In the latter it has been elaborately shown what constitutes nationality and what are the necessary steps in it. The treatment of both the books is excellent. We

commend both of them for the new ideas embodied in them as also for the grace and lucidness of their style.

M. S.

#### URDU.

*Swasthajivan ya Tandurust Zindagi, published by the Ayurvedic Pharmaceutical Company, Guntti Bazar Lahore and printed at the Punjab National Steam Press, Lahore. Demy 8vo. pp. 224. Price Re. 1.*

The publishers have through their employees got this book on hygiene written in a specially attractive and simple language. The chief merit of the book lies in the fact that it has not the dullness of a book on science, but the book rather reads like an interesting story. A special feature of the book is a reference to the lives of men who paid special attention to their health and were besides noted personalities. This has been done very frequently and has increased the practical nature of the book as also its attractiveness. In going through the pages I noted some printing errors, but in other respects the get-up of the book is very satisfactory.

*Pesance Jang Europe (Vol. I) by Mr. Bishnu Sahay Azad and Pandu Pyare Mohan Dattatreya. Published by Messrs. C. L. Alam and Co., near Shah Alami Darwaza, Lahore. Demy 8vo. pp. 149. Price Re. 1.*

This is the introductory part of a series of books which the publishers want to issue in monthly numbers, on the present European war. The price of each No. will be as. 8 and from permanent subscribers Rs. 5 will be charged annually. In this part the author has described in detail the events which have led up to the present war and dwelt on the motives of each of the belligerent countries in joining the war. There is a chapter on the neutral powers also and the probabilities of their joining the war subsequently have been discussed. The effect of the war upon trade, our duties at the present juncture and similar topics have been handled in a loyal and proper spirit. There are several half-tones of the principal men in the war and the work of introduction could hardly have been done more elaborately in a book written in Urdu. The language and style are correct and exceptionally charming, the get-up too being very nice,—only the body of the book has not been *printed* correctly in certain places. We commend the book to the general public as also to the Government.

M. S.

## DESTROYERS

### "THE BRIDES OF DEATH THAT WAIT THE GROOM."

**M**ANY people who have never seen a destroyer, or, to use the correct name, a torpedo-boat destroyer, will remember Mr. Kipling's verses beginning :

"The strength of twice three thousand horse,  
That seek the single goal;  
The line that holds the rending course,  
The hate that swings the whole;

The stripped hulls, slinking through the gloom.  
At gaze and gone again—  
The Brides of Death that wait the Groom—  
The Choosers of the Slain!"

There are others who may have seen in the gathering darkness of a summer night of the pier of some pleasant holiday resort "The stripped hulls, slinking through

the gloom." Slinking is the word for these sinister-looking craft, in spite of their great speed. Many of them are able to speed through the water at about forty miles an hour.

#### THE FIRST TORPEDO BOAT.

The British Admiralty's first torpedo boat was the *Lightning*, ordered in 1877. She was a tiny craft of only twenty-seven tons displacement, but she could steam at nineteen knots, and carried one torpedo tube. She was a great success, and soon all the naval Powers, ourselves included, began building torpedo boats, which rapidly developed in size, sea-keeping qualities, and speed. The French built large numbers of small torpedo boats during the eighties, and these would have been a source of considerable danger to our fleet in war time. The result was, therefore, that we had to build craft capable of destroying hostile torpedo boats, and, commencing in 1886, many vessels of this kind were built. They were known as "torpedo catchers," or "torpedo gunboats," and were craft of from 500 to 1,000 tons displacement, with a nominal speed of 19 to 21 knots. They were designed to carry two 4-inch or 4.7-inch quick-firing guns, besides several smaller weapons, and, in addition, a couple of deck torpedo tubes; but, as a class, they were found to be too slow for the work they were expected to perform, and, moreover, their seaworthiness left much to be desired. Something better had to be done, and in 1893 the British Admiralty gave an order for several torpedo boat destroyers.

#### STILL NOT SPEEDY ENOUGH.

The first of these were craft of about 250 tons, with a speed on trial of 27 knots, and they fulfilled a double function, for their gun armament—consisting of a 12-pounder and a number of 6-pounders—would enable them to destroy a small hostile torpedo boat of inferior speed, while in addition they carried torpedo tubes, so that they could be used as torpedo boats if the necessity arose. As time went on it was found that the speed of these destroyers was not sufficient and three years or so after their original inception this was increased to 30 knots, the displacement increasing slightly in consequence.

#### THE FIRST TURBINE.

As time went on, however, even these "thirty-knotters," as they are called, were found, owing to their low freeboard forward, to be deficient in sea-keeping qualities, and in 1902-03 were built the first of what are usually called "River class destroyers," they being all named after rivers of the United Kingdom. These craft have high forecastles, which make them far more seaworthy than previous types, while they have a displacement of between 550 and 600 tons, a speed of 25 knots, and carry four 12-pounder guns and 2 torpedo tubes. As destroyers, they have always been satisfactory, for they can keep up their speed in a sea in which the old 27- and 30-knot craft would have to ease down for safety's sake. Up to 1899 torpedo craft generally had been driven by ordinary reciprocating engines, but in this year was launched the *Viper*, the first turbine destroyer. She had a speed of 37.1 knots.

#### THE TRIBAL CLASS.

River class destroyers, the majority of which were driven by reciprocating engines, continued to be constructed until about 1905, when the first of what are usually called the "Tribal class" destroyers were built. These crafts are all named after tribes, and there are a dozen of them in the service: *Mohawk*, *Afridi*, *Saracen*, *Gurkha*, *Amazon*, *Viking*, *Cossack*, *Crusader*, *Maori*, *Nubian*, *Tartar*, *Zulu*. They vary in displacement between 865 and 1,000 tons, while the armament consists in some cases of five 12-pounder guns, the later boats, however, being armed with two 4-inch quick-firers. They all carry the usual couple of torpedo tubes, and all have turbine engines and burn oil fuel only, the designed speed being 33 knots, although the majority of them have steamed faster than this, the *Tartar* actually doing 40.2 on her trials!

#### THE NEWER DESTROYERS.

The newer destroyers are practically the same as those of the "Tribal" class, but with less speed. In 1908 were launched the *Basilisk*, *Beagle*, *Bulldog*, *Foxhound*, *Grasshopper*, *Harpy*, *Mosquito*, *Nautilus*, *Pincher*, *Raccoon*, *Rattlesnake*, *Renard*, *Savage*, *Scorpion*, *Scourge* and *Wolverine*. These craft vary in size from 860 to 940 tons, and have turbine engines driving them at 27 knots. Coal alone is burnt,

and of this 165 to 215 tons is carried. The armament consists of two 21-inch torpedo tubes of the latest type, one 4-inch quickfiring gun, and three 12-pounders. This class of sixteen boats is usually known as the "Beagle" class. In 1910 were launched the twenty destroyers of the "Acorn" class, consisting of the Acorn, Alarm, Brisk, Cameleon, Comet, Fury, Goldfinch, Hope, Larne, Lyra, Martin, Minstrel, Nemesis, Nereide, Nymphe, Redpole, Rifleman, Ruby, Sheldrake, and Staunch. These craft have a displacement of 780 tons and carry 130 tons of oil fuel, while their turbine engines are designed to propel them at 27 knots, many of them, however, getting as much as 29 knots on trial. They carry one more 4-inch and one less 12-pounder gun than the "Beagle" class, but in all other respects they are the same.

#### ANY WEATHER CRAFT.

The "improved Acorn" class consists of twenty craft, all of which are now com-

plete. They are named Acheron, Archer, Ariel, Attack, Badger, Beaver, Defender, Druid, Ferret, Forester, Goshawk, Hind, Hornet, Hydra, Jackal, Lapwing, Lizard, Phoenix, Sandfly, and Tigress. They have the same tonnage and armament as the "Acorn" class, but carry 30 tons more oil fuel, and have a slightly greater speed. The new destroyers now being built have speeds of 32 and 33 knots, but otherwise they are much the same as their immediate predecessors, the "Acorn" class. It should be noted that destroyers are named, while torpedo boats have only numbers; so, apart from size and general appearance, it is always possible to distinguish between the two types. The subject of destroyers has always been an important one to us British, and the first craft now being built are able to keep the sea in practically any weather and will consequently be of the utmost assistance in the naval war.

JOHN BROWN.

## ABOVE THE BATTLEFIELD

*An Appeal to the Young Men of all Nations.*

By ROMAIN ROLLAND.

*[This wonderful appeal by the author of "Jean Christophe," is probably the most striking pronouncement on the great issues involved that has appeared since the war. Romain Rolland, the greatest thinker amongst the French thus shows us that even to-day it is possible to be both an ardent patriot and at the same a faithful citizen of what he calls "a new city of God."]*

**O** YOUNGMEN that shed your blood with so generous a joy for the starving earth! O heroism of the world! What a harvest for destruction to reap! Young men of all nations, brought into conflict by a common ideal, making enemies of those who should be brothers; all of you, marching to your death, are dear to me. Slaves, hastening to the aid of your race; Englishmen fighting for honour and right; intrepid Belgians who dared to oppose the Teutonic

colossus, and defend against him the Thermopylae of the West; Germans fighting to defend the philosophy and the birthplace of Kant against the Cossack avalanche; and you, above all, my young compatriots, in whom the generation of heroes of the Revolution lives again, you, who for years have confided your dreams to me, and now, on the verge of battle, bid me a sublime farewell.

Those trivial years of scepticism and hedonism in which we in France grew up are avenged in you; your faith, which is ours, you protect from their poisonous influence; and with you that faith triumphs on the battlefield. "A war of vengeance" is the cry. Yeal vengeance, indeed; but in no spirit of chauvinism. The vengeance of faith for egoism—the surrender of self to eternal ideas.

One of the greatest of the young French novelists writes to me:—

"What are our lives, our books, compared with the magnitude of the aim? The war of the Revolution against feudalism is beginning anew. The armies of the Republic will secure the triumph of democracy in Europe and complete the work of the Convention. We are fighting not only for our hearths and homes, but for the awakening of liberty."

And another, one of the first art critics of our time:—

"My friend, could you see our Army as I do, you would be thrilled with admiration for our people, for this noble race. And enthusiasm, like an outburst of the Marseillaise, thrills them; heroic, earnest and even religious. I have seen the three divisions of my army corps set out; the men of active service first, young men of twenty marching with firm and rapid steps, without a cry, without a gesture, like the youths of old calmly going to sacrifice. After them come the reserve, men of twenty-five to thirty years, more stalwart and more determined, who will reinforce the younger men and make them irresistible. We, the old men of forty, the fathers of families, come last; and we too, I assure you, set out confidently, resolute and unwavering. I have no wish to die, but I can die now without regret; for I have lived a fortnight, which would be cheap at the price of death, a fortnight which I had not dared to ask of fate. History will tell of us, for we are opening a new era in the world. We are dispelling the nightmare of the mailed fist and of armed peace. It will fade like a phantom before us; and the world, it seems, will breathe again. Reassure your Viennese friend, France is not about to die; it is her resurrection which we shall see. For throughout history—Bouvines, the Crusades, Cathedrals, the Revolution—we remain the same, the knights-errant of the world, the paladins of God. I have lived long enough to see it fulfilled; and we who prophesied it twenty years ago to unbelieving ears, may rejoice to-day."

O my friend, may nothing mar your joy! Whatever fate has in store, you have risen to the pinnacle of earthly life, and borne your country with you. And you will be victorious. Your self-sacrifice, your courage, your whole-hearted faith in your sacred cause, and the unshaken certainty that, in defending your invaded country, you are defending the liberty of the world—all this

assures me of your victory, young armies of the Marne and Meuse, whose names are graven henceforth on the tablets of history. Yet even had misfortune decreed that you should be vanquished and with you France itself, no people could have aspired to a more noble death. It would have been a fitting end to that great people of the crusades—their supreme victory. Conquerors or conquered, living or dead, rejoice!

"A splendid thing it is to fight with clean hands and a pure heart, and to assist divine justice by giving one's life."

#### THE RUIN THAT THREATENS US.

You are doing your duty, but have others done theirs? Let us be bold and proclaim the truth to the elders of these young men, to their moral guides, to their religious and secular leaders, to the churches, the great thinkers, the leaders of Socialism; these living riches, these treasures of heroism you held in your hands; for what are you squandering them? What ideal have you held up to the devotion of these youths so eager to sacrifice their all? Their mutual slaughter! A European war! A sacrilegious conflict which shows a maddened Europe ascending its funeral pyre, and, like Hercules, destroying itself with its own hands!

And thus the three greatest nations of the West, the guardians of civilisation, rush headlong to their ruin, calling in to their aid Cossacks, Turks, Japanese, Cingalese, Soudanese, Senegalese, Moroccans, Egyptians, Sikhs and Sepoys—barbarians from the poles and those from the equator, souls and bodies of all colours. It is as if the four quarters of the Roman Empire at the time of the Tetrarchy had called upon the barbarians of the whole universe for their mutual destruction.

Is our civilisation so solid that you do not fear to shake the pillars on which it rests? Can you not see that all falls in upon you if one column be shattered? Could you not have learned to love one another, or if that were impossible, at least to tolerate the great virtues and the great vices of the others? Was it not your duty to attempt—you have never attempted it in sincerity—to settle amicably the questions which divided you—the problem of peoples annexed against their will, the equitable division of productive labour and the riches of the world? Must the stronger for ever darken the others with the shadow of his

pride, and the others for ever unite to dissipate it? Is there no end to this bloody and puerile sport, in which the partners change about from century to century—no end until the whole of humanity is exhausted thereby?

#### WE ARE ALL TO BLAME.

The rulers who are the criminal authors of these wars will not accept the responsibility for them—they dare not. Each one by underhand means seeks to lay the blame at the door of his adversary. The peoples who obey them submissively resign themselves with the thought that a power higher than mankind has ordered it thus. Again the venerable refrain is heard:—"The fatality of war is stronger than our wills." The old refrain of the herd that makes god of its feebleness and bows down before him. Man has invented fate, that he may make it responsible for the disorders of the universe, those disorders which it was his duty to regulate. There is no fatality! The only fatality is what we desire; and more often, too, what we do not desire enough. Let each now repeat his *mea culpa*. The leaders of thought, the Church, the Labour Parties did not desire war. That may be; what then did they do to prevent it? What are they doing to put an end to it? They are stirring up the bonfire, each one bringing faggot. The most striking feature in this monstrous epic, and one without any precedent, is the unanimity for war in each of the nations engaged. An epidemic of homicidal fury, which started in Tokio ten years ago, has spread like a wave and overflowed the whole world. None has escaped its contagion; no high thought has succeeded in keeping out of the reach of this scourge. A sort of demoniacal irony broods over this conflict of the nations, from which, whatever its result, only a mutilated Europe can issue. For it is not racial passion alone which is hurling millions of men blindly one against another, so that not even neutral countries remain free of the dangerous thrill, but all the forces of the spirit, of reason, of faith, of poetry and of science, all have placed themselves at the disposal of the armies in every state. There is not one amongst the leaders of thought in each country who does not proclaim with conviction that the cause of his people is the cause of God, the cause of

liberty and of human progress. And I, too, proclaim it.

#### ROLLAND AGAINST HAUPTMANN!

Strange combats are being waged between metaphysicians, poets, historians—Eucken against Bergson; Hauptmann against Maeterlinck; Rolland against Hauptmann; Wells against Bernard Shaw. Kipling and D'Annunzio, Dehmel and de Regnier sing war hymns, Barres and Maeterlinck chant paeans of hatred. Between a fugue of Bach and the organ which thunders *Deutschland uber Alles*, Wundt, the aged philosopher of eighty-two, calls with his quavering voice, the students of Leipzig to the holy war. And each nation hurls at the other the name "Barbarians."

The academy of moral science, in the person of its president Bergson, declares the struggle undertaken against Germany to be "the struggle of civilisation itself against barbarism." German history replies with the voice of Karl Lamprecht that "this is a war between Germanism and barbarism, and the present conflict is the logical successor of those against the Huns and Turks in which Germany was engaged throughout the ages." Science, following history into the lists, proclaims through E. Perrier, director of the Museum, member of the Academy of Sciences, that the Prussians do not belong to the Aryan race, but are descended in direct line from the men of the stone age called Allophytes, and adds, "the modern skull, resembling by its base, the best index of the strength of the appetites, the skull of the fossilized man in the *Chapelle aux Saints* most nearly, is none other than that of Prince Bismarck!"

But the two moral forces whose weaknesses this contagious war shows up most clearly are Christianity and Socialism. These rival apostles of religious and secular internationalism have suddenly developed into the most ardent of nationalists. Herve is eager to die for the standard of Austerlitz. The German socialists, pure trustees of the pure doctrine, support the bills of credit for the war in the Reichstag. They place themselves at the disposal of the Prussian minister, who uses their journals to spread abroad his lies, and sends them as secret agents to attempt to pervert Italy. It was believed for a moment that two or three of them had been shot for the honour of their cause

rather than take arms against their brothers. Indignant, they protest; they are all marching under arms! Liebknecht, forsooth, did not die for the cause of socialism: but Frank, the principal champion of the Franco-German union, fell under French fire, fighting in the cause of militarism. These men have courage to die for the faith of others; they have no courage to die for their own.

#### LOVE ONE ANOTHER.

The representatives of the Prince of Peace—priests, pastors, bishops—have gone into battle in their thousands, to carry out, musket in hand, the Divine commands: Thou shall not kill, and Love one another. Each bulletin of victory, whether it be German, Austrian, or Russian, gives thanks to the great captain God—*unser alter Gott, notre Dieu*—as Wilhelm II. or M. Arthur Meyer says. For each has his own God, and each God, whether old or young, has his Levites to defend him and destroy the God of the others.

Twenty thousand French priests are marching with the colours; Jesuits offer their services to the German armies; cardinals issue warlike mandates; and the Serb bishops of Hungary incite their faithful flocks to fight against their brothers in Greater Serbia. The newspapers report with no expressions of astonishment, the paradoxical scene at the railway station at Pisa, where the Italian socialists cheered the young ordinands who were rejoining their regiments, all singing the *Marseillaise* together. So strong the cyclone that sweeps them all before it; so feeble the men it encounters on its career—and I am amongst them.

#### THE FAILURE OF THE CHURCHES.

Come, friends! Let us make a stand! Can we not resist this contagion, whatever its nature and virulence be—whether moral epidemic or cosmic force? Do we not fight against the plague, and strive even to repair the disaster caused by an earthquake? Or must we bow ourselves before it, agreeing with Luzzatti in his famous article that "In this universal disaster, patriotism alone triumphs." Shall we say with him that it is good and reasonable that the demon of international war, which mows down thousands of beings, should be let loose, so that the great and simple truth, "love of our country,"

be understood? It would seem, then, that love of our country can flourish only through the hatred of other countries and the massacre of those who sacrifice themselves in the defence of them. There is in this theory a ferocious absurdity, a neronian dilettantism which repels me in the very depths of my being. No! Love of my country does not demand that I shall hate and slay those noble and faithful souls who also love their country, but rather that I should honour them and seek to unite myself with them for our common good. You Christians will say—and in this you seek consolation for having betrayed your Master's orders—that war exalts the virtue of sacrifice. And it is true that war has the privilege of bringing out the genius of the race in the most commonplace of hearts. It purges away, in its bath of blood, all dross and impurity; it tempers the metal of the soul; of a niggardly peasant, of a timorous citizen it can make a hero of Valmy. But is there no better employment for the devotion of one people than the devastation of another? Can we not sacrifice ourselves without sacrificing our neighbours as well? Many of you, I know, yield your own blood more readily than you shed that of others. But this is, in its essence, a weakness. For you who are undismayed by bullets and shrapnel yet tremble before the dictates of racial frenzy—that Moloch that stands higher than the Church of Christ. You Christians of to-day would not have refused to sacrifice to the gods of Imperial Rome, you are not capable of such courage! Your Pope Pius X. died of grief at the outbreak of this war—so it is said. The Jupiter of the Vatican hurled thunderbolts upon those inoffensive priests who believed in the noble chimaera of modernism. What did he do against those princes and those criminal rulers whose measureless ambition has given the world over to misery and death? May God inspire the new Pontiff who has just ascended the throne of St. Peter with words and deeds which will cleanse the Church from the stain of this silence.

#### THE IMPOTENCE OF LABOUR.

You socialists on both sides claim to be defending liberty against tyranny—French liberty against the Kaiser, German liberty against the Czar. Would you defend one despotism against another? Unite and



make war on both. There was no reason for war between the Western nations; French, English, and German, we are all brothers and do not hate one another. The war-preaching press is envenomed by a minority, a minority vitally interested in maintaining these hatreds, but our peoples, I know, ask for peace and liberty and that alone. The real tragedy, to one situated in the midst of the conflict and able to look down from the high plateaus of Switzerland into all the hostile camps, in the patent fact that actually each of the nations is being menaced in its dearest possessions—in its honour, its independence, its life. Who has brought these plagues upon them? brought them to the desperate alternative of overwhelming their adversary or dying? None other than their governments, on whom, in my opinion, the guilt rests; the three rapacious eagles, the three empires, the tortuous policy of the house of Austria, the ravenous greed of Russia, the brutality of Prussia. The worst enemy of each nation is not without, but within its frontiers, and none has the courage to fight against it.

#### THE MONSTER NAMED IMPERIALISM.

It is the monster of a hundred heads the monster named Imperialism, the will to pride and domination, which seeks to absorb all, or subdue all, or break all, and will suffer no greatness except itself. For the Western nations Prussian imperialism is the most dangerous. Its hand uplifted in menace against Europe has forced us to join in arms against this outcome of a military and feudal caste, which is the curse not only of the rest of the world but also of Germany itself, whose entire thought it has subtly poisoned. We must destroy this first; but not this alone, the Russian autocracy too must be dealt with in the fulness of time. Every nation to a greater or less extent has an imperialism of its own, and whether it be military, financial, feudal, republican, social or intellectual, it is always the octopus sucking the best blood of Europe. Let the freemen of all the countries of Europe when this war is over take up again the motto of Voltaire: *Ecrasez l'infame*.

#### THE HIDEOUS WORD "VENGEANCE".

When the war is over! The evil is done now, the torrent let loose and we cannot force it back into its channel unaided.

Moreover crimes have been committed against right, attacks on the liberties of peoples and on the sacred treasures of thought, which must and will be expiated. Europe cannot pass over unheeded the violence done to the noble Belgian people, the devastation of Malines and Louvain, sacked by modern Tillys. But in the name of heaven let not these crimes be expiated by similar crimes. Let not the hideous words "vengeance" and "retaliation" be heard; for a great nation does not revenge itself, it re-establishes justice. But let those in whose hands lies the execution of justice show themselves worthy of her to the end.

It is our duty to keep this before them; nor will we be passive and wait for the fury of this conflict to spend itself. Such conduct would be unworthy of us who have such a task before us. Our first duty then, all over the world, is to insist on the formation of a moral High Court, a tribunal of consciences, to watch and pass impartial judgment on any violations of the laws of nations. And since committees of enquiry formed by belligerents themselves would be always suspect, the neutral countries of the old and new world must take the initiative.

#### O YE OF LITTLE FAITH.

The neutral countries play too modest a role. In the face of unbridled force they are inclined to believe that opinion is defeated in advance, and the majority of thinkers in all countries share their pessimism. There is a lack of courage here as well as of clear thinking. For just at this time the power of opinion is immense. The most despotic of governments, even though marching to victory, trembles before public opinion and seeks to propitiate it. Nothing shows this more clearly than the efforts of both parties engaged in war, of their ministers, chamberlains, sovereigns, of the Kaiser himself turned journalist, to justify their own crimes, and denounce the crimes of their adversary at the invisible tribunal of humanity. Let this invisible tribunal be seen at last, let us venture to constitute it. Ye know not your power, O ye of little faith! If there be a risk, will you not take it for the honour of humanity? What is the value of life when you have saved it at the price of all that is worth living for? *Et propter vitam, vivendi perdere causas.*

But for us, the artists and poets, priests and thinkers of all countries, remains another task. Even in time of war it remains a crime for the finer spirits to compromise the integrity of their thought; it is shameful to see it serving the passion of a puerile, monstrous policy of race, a policy scientifically absurd,—since no country possesses a race wholly pure. Such a policy, as Renan points out in his great letter to Strauss, “can only lead to zoological wars, wars of extermination, similar to those in which various species of rodents and carnivorous beasts fight for their existence. This would be the end of that fertile admixture called humanity, composed as it is of such various necessary elements.” Humanity is a symphony of great collective souls; and he who understands and loves it only by destroying a part of those elements, proves himself a barbarian and shows his idea of humanity to be no better than the idea of order another held in Warsaw.

For the finer spirits of Europe there are two dwelling-places; our earthly fatherland, and that other City of God. Of the one we are the guests, of the other the builders. To the one let us give our lives

and our faithful hearts; but neither family, friend nor fatherland, nor aught that we love has power over the spirit, which is the light. It is our duty to rise above tempests, and thrust aside the clouds which threaten to obscure it; to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble.

\* \* \* \* \*

I know that such thoughts have little chance of being heard to-day. Young Europe, lusting for battle, will smile contemptuously and shew its fangs like a young wolf. But when the access of fever has spent itself, wounded and less proud of its voracious heroism, it will come to itself again.

Moreover I do not speak to convince others. I speak but to solace my own conscience, and I know that my appeal will find an echo in the hearts of thousands in all countries, who cannot or dare not speak themselves.

(Translated for the *Cambridge Magazine* from the *Journal de Geneve*, by E. K. Bennett, Caius College.)

## INDIAN PERIODICALS

In the December *Indian Review* a Hindu Woman shows, in an article entitled

### Women in War,

“that women have had a part of great importance, in one connection or other, in many a battle in history.”

The writer furnishes us with an interesting account of the “parts played by women in wars in ancient and modern days.”

In the past “women have generally appeared in war either as actual participants or as the causes of it.”

In the West, the story of fair Helen of Troy, the cause of the great Trojan war, is well-known. The Romans found antagonists worthy of them in the Egyptian Queen Cleopatra, and Boadicia, the British Queen of martial fame. The former died by her own

hands rather than surrender as an honorable vassal even to the mighty Julius Caesar; while the latter met her death, fighting sword in hand against the hosts of Rome. The last representative of this heroic race of western women was the Maid of Orleans who with her mystic dreams and belief in fate, appeals to the eastern mind as kindred spirit of their own land.

In the East, too, there is record of its fair and heroic daughters which it need not fear comparison with that of the West. Shurpanakha, sister to Ravana, King of Lanka, enjoys a distinction, similar to that of Helen, of being the factor that brought on the great war narrated in the Ramayan. She seems to have been pretty well confident of her beauty for she tries to persuade the exiled prince, Rama, to forsake his beautiful, noble wife Sita—who is admired and revered to this

day in India as the embodiment of the highest ideal of womanhood. But, as fate would have it, her offer ended in her mutilation by Lakshman. Lanka's proud monarch could not brook such a personal insult to his sister, and the kidnapping of Sita by him and the subsequent terrible war with Rama were the sequel of Madame Shurpanakha's adventure.

In the Mahabharata, we see how the invincible hero of the time, Arjuna, was challenged to and engaged in personal combat by Premla, the Queen of our Indian amazons, until neutral friends interfered and the fight ended in the marriage of the combatants.

Passing over to the middle ages, we find that the history of Rajputana teems with accounts of the heroic deeds of its daughters during the Mahomedan Period. One of the most noted among them was the beautiful Padmini, called the Flower of Chitore, a title for which she paid dearly enough. For Ala-ud-din, King of Delhi, hearing of her beauty, was enamoured of her and treacherously capturing her husband, the Rana of Chitore, claimed her as his ransom. Padmini, resolved to pay Ala-ud-din back in his own coin, disguised her two thousand chosen warriors as her maids of honor and palanquin bearers and bravely rescued her husband from the enemy's camp. The princes and all the best and bravest of the warriors of Chitore had sacrificed their lives in the war; but when, at last, it was clear that the fall of the city was inevitable, the terrible *Johur* rites were resolved upon as a last resource. At the head of a yellow-robed procession of singing women was the "Flower of Chitore" serene and smiling, going to meet her death by fire to escape the insults of Ala-ud-din.

The warrior-princess of Thoda, Tarabai, who, by her unshaken resolve, got back her father's city for him, together with her brave husband, from the Mahomedans, is another example of the high and noble spirit of Rajputnis. And the famous Regent Queen of Bijapur, Chand Sultanah, what a combination of heroic resolve, political genius and wisdom have we in her! This great woman, who had guided the two States of Ahmednagar and Bijapur through the stormy days of internal political strife and conducted the famous "Battle of the Veil" so brilliantly, at last met her death by the hands of a vile traitor.

Two Mahratta princesses—Ahalya Bai of Indore and the Rani of Jhansi—will be remembered in history. The former, though more noted for statecraft, once overthrew the military plans of Radho, the Peshwa's uncle, by her clever strategy; and the latter fought personally in 1857.

But now-a-days "public opinion would regard the idea of women as fighters in the ranks as outrageous."

For that reason the Russian damsel who shouldered a rifle and fought in the trenches recently; the young Servian, Miss Sophie Yovanovitch, who had the credit of sending several Turks to their heaven; Xenia Kritskdya who took part in the Russo-Japanese War; Harietana Korotkevitch who fought by the side of her husband in the same war; Hannah Snell,

"a truculent looking person," who played an active part in the siege of Pondichery; Christian Davis, the "fat, jolly woman," the female soldier whose grave may be seen in the Chelsea Hospital Cemetery, and, last, the well known English women, Phoebe Hessel, who fought at Fontenoy, and "Dr. James Barry," who served at Waterloo and in the Crimea—all these had to work disguised as men.

So women have now turned their minds towards the great work of mercy, and "some of them have given something more dear than life itself—they have given the lives of those that are dear to them."

In the December *Crucible*, "A veteran worker 'n the Deccan" has given us a few

### Stray Thoughts on Women's Education in India

which is well worth taking note of by all who wish to see our women educated.

We agree with the writer in his views that "practically the Primary course should be the same for boys as for girls." It may be that girls and boys should not be educated in the same way, but as it does not pay famine-stricken people to be fastidious about the food they get, so parents and guardians of girls should send their wards to the existing institutions for girls without wasting their time in uselessly lamenting over the dearth of girls' schools conducted in the right lines.

The writer is of opinion that indigenous schools for girls conducted by Indians should be started—it may be less efficient, but that does not matter. We should not discard the Christian mission schools, we need not look into the motives of the missionaries, we should be thankful to them for what they have done, and are doing in giving an education to our girls. Girls' schools are few and far between, so a great step forward would be taken if we could prepare public opinion in favour of co-education. In America and in some of the continental countries boys and girls are educated together and if this system is established in the Indian primary schools the lot of the poorly paid schoolmasters is likely to improve.

Indian women, particularly those who do not want to lead a married life ought to organise themselves into teaching missions all over the country.

### President Wilson to Young Men.

In the course of an address delivered in the city of Pittsburg, and printed in the

January *Young men of India* Mr. Wilson President of the United States, gave some sound advice to Christian young men which may be profitably followed by young men of all nationalities all the world over. We cull the following pregnant lines from the erudite address :

Young men are generally thought to be arch-radicals. As a matter of fact, they are the most conservative people I have ever dealt with. Go to a college community and try to change the least custom of that little world, and find how the conservatives will rush at you. Moreover, young men are embarrassed by having inherited their father's opinions.

I have often said that the use of the university is to make young gentlemen as unlike their fathers as possible.

I do not say that with the least disrespect for the fathers, but every man who is old enough to have a son in college is old enough to have become very seriously immersed in some particular business, and is almost certain to have caught the point of view of that particular business. And it is very useful to his son to be taken out of that narrow circle, conducted to some high place where he may see the general map of the world and of the interests of mankind, and there shown how big the world is and how much of it his father may happen to have forgotten. It would be worth while for men, middle aged and old, to detach themselves more frequently from the things that command their daily attention and to think of the sleeping tides of humanity.

I have always been very impatient of processes and institutions which said that their purpose was to put every man in the way of developing his character. My advice is, don't think about what you ought to do for other people, your character will take care of itself. Character is a by-product, and any man who devotes himself to its cultivation in his own case will become a selfish prig. The only way your powers can become great is by exerting them outside the circle of your own narrow, special, selfish interests. No man is a true Christian who does not think constantly of how he can lift his brother, how he can assist his friend, how he can enlighten mankind, how he can make virtue the rule of conduct in the circle in which he lives.

"I remember hearing a very wise man say once that he had never taught his son religion dogmatically at any time ; that he and the boy's mother had agreed that if the atmosphere of the home did not make a Christian of the boy, nothing that they could say would make a Christian of him.

I want to suggest that it is the duty of young men not only to combine for the things that are good, but to combine in a militant spirit. There is a fine passage in one of Milton's prose writings, in which he says that he has no patience with a cloistered virtue that does not go out and seek its adversary. Ah, how tired I am of the men who are merely on the defensive : who hedge themselves in, who perhaps enlarge the hedge enough to include their little family circle and ward off all the evil influences of the world from that loved and hallowed group. How tired I am of the man whose virtue is selfish, because it is merely self-protecting, and how much I wish that men by the hundred thousand might volunteer to go out and seek the adversary and subdue him.

I try to hate as few persons as possible. But I have a hate for a particular sort of person, and that is the

moral coward, be militant, be an organization that is going to do things. If you can find older men who will give you countenance and acceptable leadership, follow them. But if you cannot, organize separately and dispense with them. There are only two sorts of men worth associating with when something is to be done ; these are young men and the men who never grow old.

If you can find older men who will lead you and give you countenance, follow them. But suit yourself. Do not follow people that stand still, if they can't get a move on them they are not serviceable.

In the pages of the *Modern World* for Nov-Dec Mr. N. Kalyanasundaram writes about

### The Romantic Movement in English Literature.

The Romantic movement came as a revolt against classicism which was responsible to a great extent for the want of life in literature, and which was "characterised neither by insight nor breadth of view."

Anything savouring of extravagance, was rigorously avoided by the classicists and passion and profound feeling found no place in their poetry. With equal scrupulousness did they prescribe the obvious and the commonplace. With them the subject matter of poetry became very limited in range : it had to avoid the extremes of enthusiasm on the one hand and familiarity on the other. It would concern itself only with those who were considered the respectable classes of society. Even within its limited range its attention was directed not to the fundamental features of human life,—the passions and feelings which are common to all humanity,—but to those amenities and bickerings of life, those sophistications which are the product of an artificial civilisation. It was characterised neither by insight nor breadth of view.

The Romantic movement was the "outcome of a radical change in men's outlook upon life." It expressed "a new and more comprehensive philosophy of life itself" and "had its own counterparts in the fields of philosophy and politics."

The poets of the new school asserted first of all that the subject matter of poetry was as wide as humanity itself and even wider still ; and the limits of humanity were now pushed on all sides. Transcending even these limits Romantic poetry attached special importance to the realm of Nature. Nature which had been a sealed book to the classical poets opened out all her secrets to the apostles of the new school.

A principal feature of the new poetry was the importance attached to animal life. The theory of the romantic poets regarding the language of poetry, as formulated by Wordsworth was that "the language of men" was to be the language of poetry.

It was essentially a return to the past, to the Middle Ages particularly, with all their excitement, their picturesqueness, their variety and their countless types of characters.

It was the coming back to life.

The poets of the new school recognised that the highest purpose of poetry is served not exactly by the precise and complete expression to individual thought, but by the suggestion to the mind of a train of ideas remotely hinted at by the imagination.

The Romantic movement penetrated beneath the surface of human life and treated of "the eternal passion of the heart." It brought into the scope of poetry new realms, such as the world of spirits.

The writer concludes by saying that "the essence of romanticism is the very soul of mediæval catholicism with its ever present consciousness of the supernatural."

### Public Instruction in Baroda, 1912-13.

We gather the following interesting figures from the *Indian Education* for January which leaves us in no doubt that the progressive ruler of Baroda is sparing neither money nor his best efforts in making his people educated.

The number of pupils in all institutions was 207,913. Total State Expenditure Rs. 1,634,33½. Receipts Rs. 1,83,671.

#### Baroda College.

410 students. Expense to Government, Rs. 89,251 or Rs. 148 per head.

#### High Schools.

3, with 1,775 pupils. Cost to Government Rs. 56,477; Fees Rs. 23,654.

In primary education Baroda has made wonderful progress. We read that

"Out of the total population of 20,29,320 education facilities were provided for 18,64,553."

During the year under report English was taught in higher primary classes at State expense in Vernacular schools at Damnagar, the girls' schools at Petlad, Navsari and Anreli and in the Antyaja schools at Baroda and Pattan. The Department having decided to encourage private enterprise, new A. V. Schools or English classes are opened only where people come forward with their contribution towards the general expenses. On this principle people have to deposit in advance half the amount of the total estimated cost of maintaining an English class for three years in the Local Mahal Treasury and Government finds the other half and commences the class under its own control without charging any fees.

During the year under report there were 21 villages, in higher primary schools of which English was taught. The total number of boys thus learning English in primary schools was 1,059, while the number of girls was 90.

### Stories of Love and Chivalry in Katthiawar.

In India, not very long ago, ballads "were sung in the courts of Kings, on battlefields, in the inner sanctity of the Zenana and at the Chora or the village meeting place." These ballads expressed "the social, political and religious emotions of different periods," and may sometimes be heard

even now in fairs and public festivals in Katthiawar. Mr. J. K. Mehta gives us the subject matter of one such ballads in the pages of the January *East and West*.

Lodi, the daughter of an Amir of Khambhat (Cambay), was going on a pilgrimage to Dwarka by land through Katthiawar. On her way there, her caravan stopped for a day at a village called Rawalia. She being a daughter of a nobleman of such a big State like Khambhat, elders of the village and their ladies came to see her. All the elders sat at a distance, there being a screen between them and Lodi. But Khimra, a young man of the village, went to the inner apartment with his sisters-in-law, dressed in a lady's clothes. Lodi, however, found him out, as on his crossing the threshold, he placed his right foot first. She speaks thus in the ballad:—"You were coming with your sisters-in-law, but while crossing the threshold, I detected the foot of a man."

Their glances met and there was a flash of understanding, the birth of love at first sight. While all the elders and ladies were returning from the visit, Khimra tarried behind and had a few words with Lodi making an appointment for the night. The lovers met at night and celebrated their nuptials with the stars of the Heavens as their witnesses. The caravan was, however, to go early in the morning and the lovers had to part with the first crowing of the cock. Khimra pressed her much to postpone her departure, but she replied that she could not do so and promised to come back in about a week from Dwarka.

"Do not cry, Oh Rawat! and shed salt tears; though the journey is likely to occupy twenty days, I shall come within eight."

The lover, when he saw that she would not cancel her departure, resorted to the second expedient of asking her to postpone her journey for a day or two and let the caravan go. To this too she demurred.

"The caravan will go away; it will not be delayed by any one. There will be a long distance then between it and myself; please therefore to allow me to take my departure."

Lovers parted at last, but while going Lodi felt the premonition of evil and thought within her mind, "My left brow is quivering, and my right brow is throbbing; this caravan would not be able to go to Dwarka."

These premonitions haunted her even in her pilgrimage, and while at Dwarka she dreamt a dream foreboding such a disaster for her lover that she cried out, "Let this dream fall true of even my brother but not of my Khimra." All the premonitions and evil dreams came to be true. A week passed away since the departure of Lodi, and Khimra lost his patience. Day after day he must have sat on the outskirts of his village, waiting for the distant cloud of dust that would betoken the coming caravan. The promised days passed and Khimra died of despair with the name of his beloved Lodi on his lips. His body was burnt but according to the custom then prevailing a pillar was set up to his memory on the burning ground. (The pillar was called a *Palia*.)

By a cruel irony of fate, Lodi returned within a short time of his death and on inquiring at the village found that her lover was dead but a short while ago with her name on his lips. The news stunned her and she resolved to die after her lover. She asks the caravan to resume its march, telling her people that she would soon follow them after staying

for a night near the tomb of Khimra (the Palia.) She went in the dead of night to her lover's tomb. There her pent-up grief and love burst their bounds and she beat her head against the tomb which covered the handful of ashes of what was but a short time back a living personality for her.

She pathetically exclaims, "When I went I saw a young man; on returning I see this Palia." Addressing her lover then she laments :—"Khimra ' the land is now saltishly bitter : it is only human beings (like thyself) whose voice is sweet. I thought I would find my oasis on my return; but instead I find a desert." She voices her feelings of dread at once mystic and unexplainable which humanity feels at Death. "Khimra ! mankind has always one great tribulation in death; there are several tribulations also for it, but none like this." As night advances, the intensity of her grief increases. The light which is but vouchsafed rarely to man and woman, has entered her life, and she dreads to return to the common work-a-day world with her light buried under the tomb, her heart beating for one whom she would never see. The climax is soon reached and she dies, beating her head and heart against the tomb of her lover. The following verses sing the last tragedy of her life.

"My heart must indeed be hard that it does not break though I press it against your tomb; I have never do not like to use force against your tomb, my Khimra !"

"All your relations cover your tomb with cocoanuts, oil and Sindur; but I, oh Khimra ! cover thy tomb with my blood."

### Sunn hemp Fibre and its Products

An informing article about the sunn hemp industries penned by Mr. N. Subramaniam has appeared in the December *Wealth of India*. The writer is the Weaving Assistant of the Department of Industries, Madras, and may be expected to be in the know of what he writes. We cull the following from the article under review for those interested in matters industrial.

Sunn hemp (*Crotalaria juncea*) is an annual plant indigenous to the Madras Presidency. It has been known in India from a time immemorial. It has been mentioned in the Code of Manu as the material from which Pavitrika (sacred thread) has been extracted. The plant usually grows to a height of between 30 to 40 inches and is cut 3 or 4 months after plantation at the flowering time which is usually the months of October and November. But says Mollison "The finest, strongest and best fibre may possibly be got from plants which are not dead ripe, but very good fibre as well as seed are got from a ripe crop." Tinnevely is among the districts, where sunn hemp is grown for its fibre which is used for the manufacture of gunny, etc., the chief centres of the industry being Gopalsamudram, Narasinganallur, Dallakal and Ambur in Ambasamudram taluk. The Tinnevely variety of sunn hemp is said to be superior to the variety grown in other parts of the Presidency.

The fibre is extracted in the following way :—After the plants are cut, the stalks are dried in the sun in bundles, for 2 or 3 weeks and stored, the withered leaves forming a very good manure. When the fibre is required for use, the stalks are retted in small bundles in water for from 5 to 7 days, the duration depending on the season. Slow running water is

preferable to stagnant water. Tinnevely fibres are considered better than fibres of other places and their better quality is due not only to the superior variety of the seed but also, it is said, to the superiority of the Tambraparni water in which the stalks are retted. The stalks are beaten and lashed in water several times and the basts are then recovered by hacking or stripping by hand and exposed to dry. The bast is afterwards beaten by means of a wooden mallet and broken, and the fibre which is usually 20 inches long is then extracted from it by hand. Fibre pieces are cleaned by women first treading on them—then they are beaten on some stone with a flat piece of wood or stick. The fibre thus cleaned is variously spun by Janappar women with the ordinary spindle so as to suit the particular uses for which the yarn will be wanted. Among the more important uses of the fibre are the following :—Ropes, fishing nets, gunnies, saddles for pack horses, mouth pieces of nihotes, hosepipes, etc.

The warp yarn is better spun than the weft yarn and it is usually used twofold. Warps are prepared in the old country way by means of pegs fixed to the ground in the open space in front of the weavers' house, and are made 10 feet long. The warps when got ready are soaked in water, then taken out and beaten on some flat stone by means of a wooden board in order that the size usually made of ragi flour which will be applied later, may permeate well into the fibres. The warp after sizing is again cleaned and then it is pieced.

The loom which consists of a few rollers, pegs and some rope can be worked anywhere.

The weaving process is very simple and is the same as in mat manufacture.

The stalks of the plant after the removal of its fibre, are used by gunny weavers and others for thatching purpose.

The material is extremely inflammable.

It is a favourite article with Hindu children during the festivities of Deepavalli and Karthigai for purpose of bonfire.

This material is also largely used for torches.

Other uses of the plant besides those of its fibre are the following :—Flowers are cooked as curry and seeds are used as manure, sunn hemp being recognized as a valuable manure crop. It is also considered a nutritious fodder and is grown for that purpose.

Originally, the manufacture of gunny was confined to the class of Telugu Chetties called Janappars, but of late years the Paraiyars realizing the profitable nature of the business have begun to grow the sunn hemp plant and manufacture gunnies.

Gunny made of sunn hemp fibre is used in refineries for hosepipes. Is is used in place of leather for the trunk of the water bucket. In sugar refineries the "gunny is used largely in place of the hitherto imported canvas."

### A Glimpse of Indian Society in the First Centuries B.C. and A.D.

We have read with delight the refreshing account of the ancient Indian society appearing in the November *Dacca Review* from the pen of Mr. Subimal Chandra Sarkar. With our narrow outlooks, with our fair sex hedged within the narrow con-

finer of the zenana, with our heads bent low before irrational and meaningless social usages, the account under review reads like a romance. But it is nevertheless true.

What was the daily routine of a well-to-do man?

Early in the morning he finished his toilet and was ready for his day's work: his teeth cleansed with a tooth-brush (dhavana), his body sparingly smeared with sandal or other cream, his hair dried and scented with fumes of frankincense, with a chaplet on his crown, and lips tinged with bees-wax and lac-dye. With betels in his mouth, and betels in his pocket or box he dressed. Every day he took his bath; every alternate day his servant massaged his limbs; every third day he indulged in the luxury of soap (Fenaka); and every fourth day came the barber's turn. The two principal meals of the day were taken in the morning and evening, corresponding to the breakfast and supper of English homes; at times there were dinners late into the night. The family retired after breakfast; the day's work was done with before that.

The leisure hours after breakfast were spent in teaching the birds in the cages to prattle, witnessing ram, cock and quail-fights or gossiping with friends. Light games like cards or dice were indulged in. "In the afternoon they would get up and don their best evening dresses for their daily attendance at the club (Gosthi)."

What was the condition of women in the then society and what amount of social freedom did they enjoy?

Educated and accomplished ladies were much respected in academic circle and royal courts, and many ladies taught and earned their own livelihood. Cultured widows often entered a Buddhist convent, and these itinerant nuns (Bhikshunis) were an efficient educative body. It was through them that female education spread to the masses in that age. The marriageable age for girls was rather high, and the greater part of their education could accordingly be completed before their marriage; often the education was continued with the help of their husbands. The

fine arts remained the subject of lifelong culture with ladies.

Women had their share in the knowledge of scripture and sciences; wives were free to discuss topics of literature and music with their husbands' friends at evening conversaziones; and maidens thought it necessary to take regular lessons in the fine arts from the accomplished Buddhist nuns.

The daughter was deemed marriageable when she stepped into youth; and an eligible maid would be recognised by her changed dress and toilet. She was allowed much freedom by her parents; e. g. she would go out, well-dressed, with her companions, of an afternoon, for a walk or sports. Girls of age were usually taken by their parents to sacrificial or nuptial ceremonies, festivities or meetings, for formal introduction to society; and youths and maids were given ample opportunity of free-mixing in the Clubs, dances (Hallisakas and Latarasaks) or musical entertainments (Gayanas); they were even encouraged to read treatises on Courtship and Marriage (by learned professors) when they grew up. These social usages made an octogenarian's marriage with a mere girl a practical impossibility while it is by no means rare in the present day Hindu Society; and the wife was usually never younger by less than three or more than eight years.

It was the rule rather than the exception that the girls chose their own husbands and both the young man and woman had sufficient opportunity of knowing each other before entering into the matrimonial alliance.

Inter-caste marriage were not unknown in those times, and women could marry more than once after being widowed or divorced. As a result of social freedom, playmates of childhood would often emerge through a long period of courtship as man and wife and in such cases it was deemed nothing indiscreet for the girl herself to do the wooing. Most marriages were arranged by the parties themselves of their own free accord.

In those times it was the maiden to whom a matrimonially inclined youth would come and formally propose; the ceremony of giving the daughter in marriage took place sometime after she was accepted by the maid and her family;—and the intervening period was spent in courtship.

## FOREIGN PERIODICALS

### Race Mingling.

Mr. Ernest J. Reece of the University of Illinois Library School contributes to the *American Journal of Sociology* a very illuminating and informing article of the Race Mingling in Hawaii which may be read by all with interest and profit especially

by those of our countrymen who rush in with the smattering of their knowledge of Biology to support the caste system from the biological standpoint.

The social body is a mixture and the pure stock is a mere historic ideal. Whatever qualities we find in society is mostly due to the extended process of amalgama-



tion. There are certain motives and conditions involved in race mingling. When two races meet the normal course of their association is through introduction, hostility, tolerance, indifference, co-operation, friendship, fusion. Certain forces oppose it. Among the most potent deterring forces is physical repulsion. Certain minor adverse circumstances may be mentioned under the heads of prejudice, lack of sympathy, mental preference and canons of beauty. But the barriers break-down under two influences. The psychic element of novelty often leads to unions which otherwise would not take place, and military and other circumstances frequently force groups of men to the alternative of alien marriage or no marriage at all.

#### EFFECTS OF RACE MINGLING.

One people may disappear before another, or there may appear the formation of a new stock or the two peoples may dwell side by side co-operating to greater or less extent in community life. As to the character of the offspring, much has been made of the theory that the hybrid peoples are likely to be retrogressive—weakly, unstable, and even infertile. But where the theory seems to be true the causes are physical and psychical rather than biological. Often the interbreeding

"involves violent change of environment for one of the contributing bloods, a condition which is believed to discourage fecundity. Differing group standards in the parents may forbid such psychic harmony as is essential to the production of strong and abundant progeny. Most important of all, unwanted diseases are likely to cause high mortality among peoples who can meet them neither with inherited immunity nor with acquired resistance."

It needs no pointing out how foolish it is to go to force this doctrine to the service of those who oppose the fusion of two castes that have lived with the same standards of life under the same influences of physical environment from generation to generation and when their offspring will also do so, without any change whatsoever. However, excellent evidences for the worth of mixed bloods are at hand.

"The fecundity and longevity of mixed races in Mexico and Brazil are conspicuous—in fact, the mixture of Latins, Negroes and Red Indians which is peopling Central and South America seems to be an ascendant stock. There may be significance also in the numerical growth of the Mulattoes in the United States and in the occasional emergence of strong individuals in this race. When the social body is admittedly a mixture, and when great areas can be perma-

nently populated by such stocks as the Latin Indian and the French Indian, the burden of proof would seem to lie with those who contend that no hybrid race can thrive and persist." (In the above sentence Indian means aboriginal American.)

In India it does not require any proof, as the Indian race, which is a *polyhybrid* one, has at least persisted if not also thrived for long centuries.

#### THE SITUATION IN HAWAII

The three-sided combination of Hawaiian, Caucasian and Chinese is a very evident fact. The base is of course the native Hawaiian race. It came ultimately from the Indian archipelago. The first Europeans who touched Hawaii were the crew of a Spanish ship in 1528. Then Cook rediscovered the islands in 1776 and the missionaries followed as a matter of course. Gradually the islands came to be more widely known as a congenial spot for American settlers. In 1852 the Chinese first landed at Hawaii as labourers and may now debate the claim of the Caucasian to second place among the fusing elements. A dozen other peoples are found there in appreciable numbers. These include the Portuguese, Japanese, Korean, Russian, Filipino, Spanish, Porto Rican, Negro and yet the catalogue is not final. Among the influences that have facilitated the fusion mention may be made of the common school educational privileges available to all, Catholic religious tendencies, and facilities of social intercourse naturally to be generated in such a cosmopolis as Honolulu, economical considerations, English language and, above all, cosmopolitan American civilization. Though the ethnic native race is Hawaiian, the Chinese have proved to be the dominant race, but the cultural stock is American. So the mingling has given rise to a polyhybrid Civilization in more than one sense, and the result is not at all discouraging. The caucasian-Hawaiian-Chinese mentally has the assiduity of the Chinese and the ambition of the White but is handicapped by an element in his Hawaiian inheritance which savors of dulness. He is coming to be a force in the business world. What he achieves he achieves through earnestness and persistence—earnestness and persistence so tempered as to deliver him from Anglo-Saxon severity. Now if the question be raised as to the consummation of such a fusion what is the answer?

"Hawaii furnishes one answer. Here a dozen races are taking unto themselves a single manner of life, one set of ideals, and one group of purposes. And here three peoples are joining to form a new stock. How far-reaching this last may be cannot be predicted. The significant facts are that it has seemingly established itself in the community, and that it is to all appearances virile, capable, fertile, and charged with the excellences of the parent races.

### The Moslem view of Woman.

*The Daily Mail* of October 28, 1914 wrote—

"Nor have the Swedes been altogether content with the heavy-handed art of Germany, or with the view of woman which Germans share, with Mahomedans alone—the view that she can be no more than a domestic drudge or an instrument of pleasure."

On this the *Islamic Review* comments as follows:—

The above cutting from the *Daily Mail* only serves to betray the ignorance of the writer. How long will these foolish people write upon subjects with which they are unacquainted? It would be interesting to know from what fairy-tale book he gleaned his knowledge. One of the best replies to the vapourings of Mr. H. Hamilton Fyfe is the following from the *Daily Chronicle* of November 5. It speaks of the Bedouins who are, of course, Muslim:

"On one point, however, they need instruction in Kultur. They never make night attacks in case, by mistake, the women's quarters should be invaded and to injure or offend the enemy's womenfolk is regarded as dishonourable."

Compare these two extracts side by side, you will find that they contradict each other. Thus we have two writers expressing totally opposite views. One compares the Muslims to the Germans; the other tells us that the unnamable atrocities in Belgium would not exist if the invaders were Bedouins instead of Germans. Yet, in spite of all this people call the Germans "civilised" and the Bedouins "uncivilised"—we leave the rest to the imagination of our reader. However, it is well to quote from Islam upon this subject to show that the writer in the *Daily Mail* had better refrain from worrying the public with these fables until he studies the question before putting pen to paper and thus expose himself to ridicule.

In the Holy Quran, Sura 4, we read:—

"And respect women who have borne you."

In the sayings of the Holy Prophet Muhammad we find the following:—

"Women are the twin-halves of men."

"The rights of women are sacred, see that women are maintained in the rights attributed to them."

"The prophet said, when asked by Moawujah about wife's right over her husband:—Feed her when thou takest food; give her clothes to wear when thou wearest clothes; refrain from either giving a slap on her face or even abusing her; and separate not from thy wife, save within the house."

That is the most perfect Muslim whose disposition is best; and the best of you are they who behave best to their wives."

"The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman."

"God enjoins to treat women well, for they are your mothers, daughters and aunts."

"Fear God in regard to the treatment of your wives, for verily they are your helpers."

Let these few extracts suffice. It is as well to say that Islam does not condemn woman as the cause of all evil, it leaves that to the creed that boasts that it has produced civilisation. Islam has always allowed woman to hold her own property independently of her husband, a right which was only conceded in England in 1831 by a legislative Act. The religion which says that "Paradise lies at the feet of the mother" contrasts very favourably with that which says "Let the woman keep silent.....for I suffer not a woman to teach" (St. Paul).

### Science and Race.

Dr. Jacques Loeb, M. D., Ph. D. (Leipzig), honorary D. Sc. (Cantab.) head of the Department of Experimental Biology in the Rockefeller Institute for Medical Research, New York City, is one of the best known scientists in the world. He was born in Germany in 1859, educated at Berlin, Munich and Strassburg, and has held chairs at Strassburg, Wurzburg, Geneva, Bryn Mawr, Chicago, and California universities. He is the author of numerous books and articles and can speak, therefore, with unusual authority. In an article in *The Crisis* on "Science and Race" he says that civilisation is a question of science.

In former ages civilization was a question of speculation, of poetry and philosophy, and any enthusiast could add what was considered a contribution. In our present, and in the future still more, that which we call civilization will be based on knowledge, not on sentiment, not on speculation, and not on poetry. Science is a matter of method; it does not require genius to be a scientist, but you must have the scientific method and in addition simple common sense, the power of application and consecutive thought. From my experience with pupils I have found that the number of those who are not fitted to work out a problem and make a contribution to science is extremely small if they only are taught the proper method, if they only realize that what they have to use in addition to the method is commonsense. On this basis I venture to say that in a short time everything that is considered to-day as a special race or nation will have its share in the development of science, and I am firmly convinced that the conditions that will be found in the different scientific contributions will depend not so much on the question of races and nations as on the question of the dominance of the war power.

He evidently holds the view that militarism must in the long run be detrimental to the progress of science.

People who have money to apply to education, if they are taught the methods of scientific research, if they are not impoverished by excessive armaments and wars, will rapidly make contributions to science. The fact that America, in spite of its youth, goes ahead so rapidly is to some extent due to the fact that

we have not an oppressive army. France, once the leading nation in science, has gone back in comparison to other nations for the reason that the army devours the money which should go to universities. I have friends in Austria who write me that their universities suffer because there is no money. Civilization to-day is not a race question; it is a question of the application of the energy of nations or communities to the development of science and its application.

The next proposition which Dr. Loeb lays down is that the assumption of race superiority does not rest on any scientific ground.

We have heard a good deal about inferior races, the white races being superior, the Negro being inferior and similar things. Biology has not in a single case been consulted, and if it had been consulted there are no data to-day to confirm any such sweeping statement. Each character is inherited individually. The pigment of the skin and the shape of the eyes or nose have absolutely nothing to do with the intellectual power. They are inherited independently of each other, as those of you who may have read about Mendel's laws of heredity are well aware. We do not even know the mechanism of that which we call mental power and the mechanisms which determine the heredity of the mental and moral faculties. How in the world can anybody stand up to-day and say, "We believe the Negro is incapable of development; among the races of India only the so-called Aryans are capable of development"? Or by what right can they say that the Aryans of India, if they are colored brown, are as different from the white Aryans as the Negro, as far as intelligence and the possibility of progress is concerned? I protest that there is absolutely no basis for saying that the color of the skin or the shape of the eyes, or any other bodily characteristic has anything to do with the intellectual or moral inferiority of an individual or a race. Moreover, we know this, that talent is not a question of race but of strain or family. For instance, talent for music, talent for drawing, talent for mathematical work, literary talent, may occur in any race.

The main fact is that you find talented strains, as far as our experience goes, in different races. It is contrary to science to say that, "You are Negroes, you are inferior; do not mind if we put you into a 'Jim Crow car.' I think the dignity of humanity is hurt by such an attitude.

The Professor gives a few striking examples to prove the blight of oppression.

In Spain, through the dominance of the Catholic Church, as you know, the Jews were expelled in 1492. Spain has never amounted to much since. On account of the vengeance of the gods? Scarcely; but on account of another fact. The group that was capable of doing that thing was an inferior group, a group of oppressors. They are usually a mentally and morally deficient group. Spain has suffered from the domination, not of its best elements but of those elements which were at the time the most ignorant the most cruel. You have a similar case in Russia to-day, and Russia has a similar problem. All these problems of oppression of one group by another are economic in their last analysis. Wherever you find such oppression as exists in Russia to-day you also may be sure that the ruling element is morally and intellectually the weakest in the country.

The writer then proves his case

from the difference in the scientific achievements of the Northern and Southern States in the United States of America.

We come to the South: I do not know whether there is a connection, but if you compare the North with the South and take the statistics of contributions to scientific development you will notice that the universities in the south have contributed considerably less than the northern universities.

Much has been made by the advocates of caste and race superiority of an unproved opinion of Herbert Spencer's against racial intermarriage. On this subject Dr. Loeb's opinion is worth consideration.

I have been thinking about this matter in connection with the situation in California, where I understand that they are trying to pass a law making it a felony for a white person and a Japanese to intermarry. And I was asked whether there was any biological reason to show that such intermarriage would have bad results. It has been stated that the mixtures between white and black are an inferior breed; that the pure breeds—the pure black and the pure white breed—are superior to the mixed race. As a matter of fact, biology has nothing in support of that position, but we have some definite facts which show that in certain cases the hybrid is superior to both parent races. Such experiments have been reported by Shull, East, and Burbank. When we cross two breeds of fishes we get in some cases an offspring which is much harder than either of the parent races. So you have a number of cases in which it is found that the offspring is superior to the pure breed.

It would be wrong to say that in each case the result of a mixture of races is better than the pure breed. That is true in some cases, in other cases the opposite is true. But the fact that in a number of cases the mixture yields results that are superior to both parent breeds is enough to show the absurdity of the sweeping statement that the intermixing of races should be considered a felony. Laws on these topics should rest on careful experiments and not on fanatic sentiments.

### Colored Men and Women lynched without trial.

The following table of colored men and women lynched without trial in the U. S. A. is taken from *the Crisis*.

Year.	Number.	Year.	Number.
1885	78	1900	107
1886	71	1901	107
1887	80	1902	86
1888	95	1903	86
1889	95	1904	83
1890	90	1905	61
1891	121	1906	64
1892	155	1907	60
1893	154	1908	93
1894	134	1909	73
1895	112	1910	65
1896	80	1911	63
1897	122	1912	63
1898	102	1913	79
1899	84	1914, 10 months	44
TOTAL	...	...	2,707

### Does Old Wrong become Right?

Does old wrong become right or old injustice become justice? Does the ignoring of injustice do away with it? or is there no reparation for injustice needed when the injured party has ceased to resent it? *The Christian Register* says:

THE sense of injustice is the element in injury which outlasts resentment. One may forget a wrong that is ended, but one cannot make believe that an unending wrong is done with by merely being forgotten. Whatever forgetting and forgiving can do, they cannot make unrepentance of the same effect as repentance, nor a continuing untruth as one that has been stopped. There is this reality in everlasting punishment: that we can see in this life whatever we believe about another life; doing a wrong thing cannot be otherwise named and judged, however indignation against the doer is softened; what once was wrong is always wrong, and to remain attached to it is to share that penalty. An ingenuous and goodnatured and easy-going confidence that ignoring injustice will do away with it really makes reconciliation harder. What is needed is to do away with the injustice: all the rest will follow. But after time and spirit have purged life of its hates, its chagrins, its angers, and its revenging, and there remains the sad grief of a trust broken, a sorrowful sinning against the light, some further penance must be done. There is such a sin as a sin against the holy spirit, and, whatever other form of it there may be, this is certainly one such sin: maintaining a wrong and standing on it, knowing all the while that it is wrong. No victory of arms or a man can vanquish that enmity, for it is the enmity of God of things as they are against the gods of things as they seem.

### The War Cant.

In these days when we hear so much about "German Culture," "Russian Culture," "British Culture" and so forth; when each and every nation engaged in the present European war is loud in proclaiming that it has the monopoly of possessing the superior culture, "as if European culture was not one organic whole and was divided into air-tight compartments," it is refreshing to note the *Unity of America*; writing in the following strain:

Kipling has at last spoken and sung of the glory of England in his way. German philosophers have justified violence and bloodshed in order that the German nation might "work out its destiny." This superstition of "the nation" is probably the last superstition lurking in the minds of the competent. The race superstition has more profound grounds of justification than the national superstition, for race characteristics seem to be permanent, vital and decisive, although later science is proving beyond a question that races are fluid, changing and interchanging. They exchange commodities of mind and characteristics of body. *There are no fixed race characteristics.* Even the most fundamental division of humanity into white, yellow and black races

refuses to be confined; they defy the dykes that would divide and the fences that would separate.

How much more difficult it is to make permanent either the spiritual or physical characteristics of a "nation." The England that Kipling glorifies, that even religionists would save by the priceless flow of blood, is a chimera, a will-o'-the-wisp when draws into the philosopher's crucible. England has produced great minds, profound philosophers and inspiring poets, but all these greatnesses promptly lift them out of English barriers into their human relations. From Shakespeare and Milton down to Tennyson and Browning; from Sir Thomas More to Charles Darwin and all the loving and loyal followers of the same were de-Englished in proportion as they were humanized. The same is true of Germany. Goethe, Lessing, Schiller and the great masters of thought and the recent leaders in science are de-Germanized when they become citizens in the Republic of Man. How petty and insolent is the picture of ignorant Russian peasants led by cocky upstarts bearing epaulets and swords reported as besieging Königsberg, bombarding the tomb of Emmanuel Kant, the greatest of Germans.

Those parts of a nation represented by crowns and cannons, titles and swords are negligible quantities. They can be crushed, whipped, humiliated, exiled as Napoleon was to St. Helena, but that does not prevent the French from producing a Victor Hugo and a Pasteur; the English a Robert Browning, a Herbert Spencer and a John Ruskin, and the Germans a Wagner. What "nation" can claim the Baroness von Suttner, Nobel or Edison?

### Does Conquest Pay?

Conquest does not always enrich the victorious nation. Instances are not wanting in which conquest has actually impoverished the victorious nation so much so that it "finds itself unable to maintain the forces which its rulers think necessary to secure its acquisitions." *The Nation* in the course of an article cites the Russo-Japanese War as a specific instance in which "defeat has brought a seeming prosperity to Russia" and conquest for Japan has meant ruin. Both the Russian and Japanese peoples are by European standards dismally poor.

In Japan, income-tax is paid on incomes over £30, and it is only a small minority of families which pays. In Russia the average yearly income is said to be only between £5 and £6 per head of the population. Famine is now raging in the poorer Northern districts of Japan, but it is chronic in some parts of Russia, and the fact that harvests have latterly been abundant does not mean that the peasantry is really on the road to prosperity. In both Empires the burden of taxation is crushing, and in both it is the supposed necessity for great armaments which explains them. In neither is representative government a reality, and though Japan probably has the advantage here, both are swayed by a sacrosanct autocracy, and both are driven to repress the modern phase of revolt by the persecution of a struggling Socialist movement. Each attempts to foster the transition from an agricultural

to an industrial form of civilization by high protection, and in each the new factories show a ruthless exploitation of the wage-earners which could not be paralleled in Western Europe. Over the finances of them both, cool critics shake their heads, and predict the inevitable catastrophe. Corruption in the public services is a plague in both.

But where so much is the same, everything none the less is different. Russia can afford to startle Germany by re-arming her artillery, building Dreadnoughts and strategic railways, and now, for climax, by a proposal to increase her "peace" army by 400,000 men. Japan is shaken by a popular revolt against reckless expenditure complicated by a shameless corruption, and a Ministry, dominated by the Satsuma clan, which lives by controlling the fleet, must acquiesce in a reduction of its naval estimates by a relatively vast figure of £7,000,000.

But conquest helps to build the economic prosperity of the conquering nation in an indirect way. Nations may not be "in business" as a joint-stock concern" but we should never overlook the fact that "capitalists do act in national groups abroad, and do receive from diplomacy, not merely protection, but active support in their schemes of expansion."

Everyone knows that the real motive of the Franco-German struggle over Morocco was the rivalry of French and German capitalists to exploit its virgin mines and to supply it with public works. We all take it as a matter of course that railway building in India or irrigation works in Egypt should be in the hands of British contractors. What is not so readily grasped by the general public is that in countries like Turkey and China the competition among financiers for concessions invariably involves their governments. Everyone knows that the Bagdad Railway, financed and controlled by private German citizens, is a semi-official enterprise. But rather less directly, rather less overtly, British diplomacy stands behind British railway ventures in China. Armaments stand behind this competition for economic opportunity, and play their part alike in over-awing dying empires and in impressing rival competitors.

Armament firms alone have not an interest in armaments. All the rest of the world is not their dupe.

It is rather the whole world of finance, restlessly seeking outlets in regions which have yet absorbed but little capital, which has this interest.

*The Nation* is of opinion that

the direct attack on armaments is probably destined to be thwarted until this pervasive and subtle influence has been studied and undermined.

### India after the War

has been penned by E. Agnes R. Haigh and published in the pages of *The Asiatic Review* in which the writer discusses how India ought to be treated by Great Britain after the war is over, considering "the generosity of Indian Princes and peoples in offering

their services on the European battlefields and contributing royally towards the prosecution of a European war."

India is not fighting for "any reasons connected with the rights or wrongs of the war, European disagreements do not touch India," neither does "the creed of militarism so gravely scandalize the fighting races of India as to prompt them to take up arms in a Holy Crusade. Indians have no grievance of their own against Germany, a country which has treated them with kindness and regard, and whose scholars, moreover, have shown quite as much appreciation of ancient Indian culture as any others in Europe. There is so little social intercourse between the British official classes and the Indian people that the suggestion of a strong personal devotion inspiring India's proffer of help cannot be accepted by anyone." Then what is the motive which promoted India's outburst of generosity?—it is "to show her loyalty, and to prove what that loyalty is worth."

There are many "instances of disabilities under which Indians suffer in point of status.

They have no remedy and no redress: there is no Imperial Court to which they can appeal, and the Indian Government, as already mentioned, has no standing at Imperial Conferences."

This state of things should be remedied after the war is over, India has given and England has accepted and "in the giving and the accepting a relation has been established which can only be incurred with honour between friends and equals."

The writer goes on to say:

If confidence has not always been felt or shown it must now proclaim itself; if opportunity has been withheld from motives however sincere and well intentioned, it can be withheld no longer. True as it is that neither official England nor Nationalist India wishes to rush upon reform or precipitate inevitable changes, it is also true that the path to progress and development may not be blocked indefinitely. Delays, which an excessive caution might seem to suggest, can scarcely now be urged from the one side without the consent and co-operation of responsible members of the other. It may or may not be that India will soon show herself ready for political self-dominion. Problems must arise in her evolution which forethought and prudence can no more forestall than they can avert. There are many who hold that the ordeal of industrialism must be met and faced before India can become adult; that economic and political measures applicable to England are in advance of India's needs. This may be so, but we cannot assume it. No necessity has forced such an experience upon Canada, for example—to this day a land of crops, or Australia, a land of mines and pastures—both self-governing

dominions with full legal powers to manage their own affairs. No individual or community is exempt from the human frailty of making mistakes, and the freedom to do so is a right which the responsible human being is justified in claiming as a condition of his growth. The best of human institutions have still their full measure of anomalies, all pointing back to some unnoticed blunder in conception, and the British Empire itself is rich in such instructive examples. The instinct of a competent administration to show a certain grandmotherly solicitude, lest its proteges should fall and hurt themselves may be protective in intention, but is none the less, cramping in effect. In any case the ideals of India can be worked out in her own experience alone and none can deny her the right to that experience, or achieve its results vicariously.

### Art in Rajputana, with special relation to Jaipur

is the name of an article full of interesting information about Rajput Art printed in the pages of *The Asiatic Review*. This article formed the subject matter of a lantern lecture delivered by Colonel Thomas Holbein Hendley, C.I.E., in London. At the outset Colonel Hendley tells us that

the Vedic Aryans, through the Brahmenical religion in all its stages of development, made the greatest impression on the arts, especially on those of architecture and sculpture, as well as on the art-workers in Rajputana as in other Indian provinces. It is probable, nevertheless, that Muhammadan influence has been very great from the time, even if not earlier, of Mahmud of Ghazni, who crossed Western Rajputana early in the eleventh century, down to the period at which the Mogul Sovereigns held sway, when, in art matters, it became supreme, except, of course, in the purely religious sphere.

The situation and physical conditions of Rajputana are to a great extent responsible for the birth of Rajput Art. "Architecture and art of all kinds" have flourished as a result of the patronage of the chiefs, nobles and wealthy merchants of Rajputana. The merchant was urged by his religion to spend his superfluous wealth in building temples and houses, which gave an impetus to wood-carvers and other artists connected with Architecture.

It was the custom for subjects or retainers to propitiate their lords by offering them presents of objects of interest or value on stated occasions, and the nobles and courtiers, when they attended the durbars or courts of the greater Chiefs, were compelled to present fixed sums of money, which were termed *Nazrana*, or gifts, and in return they received from their superiors presents of various kinds. In the first class the artisans rivalled each other in presenting the most perfect and the newest specimens of their skill, and the traveller brought something rare from foreign parts; and in the second the Chief ordered the artists and artisans to design and make something worth presenting to his tribal supporters.

The temple of Mohakalji originally built in the eleventh century "is enriched with an extraordinary amount of sculpture." The Jaya Stambha or Tower of Victory of Rana Kumbha (1418-1461) at Chitor is 120 feet high and "is covered inside and out with an illustrated dictionary of Hindu mythology." The writer is of opinion that "it is certainly one of the most marvellous structures of the kind." The palace halls at Amber are most interesting, "because of the great variety of the forms of decoration with which they are enriched." Mention ought to be made of wall paintings, "such as those in the apartments reserved in former days for women at Joy-pur," and the carved and inlaid wood and lacquered work. In Rajputana, the artisans are capable of working indifferently in any material, and are capable of using any substance for ornamental purposes.

The stonemason, when he is not wanted to carve tracery in marble, is equally at home in fashioning huge wooden window frames, doors, and balconies, which he enriches with artistically headed massive nails and bands of brass. This universality of talent gives the craftsman a joy in his work of which many a European artisan is quite incapable of realizing under modern conditions.

The connection between stone and wood in India was very close in ancient times. Mr. Vincent Smith observes that "all authors who treat of Indian architecture notice, and are embarrassed by the fact, that each style, when it first comes to our knowledge, is full grown and complete. The earliest specimens betray no signs of tentative effort, and in no cases is it possible to trace the progressive evolution of a given style from rude beginnings." He remarks that the extensive destruction of ancient monuments especially those built of brick, no doubt supplies a partial, though not adequate, explanation; but he himself considers that the real cause is that all the styles are derived from prototypes constructed in timber, bamboos, and other perishable materials. M. E. Senart, the distinguished French writer, discovered remains of early wooden buildings in North India, which go far to prove this theory.

Good clay modellers can be found in Jaipur.

There are good workmen in metal throughout the province, who are capable of making such objects as pillars for canopies, maces, ornaments for thrones, the metal portions of trappings for animals, and the like.

Skilled artists made religious images. They displayed considerable art in fashioning Buddhist images. But not so in the case of Jain or Hindu images possibly owing to the "conventional and unnatural forms of the idols." The skill of the metal worker is perhaps best shown in the decoration of arms and in jewellery.



Some of the sword hilts, mounts and dagger-handles are remarkable examples of minute and most artistic decoration, and the variety of patterns is enormous, and some of them show foreign—as, for instance, Chinese—influence.”

Jaipur is famous for the art of enamelling on gold.

In the writer's opinion “the art of Rajputana is, almost without exception, of foreign origin.”

Mr. G. M. Trevelyan writes about  
**The Magyar Tragedy**  
in *The Nation*.

A generation ago the Hungarians strove under Kossuth for the old constitutional liberties of Hungary. As a result the Hungarian Hampdens were hanged by the Austrian Despot.

The struggle was decided in 1849 by the armies of the Russian despot, who came over the Carpathians to help the Austrian despot in his hour of need.

The flooring of Hungary by the two despots led England into the Crimean War against the Russians. To-day the same Hungarian race problems are back again for solution and again England is involved in it all “far more seriously and more inevitably than in the Crimea.”

The Victorian English were mainly right in their view of those transactions in Hungary. But one feature they overlooked. It escaped them that in Hungary half the population consisted of Slav and Roumanian peasants nursing a race patriotism of their own, and rising again and again against their Magyar masters, whose “ancient liberties” were to them what the English “privileges of Parliament” were to the Irish peasant in the time of Cromwell and King William.

While travelling in Hungary a dozen years ago it struck the writer that the Magyars “were an oligarchy, doubtless of a superior civilization, dwelling among an alien and hostile people.”

The writer is of opinion that

if the armies of Russia or of free Roumania occupy Transylvania at any stage of this war, the best my friends the Magyars can hope for is safe and speedy flight. The valley and the castle which their ancestors held so long against Turk and Austrian, and where they have lived such innocent and worthy lives will know them no more. For I suppose that if Transylvania is annexed to the Kingdom of Roumania, there will be a great agrarian revolution at the expense of the scattered Magyar landlords.

If, on the other hand, the Germans beat the Russian armies north of the Carpathians, if consequently there is no invasion of Transylvania, then there will be no liberation of the Roumanian peasant, and the old Magyar “ascendancy” party will bear rule for another forty years in Transylvania, and in the yet more oppressed South Slav districts of Slavonia and Croatia.

Tragedy is certain whichever side wins.

Unfortunately, the Magyars, who had fought so nobly for their own liberty, have never yet conceived the idea of granting it to others.

The Magyar oligarchy oppresses the Magyar people, and *a priori* continues to oppress the Roumanian and South Slav peoples.

The Magyar treatment of the Roumanians has been bad, but their treatment of the South Slavs has been yet worse.

Both the Serbs and the Magyars were long under Turkish rule. But when the Turk disappeared from Hungary, he left the Magyars still a feudal chivalry, with all the good and bad qualities of feudalism; whereas when the Turk left Serbia in later times, he had by then killed off all the old feudal chivalry of Serbia, and left the Serbs an absolutely democratic race, thoroughly equalitarian in feeling. The land was equally divided up among the peasant citizens. The Magyars are, in many respect of civilization in advance of the Serbs, because they have been free of the Turk for so many generations longer. But they have got the voice of oligarchy deep in their nature.

Magyar oppression of the South Slavs, the suspension of the constitution of Croatia, and the abominable Agram and Dr. Friedjung trials, with their tale of forgery as a means of judicial murder, have been the only answer the Magyar oligarchy could find to the rising national consciousness of the South Slavs.

Mr. Trevelyan prophesies that unless the Polish, the Roumanian, and the South Slav questions are settled on a basis of race and of liberty, there will be another war some day.

Mr. Edward Winton contributes an article entitled

**The war and Conscience**  
in *The Contemporary Review* in which he says that though not very clear, still there is a deep feeling in the Europeans' mind today that the present war “seems half-natural, as if they had been expecting it, as if something of the sort had to be.”

We saw no way to settle our controversies. The problems of freedom and justice in Ireland, of women's claims, of the demand of labor for an increased share in the results of industry and for a more organized influence in the life of the community—it was the same with them all; there was a sense of deadlock. Nor, as all are agreed, was there anything like a due concentration of energy and interest on our most urgent problems in urban and country life, the health of our people, their housing and the brightening and ennobling of their lives. Much was done and being done; but yet there was a sense of impotence. It was the same, perhaps, on the larger scale of international affairs. The Concert of Europe just kept things going, and tided over critical moments, but we seemed to live in a prolonged “interim”; and there was no sense of steady movement towards something better. It was pitiful, too, to see how powerless, as in the Congo case, the European Governments were for any vigorous action in favor of liberty and true civilization.

The luxury of those who “could afford it” and the passionate pleasure-seeking throughout our people were



constantly confessed and continually increased. Vast sums were indeed spent in charity, but it was hard to see signs, except among the poor, of their being raised by frugality or sacrifice.

Amongst all this, the terrible crisis has come "stilling some of our problems, postponing others. installing sacrifice in general honor and compelling us to simplicity."

The writer asks his readers to steady themselves with the remembrance that "catastrophe has been historically one of the means in the hand of Providence for growth"; that "out of destruction comes creation; out of the old the new." People should look back on the recent past with all its peace and beauty "as a nightmare time, with an appalling climax." The writer cherishes the pious hope that "out of all the tragedy of mutual destruction there will come a new feeling of common humanity amongst the nations."

To attain a better state there must be "a genuine revival of the higher moral faiths." People must not be afraid of cant. They must not be afraid to speak of principles. The present-day international system is frankly selfish and so is bound to "founder at last in catastrophe and wreck."

The power of unselfishness alone is able "to combine in a wholesome and lasting peace nations with separate characters, interests, and hopes."

### The Popular Reprint in England.

In the course of an article of the above name in the pages of *the Fortnightly Review* Mr. James Milne says that books, now-a-days, have not gone to the dogs as some people seem to think; books "have gone to the people." This has happened because to-day the great books of the English literature can be had marvellously cheap, thanks to the many enterprising publishing firms such as Bohn's Library, Mr. J. M. Dent, Cassell, Chatto, Nelson, etc.

Mr. Milne opines that

"The popular reprint of old literature, and of authorship not necessarily old, is not merely great in a literary sense, but great in its influence upon the national life of England."

The healthy, educative work of the reprint has really been going on for a long time now; in fact, it has become so gradually familiar that we have hardly noticed it.

The idea of cheap books for the people is so old that it can be traced back to the time of Aldus Manutius, the Venetian. When he lived, printing was a primitive art, but if you consult his *Vergil* in the British

Museum you will see what he could do for a price equivalent to our florin.

One might trace the onward and upward march of the reprint in England by naming series associated with the Murrys, the Longmans, the Bentleys, the Blackwoods, the Chamberses, Pickering, John Cassell, and Charles Whittingham, the founder of the Chiswick Press. Many delightfully artistic reprints came out of a neighborhood in quiet Took's Court between Whittingham and Pickering.

We read that Henry George Bohn, the founder of the Bohn's Library, was "a shrewd young German born in London. He was an effective pioneer of good literature for the people. He had the right to be called the first English publisher who made reprinting a distinctive business."

Thomas Carlyle said of "Bohn's Library" that it was the "usefullest thing" he knew. Emerson declared that it had "done for literature what railroads had done for internal intercourse."

Henry Morley "stands high in credit on the literary side of the English reprint." The reprint

is bought by all sorts of people; by those who can afford dearer books and by those who cannot; by those who travel and by those who stay at home. You will find it on the bedroom shelves of a country house, and equally you will find it in the "but and ben" of a country cottage.

The professional man, the business man, the city clerk, the shop assistant, and the typist girl all buy reprints.

Who are the other buyers? They are the two great populations, the mechanics and other hand-workers of our industrial centres, and the workers of the country regions, like the colliers

The lords and masters, "who have cracked the whip of control so long, should take note of the place and influence of the popular modern English reprint, remembering that the history which most counts is history lying ahead, over the hills, but not far away."

### Tattooing in Japan

forms the subject of an article in the *Japan Magazine*.

Certain classes of the Japanese people were given to tattooing their bodies from ancient times. We shall not be far wrong if we think that the pictures we find on the dress of the common Japanese to-day used to adorn their bodies in the past.

*Irezumi*, *Irebokuro*, and *Horimono*—these were the three kinds of tattooing in vogue in Japan. The first kind was marked on the bodies of criminals as a brand—to warn the public, and to keep the criminals in surveillance. The tattoo mark was put on



A Tattooed Japanese.

the left hand of the criminal usually, and occasionally on the right hand or on the back of the hand. These marks were of various shapes, but as a rule they were geometrical figures made up of straight lines intersecting one another.

Lovers marked their bodies with the *Irebokuro* tattoo, which was an emblem of

their unchanging love. It was usually a name. The man had the name of his sweetheart tattooed on his arm, and the woman had the name of her lover tattooed on hers.

The *Horimono* tattoo was marked on the skin for no special purpose but simply to adorn the body. This sort of tattooing is still in use amongst the Ainus of Northern Japan but is gradually disappearing.

In marking the body with the *Horimono* tattoo, the picture is first painted on the back, arms or legs, as the case may be, and then pricked with pins. The red and the blue, these are the two colors used. Pictures of tigers, dragons, flowers, birds and ancient warriors are painted. The uncultured people sometimes have pictures of trees and masks painted on their bodies.

The *Horimono* tattooer begins his work from the left side. The hand is tattooed up to two inches above the elbow and the leg up to two inches above the knee. The tattooer holds the ink-brush in his left hand and with needles in his right hand follows the brush with pin-pricks, thus causing the ink to enter into the skin. There are some sorts of tattooing in which a whole bunch of pins is used. Needless to state, it is not at all pleasant to undergo a tattooing operation of this sort. Even brave and patient people cannot bear more than seven hundred pricks a day. Sometimes people had to undergo the tattooing operation second time to brighten up the color of the picture.

It was usual with carpenters, masons and firemen to put on tattoo marks on their bodies.

It took about hundred days to finish a big tattoo picture. The tattooer was paid twenty-five sens a day which is equivalent to six annas and three pies in Indian money.

## NOTES

### India's Political Future.

A few years ago absolute independence was publicly held up by a small section of Indian politicians as the political goal towards which India should and could move forward. The other goal was self-government of the colonial type within the British

empire, adopted by the majority of Indian politicians. The first propaganda has ceased. The second is the prevailing political cult upheld by the Congress party, which speaks of equal partnership with Great Britain as India's political objective. But the two things are not identical. Self-government of the colonial type means that

Great Britain sends out only a governor for a particular part of the empire, the people of that part having perfect freedom to manage their home affairs. But when England makes war or peace, concludes a treaty or an alliance, increases the navy or the army, or makes a new departure in commercial policy, she acts independently of the views of her colonies, dependencies and protectorates. Imperial conferences may be held to consult colonial opinion, but the conclusions, if any, arrived at by the conferences, are not binding on the British parliament. There are no constitutional means by which the outlying parts of the Empire can influence its foreign policy. Colonial self-government, then, is not the same thing as equal partnership.

### **Equal Partnership and Federation.**

Equal Partnership represents a higher stage of political evolution than the existing colonial type of self-government. Such partnership involves some form of federation, with a federal parliament. To this representative body all parts of the Empire should have the right to return members. As regards the franchise, it is necessary here to say only this that it should be enjoyed by the inhabitants of all parts of the Empire, irrespective of race, domicile and creed. From the members of the federal parliament the imperial federal cabinet should be formed. Under such a state of things the cabinet ministers may come from India and all other parts of the Empire. Governors need not all come from England. They may be Indians or Australians or Canadians. India would both give and receive governors to and from Ireland or the colonies. At present the British empire is a hereditary constitutional monarchy; but the British citizen is not less free than the citizen of any republic. The king may be called the hereditary life president of this crowned republic. The British people have all the substantial advantages of a republic. Whether in the remote future the inhabitants of the Empire as a whole would, for the sake of both the substance and appearance of equality, hanker after the name and form of a republic, need not exercise the brain of any practical politician now living.

### **Independence.**

There are many forms of dependence and independence. If a country is ruled by

a monarch of the same race as its people, having his permanent and ancestral residence in that country, it is thought to be independent. But this independence may not mean any degree of citizenship for the people. The king may be a despot and a tyrant, and all the highest officers may belong to a particular clan or caste. This king and his officers may all be oppressive, and the people may suffer from injustice and poverty.

There may be independence of another description, in which the people are not oppressed, but in which the king is so overawed by some powerful foreign nation that his people are practically the subjects of the latter.

Real and perfect political independence exists only where all classes and sections of the people of both sexes enjoy perfect citizenship in a republic presided over by their own elected president or hereditary crowned, president styled king or emperor. All the inhabitants of Great Britain cannot be said to be independent in this sense. The women there labour under many political and legal disabilities, and the working classes have only recently begun to exercise civic rights.

There are also kinds and degrees of dependence. A people may be dependent on an indigenous king or on a foreign king or nation. But the people under their own king may have few or no civic rights, and under a foreign king or nation may have some civic rights. There may also be differences in the economic condition of the people under indigenous and foreign dependence. Such differences may also exist in the facilities for education and enlightenment which they have under either kind of dependence. There are also to be taken into consideration the comparative possibility of amelioration in different kinds of dependence and the rapidity or slowness of such amelioration where such a possibility exists. It is difficult, therefore, to pronounce any opinion on the political condition of a people from the label "dependent" or "independent" unless at the same time the exact contents and connotations of these terms, as applied to them, are known.

### **Interdependence on Equal Terms.**

But the question is, is there or can there be any nation really and absolutely independent of every other in every respect?

We do not know of any such. Some nations are politically dependent on others, some depend on others for their food supply, some import other commodities from others, some countries draw the whole or a part of their supply of skilled or unskilled labourers from other countries, and other countries again are dependent on foreign countries for spiritual and scientific or other forms of secular instruction. As different kinds of independence are not equally advantageous, so dependence of all the different kinds mentioned above are not equally disadvantageous. To have to import labour, manufactured articles, or raw materials for manufacture from a foreign country is not as great a drawback as to have to import the governing caste from a foreign country.

The interdependence of nations promotes the solidarity of the human race. For this reason it is good that no country is or can be entirely self-contained. At the same time it is not good for either of the parties concerned that one country should control the destinies of another permanently. The ideal status for all countries, a status which is consistent with the self-respect of each and all, is that of interdependence on one another on equal terms.

This is the ideal towards which India and every other country ought to work. As to the power of the people of India to become the equals in every respect of any other nation we have not the least doubt. Let us seek the inspiration and the opportunities, and we shall surely receive enlightenment and knowledge of the means to be adopted.

We have faith in the strength and destiny of India. We believe we shall yet be able to become the arbiters of our own destinies so far as it lies in human power to be so, and rise to the height of our full possible stature, realizing the possibilities of our being. It is in that faith that every Indian ought to live and work.

#### •Japan and Germany.

Germans have called the Japanese yellow-faced monkeys. Their divines have protested against the participation of "heathen" and non-white troops in a war of European Christian white men. If any Christian white people themselves claim that war is especially a Christian and white-manlike occupation, the situation becomes

both amusing and tragic to non-Christian non-whites. German caricaturists have represented the Japanese as worse than chimpanzees and the non-European races of the British empire as occupying the same level in the animal kingdom as the orang outang. It is useless to argue with people who have lost the balance of their minds.

Returning good for evil is said to be a Christian monopoly, though the *Louisville Courier-Journal* of America humorously says: "The Christian nations believe in turning the other broadside to those who smite them." It is interesting, however,



ENGLAND'S OVERSEAS TROOPS.

"Aren't you ashamed that you are not fighting for England against Germany?"

to find that the better-class Japanese are not returning abuse for abuse. Writing on the fall of Tsingtau the *Japan Magazine* says:

After more than two months of gallant defence the German garrison at Tsingtau hoisted the white flag of surrender, and the victorious heroes of Japan marched into the fortress to arrange terms of capitulation. Resistance of the attack was a forlorn hope from the beginning, and many valuable lives might have been saved had the German authorities seen fit to accept the humane offer of Japan to yield up the place peaceably. As it was, the Emperor of Japan did all



THE JAPANESE.

It is urged that the Japanese at present in Germany shall be confined in the Zoological Gardens. No notice should be taken of the protests of the Chimpanzees.

that humanly could be done to preclude needless loss of life by sending an Imperial message permitting all non-combatants to withdraw from the place before the final assault was begun.

No word of abuse here.

According to the December number of *Current Opinion* (New York),

Some weeks ago there developed in Tokyo and in other important Japanese cities so systematic an effort to inspire anti-American feeling in the press that European attention was directed to it. Publications in Japanese, to which European dailies called attention, made it appear that the Washington government was preparing for active intervention in China. These hints cropped out in provincial Japanese dailies under the control of popular politicians. They dwelt on an alleged anti-Japanese feeling throughout the United States and were reinforced by interviews with persons described as prominent Americans. The topic was taken up by popular papers like the *Tokyo Chuwo* and finally spread into more important organs. The *Jiji Shimpō* at last grew suspicious of somebody's good faith. It transpired that inflammatory statements had been given to Tokyo dailies by persons representing themselves as American notables. They warned Japanese that the United States is sending out a great fleet over the Pacific and fortifying its coasts. War was inevitable. These intimations were fathered by an alleged paymaster in the American navy and an admiral distinguished in New York. These individuals turned out to be creations of the imagination. When these points were established the Tokyo newspapers explained that the interview and the photographs accompanying it had been handed in as authentic by an American. He never could be found by the police and we have more than one English daily, notably the *Manchester Guardian*, asserting that the incident is part of a German campaign to sow discord between Tokyo and Washington.

It is further said that "finding their sources of American information unreliable, important Tokyo dailies peered suspiciously into the obscurity of a campaign against their country in China." This campaign was based upon an alleged alliance between Peking and Washington for the conquest of the far East generally. American government officials in China and Japan pronounced many of these reports too absurd to be taken seriously. President Wilson, for example, so a story went, had made up his mind to limit by force the extension of Japan in China and was negotiating a treaty in Peking with that end in view. These stories made a serious impression in Japan. The *Manchester Guardian* is of opinion that the Germans have spent thousands of dollars in a press campaign in China, and that there is reason to suspect that German press agents continue busy in Japan as well. Japanese officials are quoted in the British papers as convinced of the German origin of the anti-American campaign. They no longer, says the *London Times*, take it seriously.

All these causes of offence are in addition to what Germans did in compelling Japan to evacuate Port Arthur after her fight with China. "Nevertheless there exists among the intellectual classes of Japan, as the *London Post* generously concedes, a feeling of gratitude to Germany for the immense services she has rendered in the way of training for such vocations as law, medicine, biology, education and war."

The Germans, on their part, are, however, trying to make Japan and England suspicious of each other.

Japan will soon teach America and Europe her lesson of militarism, observes the *Hamburger Fremdenblatt*. American strategists of note, including the late Homer Lea, warned their countrymen against the power rising against them in the far East. Such warnings are vain. In due time the peril against which the German Emperor warned the world will appear in its true light. In that hour of anxiety England will insist that Germany created the yellow peril! The truth is, insists the Hamburg organ, that England made the yellow peril serious as the progress and operations of the Anglo-Japanese alliance prove.

### Russia's Territorial Ambition.

The following from the *Boston Christian Register* of November 12, lends support to what we tried to explain in our last December number, with the aid of a map, regarding the territorial ambition of Russia:—

It cannot be doubted that Russia, at least, was anxious to bring about the situation which was precipitated by the exploit of the Goeben and the Breslau. The Russian press for many weeks has expressed the fervent desire that Turkey might be involved in the struggle and thus furnish to Russia the opportunity of settling once for all the perennial "Eastern Question," and settling it at a time when the balance of power in Europe is in favor of Russia and not in opposition to it. The Russian government, therefore, undertook with visible eagerness the military movements designed to bring Turkey to the green tables of diplomacy for what Russian statesmen believe will be the last act of dismemberment.

The *Indian Daily News* told us later on that "at present the Russians have ordered the newspapers to call" Constantinople "Tsargrad, just as they chose Petrograd the other day for St. Petersburg. This is no doubt to prepare the Russians for the day when it will be called Tsargrad officially."

We were, therefore, not surprised to read in the *Review of Reviews* the following paragraph on what it calls "The Fate of Constantinople":—

Turkey's entrance into the field has solved one problem which might have proved difficult if she had remained neutral, and that is the fate of Constantinople. Now there is no doubt that at the end of this war Russia will take possession of that city and the Bosphorus, and thus obtain her great desire—an ice-free port. Russia, by her wonderful sacrifices and services in aid of her Allies, has fully merited this prize, especially as the conditions now prevailing are very different to those when Great Britain opposed Russia's ambition. Since the Turks cannot longer hold it, her only possible successor is Russia. Let us assure her that in this country at least there will be no opposition to the long deferred fulfilment of her destiny.

We are not sure whether in the opinion of the editor of the *Review of Reviews* the Power which settles "destiny" is moral, immoral or non-moral. We find in the *Statesman*, however, the following paragraph telling us that a former Lord Chancellor of England thinks, with reference to the German Kaiser, that there is such a thing as international morality.

A ROYAL THIEF.

LONDON, DEC. 15.

Earl Halsbury, former Lord Chancellor, in a speech at Westminster said, the eighth commandment had universal application. He protested against blasphemies. A man who thought himself appointed by God to seize another's property and an Emperor wanting to possess a world empire by seizing countries smaller than his own was a dirty thief and ought to be hanged. He trusted the war would result in a general agreement that peoples established in their own countries shall not be disturbed unless interference is fully justified.

"The Russians are calling Constanti-

nople 'Czargrad', but it might better be spelled with a final 'b,'" so says the *Tacoma News of America*.

## God's will.

The *Christian Register* observes:—

For one mighty collapse of the time we should take intense satisfaction,—the collapse of the idea that God brings about great evils, and that, however wicked and cruel and needless they are, we must accept them as his way of bringing about good. This idea, it is true, is still entertained. There are men whose throats will not choke, whose intellect will not falter, whose sense of humor will not rise as they mouth the wretched commonplaces of this disgraceful and absurd theory of Providence, but such men are few, and their hearers in overwhelming numbers will do some keen and uncomplimentary thinking of their own. They will marvel at the comatose state of mind of men who can show such helplessness, and they will call on their common sense and their reverence to demolish such folly and blasphemy. What is against God's will surely cannot have been ordered by it; what is disobedience certainly cannot be rechristened and given divine title; what is so plainly and flagrantly against all his orders cannot be furnished forth as wearing the uniform of God's commands. The facts are too monstrous to be held up longer by a silly, inane notion of God's will as anything that may happen by the chance and device of wickedness. The mechanical and arbitrary theories of Providence and God's will have collapsed. All men can see their ruins. No argument is needed. There are the pieces, the fragments, never to be reconstructed. Now more people than ever will go to work helping God's will to be done, turning man's will away from what it has done to what it ought to do; for the will of God is not what is, but what is as it ought to be.

## The British Nationality Act.

India of London, dated January 1, observes:

The British Nationality Act, which comes into force to-day, has been described by Mr. Churchill as the establishment of "a world-wide status of British citizenship." The phrase recalls the Roman system, under which every free subject of the Empire was a citizen of Rome; but it is, unfortunately, misleading in its application to the new Act. It is true that the American who desires to adopt British nationality can now do so by residing in Canada, and will retain his new status within the Empire. But the Sikh who emigrates to British Columbia will still find his way to Canadian citizenship barred by special legislation against Asiatics; and things are no better in the other self-governing dominions. The "reform" may be notable, but it is so partial that it will not be worthy of British traditions until *civis Britannicus* comes to mean exactly what *civis Romanus* meant.

## Presidentship of U. P. Political Conference.

It is said Mrs. Annie Besant has been chosen president of the next United Provinces political conference. If the people of the United Provinces had chosen a Hindu-

tani, the election would have been more consistent with the demands and principles of the Indian National Congress to which the provincial conferences are subsidiary. There are precedents, no doubt, for choosing non-Indians to preside over the sessions of these bodies. But principles have always the authority to override precedents. The chief demand of the Congress is self-government, including the right of Indians to fill the highest government appointments for which they may be fit. And it is claimed that Indians are fit for most of the high posts, which is denied by the bureaucracy. The truth of the assertion that Indians are fit for high posts in the state services can be proved only if they get these appointments in appreciable numbers. But to prove the claim that we can manage our own affairs depends on ourselves alone. We can certainly conduct the proceedings of deliberative bodies like the Congress and the Conferences without the presidential help of Englishmen or Englishwomen. Why then elect any but Indians to the presidential chair? It may be that a particular person of British lineage is as able as or abler than any Indian that could be chosen. But the question is not one of comparative ability. It is simply this: Is there any Indian capable enough for this honorary office? If there be, the clear duty of the people is to choose him. If it be said that we ought to choose the ablest person, irrespective of race or place of birth, the bureaucracy may also claim to follow that principle in the appointments they make. We do not in the least propose to reject any friendly help that may come to us from any quarter. We welcome all help that does not militate against self-help, and are sincerely grateful to all who render such assistance. But non-Indian leadership in any indigenous movement we should not acquiesce in, if we can help it, as it indirectly proves our unfitness for self-government. If we were really unfit for any particular kind of work, we would not pretend to be fit. But we are really fit for the presidentship of conferences. No desire to pay compliments or to secure the help of particular persons in the British press or on British platforms, ought to make us deviate in even a single instance from the rule to do our own leadership ourselves whenever we can do so. For no British or other advocacy can be half as convin-

ing as to our capacity as the fact that we really do our own work.

If the French or the British choose persons who are not of their own race to preside over their conferences, that would not be construed as due to their own incapacity; for their capacity is admitted all over the world. But as in our case our capacity is not admitted, we must not do anything which may even indirectly argue incapacity on our part on even a single occasion. Considerations of friendship, courtesy, generosity or gratitude must not be allowed to intrude here; these can be shown in other ways.

### **Primary Education in some Provinces.**

In the Census Report of India, 1911, it is said:

"Burma easily holds the first place in respect of literacy. In the whole population 222 persons per mille are literate, ... Of the other main British provinces, Bengal and Madras come next with 77 and 75 literate persons per mille respectively."

This shows that among the provinces of India proper there is as much liking for education in Bengal as in any other province. And everywhere primary education must be considered the base on which the whole edifice of public instruction is built. It is, therefore, ominous that from year to year the number of pupils attending Primary Schools in Bengal goes on falling. In 1912-1913, "the number of pupils receiving primary education fell by 11,690." Again, in 1913-1914, "the number of pupils attending primary schools fell by 17,716."

Contrast this state of things with that prevailing in some of the provinces which are considered backward in education. The Punjab Government review of the report of the Director of Public Instruction for the year 1913-14 says:

"A very great increase took place, as was to be expected, in primary schools. 499 new primary schools for boys and 48 new primary schools for girls were opened in the province and the number of pupils increased by no less than 27,647, of whom 22,892 were boys and 4,755 were girls, as compared with a corresponding increase of 20,669 last year. The total number of children receiving instruction in the public primary schools in the Punjab is now well over a quarter of a million (2,57,000). With this large and steadily growing numerical expansion it is most satisfactory to notice a continued striving towards greater efficiency."

In the United Provinces of Agra and Oudh in 1913-1914 the number of scholars in primary schools rose from 547,354 to 566,033. In the Central Provinces and



Berar there was in 1913-1914 an increase of 26,495 male pupils at the primary stage. "During the year a sum over Rs. 58,000 was allotted from the 1913-14 Government of India grant for the opening of new Primary schools and 259 schools were actually opened from this allotment." "The number of girls reading in boys' schools rose from 13,684 to 15,690 under the fostering influence of rewards to teachers in boys' schools who show enterprise in the enrolment of girls."

In Bengal in 1912-1913 there was a "decrease of 513 in the number of Primary schools." In 1913-1914,

The number of lower primary schools in the Burdwan and Presidency Divisions decreased very considerably. The floods in Burdwan were responsible for a loss of several hundred schools; others were converted into makhtabs, and many of an ephemeral nature were discouraged by inspectors who carefully scrutinized the conditions of schools before allowing any claims for grant-in-aid. The Director of Public Instruction, however, is hopeful for the future of lower primary schools in the Western Divisions. The scheme adopted in Eastern Bengal of founding improved lower primary schools in each "panchayat" union has just been extended to Western Bengal and will, it is hoped, meet with success. The whole system of primary education, however, requires overhauling before it can supply the needs of the various sections of the population. The desire for education will have to be met, the primary school course being so arranged that a boy can enter a primary school with a prospect of being able later on to pass on to a middle English school at least.

An encouraging feature of primary instruction is the increase in the number of Mahomedans attending school. Thus while the number of pupils attending primary schools fell by 17,617 the number of Mahomedans at such schools increased by 2,671.

In 1913-1914, "the floods in Burdwan were responsible for a loss of several hundred schools," and probably in the next report the decrease in schools would be due in part to the distress caused in East Bengal by the crisis in the jute trade. But in 1912-1913 there were no floods in Burdwan nor a war affecting the jute trade; yet there was a decrease of 513 in the number of primary schools. Again both in 1912-13 and 1913-14, there was an increase in the number of Musalman pupils and a big drop in the number of Hindu pupils. The causes of the decrease must, therefore, for some unexplained reasons, have affected only the Hindu population of primary school-going age.

In the Punjab and some other provinces the educational officers are able to attend to both the expansion and the improvement of the efficiency of education. In Bengal it would seem to be thought, either

that further expansion (among a population of whom 92.3 per cent. are illiterate) is undesirable or impossible, or that expansion and increase of efficiency cannot go hand in hand and that, therefore, there must be less education in order that there may be better education. But as it is not possible for any intelligent man capable of honest thinking and possessed of information about educational activities in civilized countries, including the Punjab and other Indian provinces, to hold such queer opinions, we hesitate to suppose that Bengal educational officers can have such notions.

We cannot appreciate the wisdom of "discouraging" schools in such a phenomenally illiterate country as India, which is at the same time under an enlightened administration. It is not impossible to encourage schools into a prolonged and useful existence. Ephemeral schools can be made permanent by increased grants or by the appointment of good teachers. Everything depends, however, on the point of view. So long as it would be thought more important, for example, to increase the emoluments of civilians, than to encourage schools, education must continue to be neglected.

If a flood sweeps away a jail or a police station, the departments concerned do not rest satisfied with recording their disappearance in the annual reports; they are restored with the least possible delay. Yet, looking at the matter merely from the point of view of the criminalologist, it is at least as important to prevent the growth of crime and reduce its volume by spreading education as to detect and punish criminals. Horace Mann, the famous American educationist, "speaking of the definite relation between ignorance and crime, advocates compulsory education as a cure of criminal tendencies and to that end advises the maintenance of public schools sufficient for all the children of the nation."

No sane man can be opposed to efficiency in education. But what we contend is that a highly efficient school in one locality can be no consolation or compensation for the people of another locality which has not even an inefficient school. The latter too contribute to the state treasury and are "equal subjects" of the King. They should not be deprived of the services of the Education Depart-

ment. If there be famine all over a province, Government tries to give coarse wholesome food to the starving people in every district and village; it does not think of providing rich repasts for a few villages, leaving the rest to their fate. There is knowledge-famine in every province of India. So while we welcome all efforts for the improvement of the quality of education given, we must draw the attention of Government to the multitudes who are without educational facilities of any description whatever.

The poorer and more illiterate classes can be reached only by the primary schools. If these decrease in number, there is no outcry, for the masses are voiceless. If collegiate and secondary education had been similarly affected there would have appeared a large number of leaders and letters in some of the dailies. Bengal politicians for the most part are busy with the new Imperialism, the new brotherhood, the new consciousness, the new military ardour, and similar high-sounding things. No wonder, then, that such an old-fashioned thing as the village *pathshala* should die unnoticed.

Though some of the other provinces are making more progress in primary education than Bengal, the state of education even in the former is not satisfactory. This will be evident from a comparison with even the most backward countries in Europe, for which we have furnished materials in previous numbers and mean to do so in future ones.

In every part of India there ought to be more concentration of effort on education.

### **The other side of the shield.**

In December last, we commented in our editorial Notes on the provisional increase of salary in the shape of the introduction of a time-scale of pay recently granted to members of the Indian Civil Service with a view to provide "some compensation for the loss of normal expectations of officiating promotions due to the general recall from leave." We believe the Secretary of State never covenanted with the members of the Indian Civil Service that a certain percentage of officers would always be on leave in order to facilitate officiating promotions—a mode of adding to one's income which, we may mention in passing, is not permitted to the provincial services usually manned by natives of the soil.

Moreover, the officiating promotions would benefit only those on the top of each lower grade, and not all the members of each grade, as a time-scale of pay would. And yet, the Government has generously taken into consideration such a vague and abstract condition of the mind as "normal expectation," and with a profound knowledge of human psychology, hastened to fulfil that expectation, in order to prevent discontent in and deterioration of the service. That the present troublous times demand some little sacrifice on the part of the most liberally paid officers under the Government was a point of view which did not, apparently, commend itself to the authorities.

Now look to the other side of the shield. The sum of Rs. 21,000 (less than the annual salary of a third-grade District Judge) was set apart in the last budget for abolishing the lowest grade of the Provincial Judicial Service and granting the thirty-five officers in that grade an increment of Rs. 50 per mensem each, as has already been done in the case of the Provincial Executive Service. The Hon'ble Sir William Duke, in the course of the budget debate on the 4th April last, spoke as follows on this subject :

"Satisfaction has been expressed that provision has been made for raising the pay of the lowest grade of Munsifs. I would ask members to adopt an attitude of expectation on this subject. I myself have always contemplated raising the pay of the lowest grade of Munsifs since the time when the Government decided to do it in the case of the executive service, and that was carried through about three years ago. We thought that probably what was fair for one service would be fair to the other, and in fact, so far as the Munsifs are recruited rather older, they have an additional claim."

As no effect had however been given to the scheme yet, the Hon'ble Dr. Deva-prasad Sarbadhikary asked a question on the subject in the Bengal Council on the 20th January last. Replying to this question, the Hon'ble Mr. Cumming said :

"It is not possible to state from what date the abolition of the last grade of Munsifs will take place. Government regret that they are not prepared to make recommendations at the present time for the immediate increase of expenditure which the proposal would involve and are awaiting the Report of the Royal Commission on the Public Services before taking further action in the matter."

So a scheme which has been on the tapis for three years and more, and provision for which was made in the last budget, has had to be shelved because the times are not propitious. Evidently now the Govern-

ment is thoroughly roused to a sense of the limitations imposed by the great European war on its capacity for spending, but unfortunately it is only an admittedly hard-worked and deserving class of Indian officers who are affected by this belated though laudable desire for economy, which was conspicuous by its absence when a time-scale of pay was introduced for the highly-paid European civilians, involving the expenditure of a much larger sum of money than would be required for granting this long-expected boon to the members of the Provincial Judicial Service.

## The Condition of the Raiyat.

We have always held that in spite of the apparent rise in the standard of comfort

among the cultivating classes in certain parts of Bengal, their economic condition is growing worse. Too much insistence is often laid in Government reports and blue books on the increase of luxury in the country as indicative of growing prosperity, and it is not often that we come across a statement in an official document where the fallacy of this line of argument is disclosed. We would, therefore, invite prominent attention to the following passage in Mr. J. G. Cumming's Report on the Survey and Settlement of the Chakla Rosanabad Estate, 1892-99, published by the Shillong Government Secretariat Press in 1907. Mr. Cumming, now Chief Secretary to the Government of Bengal, was the officer in charge of the Settlement, and in that capacity had unique opportunities of mixing with the people and learning their condition at first hand. In Chapter III of the Report, dealing with the condition of the people, Mr. Cumming says :—

"Intelligent native public opinion is, and I agree with it, that the standard of comfort has increased, but that the income of the raiyats has not increased

in exact correspondence ; or, in other words, that the raiyat in spite of increased income has a smaller margin of profit and saving than he formerly had."

## An Indian Artist.

We reproduce here two examples of pen and ink drawings of Mr. Birendra Chandra Shome who has been studying for the last few years under Mr. Cecil Burns and Mr. Rowbotham in the Sir J. Jeejeebhoy School of Art in Bombay. He earned many prizes and scholarships there for successful work and after finishing his course won the Mayo medal for 1912. The "black and white" artist is rather a despised person in India, as he used to be in England before. It was the young son of Harry Furniss who is reported to have said, "My



Watermelon seller.

father is not an artist. He is only a black and white man! I'm going to be an artist in all colours." The rise and development of illustrated journalism and the art of book-illustration have, of late, drawn some of the best artistic talent to this branch of art, which has now obtain-



A Street Scene.

ed recognition as a serious rival to some of the best modern works in oil or water-colour. The works of John Hassal, Jessie M. King, F. L. Briggs, Hornby and others have amply demonstrated the possibilities of this art, and the heights to which artistic work in pen and ink can be taken. The pen is, probably, as difficult as any medium known to artists; for, it is, indeed a very hard task to be able to see nature in a way which finds easy translation through the medium of pen and ink. The art has hardly attracted any Indian artist before, and we congratulate Mr. Shome for choosing an untrodden, though a very fascinating, field. His works already show him as a draughtsman of great promise and we look forward with assurance to interesting developments of his talent. The designs for Christmas cards which he executed for a Bombay publisher display unusual strength in composition and also some originality. As a portrait-painter Mr. Shome has also done very promising work and we have great pleasure in welcoming him back to Calcutta, which is fast becoming a centre of Art.

O. C. G.

### Some ancient Russian Customs.

The Russian village communities bear a strong resemblance to the Indian village groups as do the South Russian house

communities to the joint family of the Hindus. But the similarities between the two people do not stop there. Certain customs considered peculiarly oriental and Indian prevailed in Russia till quite recent times when Peter the Great abolished or modified them. We shall consider some of the most striking.

The seclusion of women—(the *pardah*) so peculiarly characteristic of India, specially of Mahomedan India, prevailed in Russia to the same extent as it exists in the most backward parts of this country. Women there were secluded in the *zenana* and were allowed to be seen only by their nearest relations. When they went to church they went veiled. The first inroad on the custom was in Moskva where the women began to go to table after dinner only 150 years ago. It is said that the Russians hung down their heads when they saw the wife of the Czar appear in public for the first time. Peter the Great issued an *ukaze* in 1700 A.D. forbidding married and unmarried women to wear veils at feasts, funerals, etc., or on other public occasions. He gave parties at the court and commanded the women to come dressed in *European fashion*. It may be noted here that in ancient times Russians, both men and women, used to wear flowing dress. It was Peter the Great who forced his nobles to wear close fitting garments. Orthodox Russians, however, long cherished a feeling of hatred for these "Europeanised Russians" as morally degraded creatures, just as many Anglicised Indians are looked upon with aversion by many orthodox Indians. Before the days of Peter the Great the women's apartments were called the harem and it required the stern spirit of that great reformer to compel the Moskva nobles to make their wives and daughters appear in public and unveiled.

The *Suttee* in Russia.—This particularly Indian and Hindu custom finds its counterpart in Russia. We have it on the authority of Karamzin, the Livy of Russia, that there also the women not wishing to survive their husbands had the practice of being *burnt* with them on the funeral pyre. The dead were cremated in Russia in ancient times as among the Hindus in India.

Early marriage.—This custom, which has attracted so much attention from social reformers in India, once existed in

Russia also. The girls there used to be married before the age of puberty. Catherine the second made 13 the legal age of marriage. An *ukaze* was issued by the Emperor Nicholas prohibiting marriage before the age of 16. In olden times the bridegroom was never permitted to see the bride before marriage, and it is said that in 1498 when the Emperor of Germany sent his ambassador to negotiate a marriage he could not see the lady. Peter the Great issued an *ukaze* in 1700 that the parties should see each other before marriage. Even at the present time marriages in Russia are arranged by the parents of the parties. Unequal marriages are not rare, and Mr. Hepworth Dixn in his 'Free Russia' quotes an instance, imaginary it may be but quite illustrative of the custom as it prevails in Russia in which the boy is only 17 and the girl 29 years old.

As in all countries, in which early marriage prevails the *position of women* was very low among the Russian populace. They are not considered the equals of men in any sense, and the peasants consider them devoid of any soul. It was an old practice in Russia for the bride to present to the bridegroom a whip, as a badge of submission, immediately after marriage.

The following Russian proverbs illustrate the low esteem in which women are held in that country.

A woman's hair is long but her good sense is short.

A woman and a goose form a market.

A dog has more sense than a woman, for he never barks at his master.

The hen is not a bird, nor a woman a man.

The heart of a woman is like rust in iron.

The flattery of a woman has no teeth but it will eat your flesh with the bones.

Polygamy was very common in former days. Vladimir the First had ten children by an equal number of wives.

Prostration in church, i. e., touching the ground with the forehead as a sign of reverence, is in vogue in Russia.

These resemblances between the two countries are far from accidental and should offer field for enquiry for students of sociology in both countries.

#### "Maharaja Abhaysingh."

The portrait of Maharaja Abhay Singh which appears on the frontispiece is reproduced from an old painting kindly lent to us by Mr. S. Anraj, who sends the following note on him :—

In the year 1781, Vikram Samvat, Maharaja Ajit Singh went to heaven. Abhay Singh was proclaimed King of Marwar. With his own hands did the emperor Mahomed Shah put the *Tika* on the forehead of Abhay Singh.

The young prince directed his attention to reform his State—civil as well as military, examining his garrisons, redressing wrongs, adjusting whatever was in disorder and restraining the turbulent tribes.

In 1784 the prince reached Delhi. Khandowran, the chief noble of the Empire, was deputed by the Emperor to conduct him to the capital; and when he reached the Presence, he was welcomed by the emperor and placed at the head of all the nobility.

About the same time Sir-bullund Khan's rebellion broke out, which gave ample scope for the valour of the Rahtores.

It was at this time that the prince of Marwar begged permission to retire to his hereditary dominions.

"The Emperor saw, that if this defection was not quelled, all the viceroys would declare themselves independent. Already had Jugeraah Khan in the North, Saadat Khan in the East, and the *Metch* Neizamool-Mulk in the South, shewn the blackness of their designs.

"The *beera* was placed on the golden salver, which the Meer Tajak bore in his extended arms, slowly passing in front of the nobles ranged on either side of the throne, mighty men, at the sight of whose faces the rustic would tremble; but in vain he passed both lines; no hand was stretched forth; some looked away; some trembled, but none cast an eye upon the *beera*. 'Who,' said one, 'would grasp the forked lightning, let him engage Sir-bullund.' Another exclaimed, 'Who would seize the vessel, and plunge with her in the whirlpool, he may contend with Sir-bullund!' Then a third remarked 'Whoever would seize the forked tongue of the serpent, let him engage Sir-bullund!' The King was troubled, he gave a sign to the Meer-Tajak to return the *beera* to him.

"The Rahtore prince saw the monarch's distress, and as he was about to leave the *Am-i-Khas* he stretched forth his hand and placed the *beera* in his turban, as he said, 'Be not cast down, O King of the world, I will pluck down this Sir-Bullund: leafless shall be the boughs of his ambition, and his head (Sir) the forfeit of his arrogant exaltation (bullund).'"

The Shah's heart was overwhelmed with joy as he returned: "Thus acted your ancestors in support of the Throne, O Fearless Lion (Abhay Singh); thus was quelled the revolt of Khooram and Bheem in the time of Jehangir; that of the Deccan settled and in like manner do I trust, by you the honour and the throne of Mahomed Shah will be upheld."

The political arrondissement of Marwar

dates from this period ; for the rebellion of Sir-bullund was the forerunner of the disintegration of the empire.

It was in June A. D. 1730, that the prince of Marwar left the court of Delhi for Jodhpur, through Ajmeer, of which province he was the Governor. He then marched against Sir-bullund with an immense army of veteran soldiers and distinguished statesmen. After many days' desperate fighting and unusual resistance 'the would-be-king' fled wounded. His elephant showed the speed of a deer and the drum of victory sounded. Thus in the enlightened half of the moon on the victorious tenth of 1787, (A. D. 1731), the day on which Ramchandra captured Lanka, the war against Sir-bullund was concluded with immortal fame to Maharaja Abhay Singh.

### **Some Resolutions of the Punjab Hindu Conference.**

Many of the resolutions passed at the Punjab Hindu Conference were very important. A few may be mentioned.

This Conference views with great concern the physical deterioration of the Hindu students and urges upon the Hindu community the necessity of taking proper measures to improve their physical condition.

We have not been able to have the benefit of reading the speeches made on this resolution ; but we presume due emphasis was laid on the diminishing supply of good food, on the crushing effect of too many examinations conducted for the most part in a foreign tongue, on the damping effect of very strict "discipline," on the absence of sufficient facilities for physical exercise and on the permanent injury done by child-marriages.

That this Conference appoints a sub-committee of the following gentlemen to compile a short History of India suited to the requirements of the Hindu boys and girls and places Rs. 500 at its disposal to carry out this resolution.

We hope this history will be written in both a patriotic and historical spirit.

That this Conference reaffirms the resolution of the Delhi Session of the Conference on the subject of the depressed classes, and to bring the scheme into a practical shape records its opinion that

(a) schools should be opened for children of the depressed classes

(b) managers of private institutions be requested to grant freely admission to children of depressed classes in their respective institutions

(c) preachers be employed to improve the condition of these classes

(d) members of these classes be given a public invitation to join the sessions of the Conference.

This resolution needs giving effect to in a sincerely repentent spirit of brotherhood. We must cease, in the inmost depths of our hearts, to pretend to be benefactors or patrons before we can be brothers.

### **"Twenty-five Years' Work in the Khasi Hills."**

The article on twenty-five years' work in the Khasi Hills describes the work done by the Sadharan Brahmo Samaj to help the Khasis onward in the path of progress. The article published in our present number tries to give some idea of the Khasi people. Those which will follow will briefly describe what has been done.

### **Sir H. Butler's Successor.**

Sir H. Butler having been appointed Lieutenant-Governor of Burma, speculation is rife as to who would be his successor in the Viceroy's Executive Council. For some years past there has been an Indian member in that council. The first two incumbents have been in charge of the legal portfolio. But there is no statutory necessity that the Indian member should be the Law member. It has been surmised that when Sir Ali Imam retires, the Indian who would be appointed would have charge of the portfolio of education. Journalists have been busy nominating this prominent Indian or that to the office. We do not personally know all the gentlemen whose names have been suggested. Of the few whom we know Sir Asutosh Mukherji is undoubtedly the ablest and most learned. It is also matter of common knowledge that no Indian living has done so much for and has been so intimately connected with University education continuously for a quarter of a century, week in and week out, as Sir Asutosh. If any Indian official is to be appointed, it should be he.

### **"A Vivisector of Plants."**

*Current Opinion* for December publishes an article on "a vivisector of plants whose discoveries may open a new period in anatomy." The reference is to Dr. J. C. Bose, who is now in America. To our American contemporary,

There is an atmosphere of alchemy, of wizardry almost, when Dr. Bose gives a demonstration; he has been heard in India and America, before the Royal Institution, at the Universities of Oxford and Cambridge, of Pa.



appears with his cunningly simple instruments and his tropical plant specimens and his highly specialized assistants, away darts the imagination to medieval history, Doctor Faustus, and the pentagram.

In the concluding paragraphs it is stated :

In reviewing what Dr. Bose has done for plant physiology, two conclusions seem to stand out as landmarks. Dr. Bose has decided that the transmission of stimulus is physiological, excitatory, fundamentally similar to the nervous process in the animal. The other conclusion is the universal sensitiveness of plants. There seems no limit to be put to Dr. Bose's parallels. He has discovered that the rhythmic pulsations of the plant behave similarly to those of the animal heart. By another remarkable instrument, the oscillating recorder, he has conducted a series of experiments to prove that generally "the automatic movements of both plants and animals are guided by laws which are identical." He even asserts that these spontaneous pulsations are due to a sort of bubbling overflow of stored-up energy.....

It may be that along the line of these investigations may lie the road to a solution of the mystery of man's relation to the vegetable kingdom.

### **Alleged German atrocity:**

LONDON Jan. 6th.

Kate Hume has been found guilty of forging and publishing letters alleging that her sister Nurse Hume had been mutilated by the Germans. On the jury's recommendation she has been released on probation. She has already spent three months in gaol.—Reuter.

The emergence of this undoubtedly meritorious woman has been in obedience to the law of "demand and supply." If she were to come out to India she would be likely to find employment in the staff of some dailies.

### **The Allies.**

*The Indian Daily News* finds it "difficult to realise that we only hold about 25 miles of the line of 250 miles in France against the Germans. The limelight is mainly focussed on this 25 miles, but for every 25 miles or so a French General has a despatch like that of Sir John French—though for November perhaps not so full of incident."

### **"The Bengali Eton."**

With reference to Prof. Perry's damaging observations on the English Public Schools system, noted in our last number, an Englishman, a high wrangler of his year, who has done the work of a professor in India with distinction for over a quarter of a century, writes to us that he knows English public schools from the inside and agrees with what Prof. Perry says. The promoters of the "Bengali Eton" scheme have not perhaps had the benefit of such knowledge. Perhaps some Anglo-Indian bureaucrat told them that

it was the correct thing or perhaps they themselves thought that it was aristocratic to give their boys a public school education. *The Indian Daily News* would seem to incline to the latter view in the recommendation that

The following in Mr. J. M. Barrie's "Half Hours" should be blazoned in letters of gold over the New Hastings House which is to be converted into a Bengali Eton. The newly rich parent says : "Harry is at Eton, you know, the most fashionable school in the country. We have the most gratifying letters from him. Last Saturday he was caught smoking cigarettes with a lord (with pardonable pride). They were both sick together !" Why not start this school with a Lord cub as an attraction ?

### **Limiting the number of pupils.**

We quote the following paragraphs from the *Crisis* for the information of those educational officers who think that schools should not have more than 500 or 750 pupils each :

The annual report of Tuskegee shows a total enrollment of 1,527 students from 32 states and 17 foreign countries. Legacies amounting to \$122,436 were received during the year. The year's budget calls for something over a quarter of a million dollars. The endowment fund amounts to \$1,942,112.

The construction of the new Washington Colored High School is about to begin. It will cost \$500,300, have a frontage of 450 feet and a depth of 150 feet and will accommodate 1,500 persons. It is to be constructed of brick, with limestone trimmings, 4 stories high and in the Tudor-Gothic style. It will contain 48 classrooms, 2 gymnasiums, a drill hall and a swimming pool.

### **Admiral Lord Fisher.**

*T. P.'s Weekly* contains a character sketch of Admiral Lord Fisher, on whom we published an article in our last number. From what is said in the British weekly Lord Fisher appears to be an embodiment of the spirit of Mars in its undiluted form.

Lord Fisher believes in the three R's of war—"Ruthless, Relentless and Remorseless," and his reforms in the Navy have had to be carried out on the same lines.

He has no illusions about war and the way it should be carried on. W. T. Stead called him "a bit of a barbarian who talked like a savage at times." But war is barbarous and savage and to talk about it in any other terms is to deceive oneself and others. At the Hague Conference in 1899 he scandalised many ardent pacifists by his frankness :—

"The humanising of war !" he declared, "You might as well talk of humanising Hell ! When a silly ass at the Hague got up and talked about the amenities of civilised warfare, and putting your prisoner's feet in hot water and giving them gruel, my reply, I regret to say, was considered totally unfit for publication. As if war could be civilised ! If I am in command when war breaks out I shall issue as my orders :—



'THE ESSENCE OF WAR IS VIOLENCE.'

'MODERATION IN WAR IS IMBECILITY.'

'HIT FIRST, HIT HARD, HIT EVERYWHERE.'

That is splendid honesty and invincible truth. There are only two things to be done with war—pursue it with the utmost violence or pursue it not at all. Lord Fisher simply echoes the authorities of all time. His first order is pure Clausewitz. "War," said that eminent authority, "is an act of violence which in its application knows no bounds."

### Orthodox Hindu Reformers.

It is encouraging to find advocates of social reform among Hindus of undoubted orthodoxy. The All-India Saryooparin Brahman Mahasabha, under the presidency of Mahamahopadhyay Shiva Kumar Shastri of Benares, has passed a resolution condemning child marriage. The Mahasabha held its last session in December at Ajudhia, well-known as a Hindu place of pilgrimage. It was attended by over 200 delegates from various provinces and districts.

### The Komagata Maru Enquiry.

The Komagata Maru Enquiry Committee's report has been published. As was anticipated, the report is inconclusive on many points, and unconvincing on the most important. With all the fairness with which they may be credited, the committee could not possibly present a convincing report. For the Committee's finding as to the aims and objects and financing of the Komagata voyage to be accepted as final, it was essentially necessary to hear what Gurdit Singh had to say, what the Canadian Government (alleged, on what authority nobody knows, to have in its possession proofs of German complicity,) had to say, what the Japanese owners of the steamer had to say, what the parties concerned in China and the Philippines had to say, and what Herr Bunc, the German agent through whom the steamer was chartered, had to say. But none of them has been examined, nor were the committee in a position to do so. Shortly after the Budge Budge riot a rumour gained currency that Gurdit Singh was among the killed. If the rumour be true, it is beyond human power to take his evidence. But if he be alive, his evidence could have been secured either by arresting him or by persuading him to come forward voluntarily by the offer of a pardon, supposing that he were proved guilty of any crime. But no pardon has been offered, nor has he been arrested.

All that has been said in the report about Gurdit Singh and his aims and methods must, therefore, be taken as mere *ex parte* statements. On the strength of these neither he nor his immediate followers can be called revolutionaries. If he wanted to test the validity of the Canadian anti-Indian immigration laws, it was a perfectly legitimate attempt.

As to the origin of the riot, which is really the only point on which the committee should have been asked to concentrate their attention, the report says :—

While Sir William Duke was in the station arranging for the second special train, Mr. Donald came up to the crowd and called for Gurdit Singh and asked him to come forward in order that the exact position of affairs might be explained to him. Gurdit Singh refused to come out of the crowd and asked for Mr. Donald to address him where he was. An European police sergeant went in among the Sikhs to bring Gurdit Singh out, but he was ordered to desist from any attempt to do so. At this moment Superintendent Eastwood, who was standing among the European police, stepped forward into the crowd. His own statement, before he died, was to the effect that he went to get back a stick which one of the Sikhs had snatched away from a police officer, but it seems to us more probable that he really went in order to call out Gurdit Singh; and, whether this was the case or not, we are clearly of opinion that this is what all the Sikhs believed. Directly he went in among the Sikhs they closed round him and assaulted him, and one of them fired a shot which probably was the cause of the injury which resulted in the death of Mr. Eastwood. As soon as this shot was fired, there was a general attack on the police and a large number of shots were fired at them by the Sikhs. Those police who had firearms used them against their assailants, and a *melee* ensued in which the Sikhs used any weapons they had, the police using their sticks to protect themselves and, in the case of the Punjab constables, apparently their swords also. The majority of the troops at this moment were some distance in the rear on the Calcutta Road, that is to the east of the scene of the riot.

The above narrative makes it clear that to ascertain the exact truth as to how the riot began it was absolutely necessary to have full statements from Superintendent Eastwood, Gurdit Singh and the Sikhs who were foremost in the fray. But Eastwood is dead and his dying statement is made light of by the Committee, Gurdit Singh is either dead or missing, and those passengers who were foremost in the fray were for the most part most probably either shot dead on the spot or subsequently died in hospital. As the dying declarations of those who died in hospital were not recorded, practically the Committee have had to do without the evidence of the most important witnesses. Still, under the circumstances, if there had

been an open trial, with the accused represented by counsel, who would have cross-examined witnesses, there would have been a greater chance of eliciting the truth; though in the result some who are now free might have been in prison. Our impression, after reading the report, is that the whole truth as to the origin of the riot has not been elicited, a result for which the Committee may not be responsible.

It is a mere technical matter whether Sir Frederick Halliday had jurisdiction at Budge Budge to give the order to fire. If he had not given that order, some one else would have, the resulting loss of lives being the same.

At the coroner's court, it was deposed on the Government side that the passengers and their luggage had not been searched. From the Committee's report it appears that there was a search, but in the committee's opinion it was not thorough going. The report does not throw any light on the cause of the opposition between the coroner's court evidence and the evidence given before the committee.

It is remarkable that throughout the report Sir William Duke, the most highly placed representative of the Bengal Government on the spot, and responsible for management or mismanagement of the whole affairs, does not come in for any praise or blame. He was one of the officials whose conduct formed one of the subjects of the enquiry. It is, therefore, also worthy of note that a member of the committee sitting as a judge gave an entertainment in honour of Sir William Duke prior to the latter's departure from India. We do not know the official code of honour or decorum. But from a common sense point of view it seems to us that both the giver and the receiver of the entertainment were capable of displaying greater wisdom sense of becomingness.

Opinions have been expressed in the report that "the conduct of the soldiers who shot" a "head constable cannot be justified," that "there is credible testimony that some of the police were rough to persistent stragglers and used more force than was necessary in preventing attempts to stray," &c. These show the

anxiety of the committee to present a report which would appear fair. But these are matters of detail. On the main points it was not possible for them, under the circumstances, to submit a convincing report. In the opinion of the committee the majority of the passengers were innocent men. From a perusal of the report it has appeared to us that if Government had given the passengers their travelling expenses to the Punjab, leaving it open to them to decide how and when they would journey home, there would not have been so much loss of life and so much discontent.

When the ship reached Budge Budge the information in the possession of Government was not sufficient to justify the application of the ordinance against undesirable incomers to all the passengers. No sane man believes that there can be any revolution in India at present. If Gurdit Singh had really had intended to make revolutionary speeches, or to use his 20 revolvers, we are sure the volleys of bullets and speeches would have been quite ineffective. In any case the mischief would have been far less than what has resulted from the turn affairs have taken.

### Pardah and Girl's Schools in Orissa.

It is said that recently when Mr. Jennings, Director of Public Instruction, Behar Orissa, visited Cuttack, it was not he but his wife who inspected a girls' school there, the reason being that Mr. Jennings was a male and the school girls were *pardanashin* ladies. As far as we are aware, little school-girls, except perhaps among Musalmans, are nowhere considered *pardanashin*, certainly not in Orissa. As Mr. Jennings is an elderly gentleman free from polygamous instincts and as the girls were not of marriageable age, not at any rate according to English ideas, he ought to have himself visited the school. His wife, though a cultured lady, had no *locus standi*. Or is it the thin end of the wedge to enable Directors' wives to claim an allowance for helping their husbands to discharge their duties? But if Mr. Jennings' successor be a widower or a bachelor, how would girls' schools in Behar and Orissa be inspected?

# THE MODERN REVIEW

VOL. XVII  
No. 3

MARCH, 1915

WHOLE  
No. 99

## CREATION AS EXPLAINED IN THE TANTRA \*

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**A** PSYCHOLOGICAL analysis of our worldly experience ordinarily gives us both the feeling of persistence and change. This personal experience expresses a cosmic truth. An examination of any doctrine of creation similarly reveals two fundamental concepts, those of Being and Becoming, Changelessness and Change, the One and the Many. In Sanskrit they are called the Kutastha and Bhava or Bhavana. The first is the Spirit or Purusha or Brahman who is true Being (Sat), pure consciousness (Chit) and pure transcendental feeling or Bliss (Ananda). According to Indian notions the Spirit as such is and never becomes. It is Nature which is the subject of change. We may understand Nature in a twofold sense: first as the root principle or noumenal cause of the phenomenal world, that is, as principle of Becoming and secondly as such world. Nature in the former sense is Mulaprakriti which means that which exists as the root (Mula) substance of things before (Pra) creation (Kriti) and which in association with Spirit (Chit) either truly or apparently creates, maintains and destroys the Universe. This Mulaprakriti the Sharada Tilaka calls Mulabhuta Avyakta and the Vedanta (of Shankara to which I alone refer) Maya.

Nature in the second sense, that is the phenomenal world which is a product of Mulaprakriti, is the compound of the evolves from this root substance which are called Vikritis in the Sangkhya and Tantra, and name and form (Namarupa)

by the Vedantins who attribute them to ignorance (Avidya). Mulaprakriti as the material and instrumental cause of things is that potentiality of natural power (natura naturans) which manifests as the Universe (natura naturata).

Touching these two Principles there are certain fundamental points of agreement in the three systems which I am examining, Sangkhya, Vedanta and the Advaitavada of the Tantra. They are as follows. Spirit or Brahman or Purusha as Sat, Chit, Ananda is Eternal Conscious Being. It is changeless and has no activity (Karttrivta). It is not therefore in itself a cause whether instrumental or material: though in so far as its simple presence gives the appearance of consciousness to the activities of Prakriti It may in such sense be designated an efficient cause. So according to Sangkhya, Prakriti reflects Purusha and in Vedanta Avidya of the three Gunas takes the reflection of Chidananda. On the other hand the substance or factors of Mulaprakriti or Maya are the three Gunas or the three characteristics of the principle of Nature according to which it reveals (Sattva) or veils (Tamas) Spirit (Chit) and the activity or energy (Rajas) which urges Sattva and Tamas to operation.

It also is Eternal but is unconscious (Ahit) Becoming. \* Though it is without consciousness (Chaitanya) it is essentially activity (Karttrivta), motion, change. It is a true cause instrumental and material of the world. But notwithstanding all the things to which Mulaprakriti gives birth, its substance according to Sangkhya and Tantra is in no wise diminished by the production of the Vikritis or Tattvas; the Gunas which constitute it ever remain

\* A paper read at the Silver Jubilee of the Chaitanya Library, Calcutta, held on the 18th January, 1915, under the Presidency of H. E. The Governor of Bengal.

the same. The source of all becoming is never exhausted though the things which are therefrom produced appear and disappear.

Passing from the general points of agreement to those of difference we note firstly those between the Sangkhya and Vedanta. The Sangkhya is commonly regarded as a dualistic system which affirms that both Purusha and Prakriti are real, separate and, except for the purpose of creation, independent Principles. The Vedanta however says that there can not be two Principles which are both absolutely real. It does not however altogether discard the dual principles of the Sangkhya but says that Mulaprakriti which it calls Maya while real from one point of view that is empirically, is not truly real from another and transcendental standpoint. It affirms therefore that the only real (Sadvastu) is the attributeless (Nirguna) Brahma. All else is Maya and its products. Whilst then the Sangkhyan Mulaprakriti is an Eternal Reality, it is according to the transcendental method of Shankara an eternal unreality (Mithya Bhuta Sanatani). The empirical reality which is really false is due to the Avidya which is inherent in the nature of the embodied spirit (Jiva). Maya is Avastu or no real thing. It is Nistattva. As Avidya is unreal, so is its cause or Maya. The world is then transcendently unreal. The kernel of the Vedantik argument on this point is to be found in its interpretations of the Vaidik Mahavakya "That Thou art" (Tat tvam asi). Tat here is Ishvara that is Brahman with Maya as His body or Upadhi. Tvam is the Jiva with Avidya as its body. It is then shown that Jiva is only Ishvara when Maya is eliminated from the latter and Avidya from Jiva. Therefore only as Brahman is the Tvam the Tat; therefore neither Maya nor Avidya really exists (they are Avastu), for otherwise the equality of Jiva and Ishvara could not be affirmed. This conclusion that Maya is Avastu has far-reaching consequences both religious and philosophical and so has the denial of it. It is on this question that there is a fundamental difference between Shankara's Advaitavada and that of the Tantra which I am about to discuss.

Before however doing so I will first contrast the notions of creation in Sangkhya and Vedanta. It is common ground

in all three systems that creation is the appearance produced by the action of Mulaprakriti or Principle of Nature (Achit) existing in association with the Spirit or Chit. According to both Sangkhya and Tantra in Mulaprakriti or the potential condition of the natural Principle the Gunas are in a state of equality (Samya-avastha), that is, they are not affecting one another. But as Mulaprakriti is essentially movement, it is said that even when in this state of equality the Gunas are yet continually changing into themselves (Svarupaparinama). This inherent subtle movement is the nature of the Guna itself and exists without effecting any objective result. Owing to the ripening of Adrishta or Karma creation takes place by the disturbance of this equality of the Gunas (Guna-kshobha) which then commence to oscillate and act upon one another. It is this initial creative motion which is known in the Tantra as Cosmic Sound (Parashabda). It is through the association of Purusha with Mulaprakriti in cosmic vibration (Spandana) that creation takes place. The whole universe arises from varied forms of this grand initial motion. So scientific "matter" is now currently held to be the varied appearance produced in our minds by vibration of and in the single substance called ether. This new western scientific doctrine of vibration is in India an ancient inheritance. "Hring the Supreme Hangsa dwells in the brilliant heaven." The word "Hangsa" comes, it is said, from the word Hanti which means Gati or Motion. Sayana says that it is called Aditya because it is in perpetual motion. But Indian teaching carries the application of this doctrine beyond the scientific ether which is a physical substance (Mahabhuta). There is vibration in the causal body that is of the Gunas of Mulaprakriti as the result of Sadrishaparinama of Parashabdasrishti; in the subtle body of mind (Antahkarana); and in the gross body compounded of the Bhutas which derive from the Tanmatras their immediate subtle source of origin. The Hiranyagarbha and Virat Sound is called Madhyama and Vaikhari. If this striking similarity between ancient Eastern wisdom and modern scientific research has not been recognised, it is due to the fact that the ordinary Western orientalist and those who take their cue from him in this country are prone to the somewhat contemptuous

belief that Indian notions are of "historical" interest only and as such a welcome addition possibly for some intellectual museum, but are otherwise without value or actuality. The vibrating Mulaprakriti and its Gunas ever remain the same though the predominance of now one and now another of them produces the various evolutes called Vikritis or Tattvas which constitute the world of mind and matter. These Tattvas constitute the elements of the created world. They are the well known Buddhi, Ahangkara, Manas (constituting the Antahkarana), the ten Indriyas, five Tanmatras and five Mahabhutas of "ether" "air" "fire" "water" and "earth" which of course must not be identified with the notions which the English terms connote. These Tattvas are names for the elements which we discover as a result of a psychological analysis of our worldly experience. That experience ordinarily gives us both the feeling of persistence and change. The former is due to the presence of the Atma or Chitshakti which exists in us in association with Mulaprakriti. This is the Chaitanya in all bodies. Change is caused by Mulaprakriti or Mayashakti and its elements may be divided into the subjective and objective Tattvas or what we call mind and matter. Analysing again the former we discover an individuality (Ahangkara) sensing through the Indriyas a world which forms the material of its percepts and concepts (Manas and Buddhi). The objects of thought or "matter" are the varied compounds of the Vaikrita creation which are made up of combinations of the gross elements (Mahabhuta) which themselves derive from the subtle elements or Tanmatra. Now according to Sangkhya all this is real, for all are Tattvas. Purusha and Prakriti are Tattvas and so are the Vikritis of the latter.

According to the Vedanta also creation takes place through the association of the Brahman then known as the Lord or Ishvara (Mayopadhika Chaitanyam Ishvara) with Maya. That is Chit is associated with, though unaffected by, Maya which operates by reason of such association to produce the universe. But really only the unchanging Sadvastu or Brahman exists. The ever-changing world is, when viewed by the spiritually, wise (Jnani) nothing but an unreal phantasm imposed by the world-dreamer on the Changeless Sat. It is true that it has the

quality of being in accordance with the greatest principle of order namely that of causality. It is the Sat however which gives to the world dream the character of orderliness because it is on and in association with that pure Chit or Sat that the world-dream plays. It is true that behind all this unreal appearance there is the Real the Brahman. But the phenomenal world has no real substratum existing as its instrumental and material cause. The Brahman is no true cause and Maya is unreal (Avastu). The world has only the appearance of reality from the reflection which is cast by the real upon the unreal. Nor is Ishvara, the creative and ruling Lord, in a transcendental sense real. For, as it is the Brahman in association with the world-dream which Shankara calls Ishvara, the latter is nothing but the Brahman viewed through this World-dream. It follows that the universe is the illusory product of the association of the real and the unreal and when this dream ends in liberation (Mukti) the notion of Ishvara as its creator no longer exists. For, His body is Maya and this is Avastu. So long however as there is a world, that is so long as one is subject however slightly to the World-dream or is to any extent or in any degree embodied, so long do we recognise the existence of Ishvara. The Lord truly exists for every Jiva so long as he is such. But on attainment of bodiless liberation (Videha Mukti) the Jiva becomes himself Sachchidananda and as such Ishvara does not exist for him since Ishvara is but the Sat viewed through the World-dream of which the Sat is free. "The Brahman is true, the world is false. The Jiva is Brahman (Paramatma) and nothing else."

The opponents of this system or Mayavada have charged it with being a covert form of Buddhistic nihilism (Mayavadam asachchhastrang prachchhannang bauddham). It has however perhaps been more correctly said that Shri Shankara adjusted his philosophy to meet the Mayavada of the buddhists and so promulgated a new theory of Maya without abandoning the faith or practice of his Shaiva dharma.

All systems obviously concede at least the empirical reality of the world. The question is whether it has a greater reality than that and if so in what way? Sangkhya affirms its reality, Shankara

denies it in order to secure the complete unity of the Brahman. Each system has merits of its own. Sangkhya by its dualism is able to preserve in all its integrity the specific character of Chit as Niranjana. This result on the other hand is effected at the cost of that unity for which our mind has a kind of metaphysical hunger. Shankara by his Mayavada secures this unity, but this achievement is at the cost of a denial of the reality of the world whether considered as the product (Vikriti) of Mulaprakriti or as Mulaprakriti itself.

There is however another alternative and that is the great Tantrik doctrine of Duality in Unity. There is, this Shastra says, a middle course in which the reality of the world is in one sense affirmed without compromising the truth of the unity of the Brahman for which Shankara by such lofty speculation contends. I here shortly state what is developed more fully later. The Tantrik Advaitavada, in distinction from that of Shankara, recognises the reality of Mulaprakriti, though it holds that Vikriti is, in a sense I state later, unreal. Here in a qualified way it follows the Sangkhya. On the other hand it differs from the Sangkhya, in holding that Mulaprakriti or Mayashakti is not a principle separate from the Brahman but exists in and as a principle of the one Brahman substance. The world therefore as mere appearance is not real in the Indian sense of that term but the ground principle of such appearance or Mayashakti is real. There is thus a reality behind all appearances, a real, natural substance behind its apparent transformations. And as Maya which is the body of Ishvara is both eternal and real so is Ishvara. I pass now to the Advaitavada of the Tantra.

The Indian Tantra is not a formal system of philosophy (Darshana). It is in the broadest sense a generic term for the writings and various traditions which express the whole culture of a certain epoch in Indian History. The contents are therefore of an encyclopaedic character—religion, ritual, domestic rites, law, medicine, magic, and so forth. It has thus great historical value which appears to be the most fashionable form of recommendation for the Indian Scriptures now-a-days. The mere historian, I believe, derives encouragement from the fact that out of bad material may yet be made good history. I am not here concerned with this aspect of the matter.

For my present purpose the Tantra is part of the Upasana kanda of the three departments of Shruti and is a system of physical, psychical and moral training (Sadhana), worship, and Yoga. It is thus essentially practical. This is what it claims to be. To its critics it has appeared to be a system of immoral indiscipline. I am not here concerned with this charge but with the doctrine of creation to be found in this Shastra. Underlying however all this practice, whatsoever be the worth or otherwise which is attributed to it, there is a philosophy which must be abstracted as I have here done for the first time with some difficulty from the disquisitions on religion and the ritual and Yoga directions to be found in the various Tantras. The fundamental principles are as follows.

The equality (Samya) of the Gunas is Mulaprakriti which has activity (Karttrittva) but no consciousness (Chaitanya). Brahman is Sachchidananda who has Chaitanya and no Karttrittva. It is true therefore that considered in themselves and without reference to the other they are separate distinguishable and differently characterised Principles. But this is so only if we endeavour so to think of them. As a matter of fact however the two admittedly ever and everywhere co-exist and cannot, except for the purpose of formal demonstration, be thought of without the other. The connection between the two is one of unseparateness (Abhinnaabhava Sambandha). Brahman does not exist without Prakriti or Prakriti without the Brahman. Some call the Supreme Chaitanya with Prakriti, others Prakriti with Chaitanya. Some worship it as Shiva; others as Shakti. Both are one and the same. Shiva is the One viewed from Its Chit aspect. Shakti is the One viewed from Its Maya aspect. They are the "male" and "female" aspects of the same unity which is neither male nor female. Akula is Shiva, Kula is Shakti. The same Supreme is worshipped by Sadhana of Brahman as by Sadhana of Adyashakti. The two cannot be separated; for Brahman without Prakriti is actionless and Prakriti without Brahman is unconscious. According to Sangkhya, Prakriti is eternal and so is the Maya of Shankara. There is Nishkala Shiva or the transcendent attributeless (Nirguna) Brahman; and Sakala Shiva or the embodied immanent Brahman with attributes (Saguna). Kala corresponds

with the Sangkhyan Mulaprakriti or Samyavastha of the three Gunas and the Vedantic Maya. But Kala which is Mulaprakriti and Maya eternally exists. Therefore when we speak of Nishkala Shiva it is not meant that there is then or at any time no Kala, for Kala ever exists, but that Brahman is meant which is thought of as being without the working Prakriti (Prakriteranya). Maya Shakti is then latent in It. As the Devi in the Kulachudamani says, "Ahang Prakritirupa Chet Chidananda Parayana." Sakala Shiva is on the other hand Shiva considered as associated with Prakriti in operation and manifesting the world. In one case Kala is working or manifest; in the other it is not, but exists in a potential state. In the same way the two Shivas are one and the same. There is one Shiva who is Nirguna and Saguna. The Tantrik Yoga Treatise Shatchakranirupana describes the Jivatma as the Paryaya of, that is another name for, the Paramatma; adding that the root of wisdom (Mulavidya) is a knowledge of their identity. When the Brahman manifests it is called Shakti which is the magnificent concept round which Tantra is built. The term comes from the root "Shak" which means "to be able." It is the power whereby the Brahman manifests Itself and the Brahman Itself, for Shakti and possessor of Shakti (Shaktiman) are one and the same. As Shakti is Brahman it is also Nirguna and Saguna. The former is Chit-Shakti, that is Chit in association with the operating Prakriti as the efficient cause of the creation; and Maya-Shakti which means Maya as Shakti that is in creative operation as the instrumental (Nimitta) and material (Upadana) cause of the universe. This is the Shakti which produces Avidya just as Mahamaya or Ishvari is the Great Liberatrix. These twin aspects of Shakti appear throughout creation. Thus in the body the Chit or Brahman aspect is conscious Atma or Spirit and the Maya aspect is the Antahkarana and its derivatives or the unconscious (Jada) mind and body. When however we speak here of Shakti without any qualifications what is meant is Chit-Shakti in association with Maya-Shakti, that is Ishvara or Devi or Mahamaya the Mother of all worlds. If we keep this in view we shall not fall into the error of supposing that the Shaktas (whose religion is one of the oldest in the

world; how old indeed is as yet little known) worship material force or gross matter. Ishvara or Ishvari is not Achit which as pure Sattvaguna is only His or Her Body. Mayashakti in the sense of Mulaprakriti is Achit.

In a certain class of Indian images you will see the Lord with a diminutive female figure on His lap. The makers and worshippers of those images thought of Shakti as being in the subordinate position which some persons consider a Hindu wife should occupy. This is however not the conception of Tantra according to which She is not a handmaid of the Lord but the Lord Himself, being but the name for that aspect of His in which He is the Mother and Nourisher of the worlds. As Shiva is the transcendent, Shakti is the immanent, aspect of the one Brahman who is Shiva-Shakti. Being Its aspect, it is not different from, but one with It. In the Kulachudamani Nijama the Bhairavi addressing Bhairava says: "Thou art the Guru of all, I entered into Thy body (as Shakti) and thereby Thou didst become the Lord (Prabhu). There is none but Myself who is the Mother to create (Karyabhibhavini). Therefore it is that when creation takes place sonship is in Thee. Thou alone art the Father who wills what I do (Karyabhibhavaka; that is She is the vessel which receives the nectar which flows from Nityananda). By the union of Shiva and Shakti creation comes (Shiva-Shaktisamayogat jayate srishtikalpana). As all in the universe is both Shiva and Shakti (Shivashaktimaya) therefore Oh Maheshvara Thou art in every place and I am in every place. Thou art in all and I am in all." The creative Word thus sows Its seed in Its own womb.

Such being the nature of Shakti the next question is whether Maya, as Shangkara affirms, is Avastu. It is to be remembered that according to his empirical method it is taken as real but transcendently it is alleged to be an eternal unreality because the object of the latter method is to explain away the world altogether so as to secure the pure unity of the Brahman. The Tantra is however not concerned with any such purpose. It is an Upasana Shastra in which the world substance and its Lord have reality. There cannot be Sadhana in an unreal world by an unreal Sadhaka of an unreal Lord. The Tantra replies to Mayavada:—If it be said that Maya is in some unexplained way Avastu, yet it is



admitted that there is something, however unreal it may be alleged to be, which is yet admittedly eternal and in association whether manifest or unmanifest with the Brahman. According to Shankara Maya exists as the mere potentiality of some future world-dream which shall arise on the ripening of Adrishta which Maya is. But in the Mahanirvana Tantra, Shiva says to Devi: "Thou art Thyself the Para Prakriti of the Paramatma." (Ch. IV, v. 10). That is Maya, in the sense of Mulaprakriti, which is admittedly eternal, is not Avastu but exists in the Brahman as one of two principles the other of which is Chit. In Nishkala Shiva, Maya lies inactive. It manifests on and as creation though Chit thus appearing with the three Gunas is neither exhausted nor affected thereby. We thus find Ishvari addressed in the Tantra both as Sachchidanandarupini and Trigunatmika referring to the two real Principles which form part of the one Brahman substance. The philosophical difference between the two expositions appears to lie in this. Shankara says that there are no distinctions in Brahman of either of the three kinds: svagata bheda, that is distinction of parts within one unit; svajatiya bheda or distinction between units of one class; or vijatiya bheda or distinction between units of different classes. Bharati however the Commentator on the Mahanirvana (Ch. II, v. 34) says that Advaita there mentioned means devoid of the last two classes of distinction. There is therefore for the purposes of Tantra a svagata bheda in the Brahman itself namely the two aspects according to which the Brahman is on the one hand, Being, Spirit, Chit; and on the other the principle of Becoming (Achit) which manifests as Nature. In however a mysterious way there is an union of these two principles (Bhavayoga) which thus exist without derogation from the partless unity of the Brahman which they are. In short the Brahman may be conceived as having twin aspects in one of which It is the cause of the world and appears to change and in the other of which It is the unchanging Soul of the world. Whilst the Brahman Svarupa or Chit is itself immutable, it is yet the efficient cause of change in the sense that by the association of Chit with the Mayik principle in the Brahman substance Prakriti creates the world.

But what then is "real"; a term not

always correctly understood. According to Indian notions the real is that which ever was, is and will be (Kalatraya Sattavan); in the words of the Christian liturgy "as it was in the beginning, is now, and ever shall be, world without end." Therefore that which changes which was not, but is, and then ceases to be, is according to this definition unreal, however much from a practical point of view it may appear real to us. Now Mayavada calls Mulaprakriti, the material cause of the world unreal (Avastu). The Tantra says that the Principle, whence all becoming comes, exists as a real substratum, so to speak, below the world of names and forms. This Maya is an eternal reality: what is unreal are these names and forms (Avidya) that is the changing worlds (asat-triloki-sadbhanang-svarupang Brahmanah smritang. Ch. III, v. 7 Mahanirvana Tantra). These are unreal for they are not permanent but come and go. The body is called Sharira which comes from the root "Shri" "to decay;" for it is dissolving and being renewed at every moment until death. Again, however real it may seem to us, the world is unreal in the sense that it is something other than what it seems to be. This thing which I now hold in my hands seems to me to be paper, which is white, smooth and so forth, yet we are told that it really is something different namely a number of extraordinarily rapid vibrations of etheric substance producing the false appearance of scientific "matter." In the same way (as those who worship yantras know) all nature is the appearance produced by various forms of motion in Prakritic substance. The real is the Brahman which all things are (sarvva khalvidam Brahma) that is Spirit and that associated primordial Substance which in a way unknown to us exists in it but without derogation from its partless spiritual unity. That this is not perceived is due to Avidya or those limitations which are inherent in our nature as created beings (Jiva). The Brahman whether in its Chit or Maya aspect eternally and changelessly endures but Avidya or Sangskara appears to break up its undivided unity into the unreal that is changing manifold world of name and form which are imputed to it.

It follows from the above that as Maya is the body of Ishvara, the Ishvara-body

is in Tantra eternal, though in dissolution (pralaya) it exists in a latent potential state. Whilst the phenomenal world is unreal the world-principle or body of the Lord is an eternal reality. Ishvari is not therefore in the terms of the Paravidya of Shankara a transitory appearance of the Brahman viewed through the veil. As the reality of Mulaprakriti is affirmed the theory is in this sense dualistic (Dvaitavada). But again it is monistic (Advaitavada) for as Shankara points out (Comm. Svetasvatara Up. 1. 2) Devatmashakti, the cause of the world, is not separate from the Paramatma as Sangkhya alleges its Pradhana to be. And thus it is that Shiva in the Kularnava Tantra (1. 110) says "some desire dualism (Dvaitavada), others monism (Advaitavada). Such however know not My truth, which is beyond both monism and dualism (dvaitadvaitavivarjita)." This saying may doubtless mean that to the "knower" (Jnani) the arguments of philosophical systems are of no account as is indeed the case. It has also a more literal meaning as above explained. The Shastra in fact makes high claims for itself. The Tantra it has been said takes into its arms, as if they were its two children, both dualism and monism, affording by its practical method (Sadhana) and the spiritual knowledge generated thereby the means by which their antinomies are resolved and harmonized. Its purpose is to give liberation to the Jiva by a method according to which monistic truth is reached through the dualistic world; immersing its Sadhakas in the current of Divine Bliss by changing duality into unity and then evolving from the latter a dualistic play thus proclaiming the wonderful glory of the Spouse of Paramashiva in the love embrace of Matter (Jada) and Spirit (Chaitanya). It therefore says that those who have realised this, move and yet remain unsoiled in the mud of worldly actions which lead others upon the downward path. It claims therefore that its practical method (Sadhana) is more speedily fruitful than any other. Its practical method is an application of the general principles above described. In fact one of its Acharas which has led to abuse is an attempt to put into full practice the theory of Advaitavada. Shankara has in his transcendental method dealt with the subject as part of the Jnana Kanda. Though the exponent of the Mayavada is

esteemed to be a Mahapurusha, this method is not in favour with the Tantrik Sadhaka who attributes much of the practical atheism which is to be found in this country as elsewhere to the transcendental doctrines of Mayavada. There is some truth in this charge, for, as has been well said, the vulgarization of Shankara's "Higher Science" which is by its nature an esoteric doctrine destined for a small minority must be reckoned a misfortune in so far as it has in the language of the Gita induced many people to take to another's Dharma instead of to their own which is the "Lower Science" of the great Vedantin followed in all Shastras of worship. Such a Shastra must necessarily affirm God as a real object of worship. Dionysius the Areopagite, the chief of the line of all Christian mystics, said that we could only speak "apophatically" of the Supreme as It existed in Itself that is other than as It displays Itself to us. Of It nothing can be affirmed but that It is not this and not that. Here he followed the "neti neti" of the Vedanta. Ishvari is not less real than the things with which we are concerned every day. She is for the Indian Sadhaka the highest reality and what may or may not be the state of Videha Mukti has for him, as the Tantra says, no practical concern. Those only who have attained it will know whether Shankara is right or not; not that they will think about this or any other subject; but in the sense that when the Brahman is known all is known. A friend from whom I quote, writes that he had once occasion to learn to what ridiculous haughtiness some of the modern "adepts" of Shri Shankara's school are apt to let themselves be carried away when one of them spoke to him of the personal Ishvara as being a "pitiable creature." The truth is that such so-called "adepts" are no adepts at all, being without the attainment and far from the spirit of Shankara whose devotion and powers made him seem to be to his followers an incarnation of Shiva Himself. Such a remark betrays a radical misunderstanding of the Vedanta. Some of those who to-day discuss his Vedanta from a merely literary standpoint have neither his nor indeed any faith. What some would do is to dismiss the faith and practice of Shankara as idle superstition and to adopt his philosophy. But what is the intrinsic value of a philosophy which ema-

nates from a mind which is so ignorant as to be superstitious? Shangkara however has said that faith and Sadhana are the preliminaries for competency (Adhikara) for the Jnanakanda. He alone is competent (Adhikari) who possesses all good moral and intellectual qualities, faith (Shradha), capacity for the highest contemplation (Samadhi), the Sangkhyan discrimination (Viveka), absence of all desire for anything in this world or the next, and an ardent longing for liberation. There are few indeed who can claim even imperfectly all such qualifications. But what of the rest? There is no Vaidik Karma-kanda in operation in the present age but there are other Shastras of worship which is either Pauranik, Tantrik or mixed (Mishra). These provide for those who are still, as are most, on the path of desire. The Tantra affirms that nothing of worth can be achieved without Sadhana. Mere speculation is without result. This principle is entirely sound whatever may be thought of the mode in which it is sought to be applied. Those to whom the questions here discussed are not mere matters for intellectual business or recreation will recall that Shangkara has said that liberation is attained not merely by the discussion of and pondering upon revealed truth (Vichara) for which few only are competent, but by the grace of God (Ishvara anugraha) through the worship of the Mother and Father from whom all creation springs. Such worship produces knowledge. In the Kulachudamani the Devi says:—"O all-knowing One if Thou knowest Me then of what use are the Amnyas (revealed teachings) and Yajnam (ritual)? If thou knowest Me not then of what use again are they?" But neither are without their uses for thereby the Sadhaka becomes qualified for some form of Urdhvhamnaya in which there are no rites (Karma).

With this short exposition of the nature of Shakti-tattva according to Tantra I pass to an equally brief account of its manifestation as the Universe. There are some apparent varieties of detail in the various Tantras. Our present knowledge of this little-known Shashtra is so small that it would be hazardous (even were it possible which is by no means certain) to construct a scheme with claims to represent their combined teachings. Nor is it necessary for the present purpose to do so. It is

sufficient to deal with the main lines of the doctrine without going into their very great accompanying detail. I here follow on the main theme the account given in the celebrated Sharada Tilaka a work written by Lakshmanacharyya the Guru of Abhinava Gupta the great Kashmirian Tantrik about the commencement of the eleventh century and its Commentary by the learned Tantrik Pandit Raghava Bhatta which is dated 1454 A. D.

Why creation takes place cannot in an ultimate sense be explained. It is the play (Lila) of the Mother. Could this be done the Brahman would be subject to the law of causality which governs the Universe but which its Cause necessarily transcends.

The Tantra however in common with other Indian Shastras recognises Adrishta Srishti or the doctrine that the impulse to creation is proximately caused by the Adrishta or Karma of Jivas. But Karma is eternal and itself requires explanation. Karma comes from Sangskara and Sangskara from Karma. The process of creation, maintenance and dissolution according to this view unceasingly recurs as an eternal rhythm of cosmic life and death which is the Mother's play (Lila). And so it is beautifully said of Her in the Lalita Sahasranama that "the series of universes appear and disappear with the opening and shutting of Her Eyes." The existence of Karma implies the will to cosmic life. We produce it as the result of such will. And when produced it becomes itself the cause of it.

In the aggregate of Karma, which will at one period or another ripen, there is at any particular time some which are ripe and others which are not so. For the fruition of the former only creation takes place. When this seed ripens and the time therefore approaches for the creation of another universe the Brahman manifests in its vishvarupa aspect so that the Jiva may enjoy or suffer therein the fruits of his Karma and (unless liberation be attained) accumulate fresh Karma which will involve the creation of future worlds. When the unripened actions which are absorbed in Maya become in course of time ripe, the Vritti of Maya or Shakti in the form of desire for creation arises in Paramashiva for the bestowal of the fruit of this Karma. This state of Maya is variously called by Shruti Ikshana, Ichchha, Kama, Vichikirsha.

It is when the Brahman "saw" "desired" or "thought" "May I be many" that there takes place what is known in Tantra as Sadrisha parinama in which the Supreme Vindu appears. This in its triple aspect is known as Kamakala, a manifestation of Shakti whence in the manner hereafter described the Universe emanates. This Kamakala is the Mula or root of all Mantra. Though creation takes place in order that Karma may be suffered and enjoyed, yet in the aggregate of Karma which will at one time or another ripen, there is at any particular period some which are ripe and others which are not so. For the fruition of the former only creation takes place. As creation will serve no purpose in the case of Karma which is not ripe, there is after the exhaustion by fruition of the ripe Karma a dissolution (Pralaya). Then the Universe is again merged in Maya which thus abides until the ripening of the remaining actions. Karma like everything else re-enters the Brahman and remains there in a hidden potential state as it were a seed. When the seed ripens creation again takes place.

With Ikshana or the manifestation of creative will creation is really instantaneous. When the "Word" went forth "Let there be light" there was light, for the ideation of Ishvara is creative. Our mind by its constitution is however led to think of creation as a gradual process. The Sangkhya starts with the oscillation of the Gunas (Gunakshobha) upon which the Vikritis immediately appear. But just as it explains its real Parinama in terms of successive emanations so the Tantra describes a Sadrisha Parinama in the body of Ishvara their cause. This development is not a real Parinama but a resolution of like to like, that is there is no actual change in the nature of the entity dealt with, the various stages of such parinama being but names for the multiple aspects to us of the same unchanging unity.

For the sake of Upasana a development is described in Ishvara but as it is apparent only it is really a species of Vivartta. What is called an evolution is but another name or aspect of that which is the immutable subject of such ideal process. Shakti is one. It appears as various by its manifestation in various functions. There can of necessity be no real Parinama, for in the first place Sachchidananda or

pure spirit is as such immutable. Before and after creation in every stage it remains what It was. There is therefore no real parinama in or of the Aksharabrahman as such. Nor again though Prakriti is the source of change is it changing here. For Maya considered as the body of Ishvara is undifferentiated, that is as such it is assumed not to change. And this must be so, for directly there is a real development (parinama) the Jiva-body of Avidya appears. Even the three gunas do not change each remaining what it is. They are the same in all forms but appear to the Jiva to exist in different combinations. The appearance of the gunas in different proportions is due to Avidya or Karma which is this apparent Gunakshobha. The three worlds are Asat. It is Sangskara which gives to the Samya Prakriti the appearance of an existence as Vaishamya. Ishvara is free of all Avidya. What the Tantra describes as Sadrisha Parinama is but an analysis of the different aspects of what is shortly called in other Shastras Ikshana. This Sadrisha Parinama is concerned with the evolution of what is named Para Sound (Parashabdasrishti). This is Cosmic Sound; the causal vibration in the substance of Mulaprakriti which gives birth to the Tattvas which are its Vikritis. Such cosmic sound being that which is distinguished in thought from the Tattvas so produced.

The Sharada says that from the Sakala Parameshvara who is Sachchidananda issued Shakti. This Shakti is not in a sense co-extensive with the Parameshvara but is only that power of Him which is necessary for creation. God and his power are more than the creation which He manifests. Shakti is said to issue from that which is already Sakala or associated with Shakti, because as Raghava Bhatta says, She who is eternal (Anadirupa) existed in a subtle state (as it were Chaitanya) during the great dissolution (pralaya). Ya anadirupa chaitanyadhyasena mahapralaye sukshma sthita. This important passage contains the whole teaching on this particular point. Adhyasa is the attribution of the nature of one thing to another according to which something is considered to be what it is not. In other words during pralaya there is some principle in the Brahman which is not Chit but which owing to the absence of operation is identified with it. Chit and

Maya appear as the former, the latter being suppressed.

With however the disturbance of the gunas Prakriti became inclined (uchchhuna) to creation and in this sense is imagined to issue. Shakti, in other words, passes from a potential state to one of actuality. The Parameshvara is, he adds, described as Sachchidananda in order to affirm that that even when the Brahman is associated with Avidya its own true nature (Svarupa) is not affected. According to the Sharada, from this Shakti issues Nada and from the latter Vindu (known as the Paravindu). The Sharada thus enumerates seven aspects of Shakti. This it does according to Raghava so as to make up the seven component parts of the Ongkara. In some Shakta Tantras this first Nada is omitted and there are thus only six aspects. The Shaiva Tantras mention five. Those which recognise Kala as a Tattva identify Nada with it. In some Tantras Kala is associated with Tamoguna and is the Mahakala who is both the child and spouse of Adyashakti; for creation comes from the Tamasic aspect of Shakti. In the Sharada Tilaka, Nada and Vindu are the same as Shakti being the names of two of Her states which are considered to represent Her as being more prone to creation (Uchchhunavastha). These are two states of Shakti under which It creates (upayogavastha). As there is no mass or ghana in Nishkala Shiva that Brahman represents the aghanavastha. The Prapanchasara Tantra says that She who is in the first place Tattva (mere "thatness") quickens under the influence of Chit which She reflects; then She longs to create (vichikishu) and becomes massive (ghanibhuta) and appears as Vindu (Paravindu). Ghanibhuta means the state of being with ghana (Ghanavastha). It involves the notion of solidifying, coagulating, becoming massive. Thus milk is said to become ghanibhuta when it condenses into cream or curd. This is the first gross condition (Sthulavastha). The Brahman associated with Maya in the form of Karma assumes that aspect in which It is regarded as the primal cause of the subtle and gross bodies. There then lies in it in a potential undifferentiated mass (ghana) the universe and beings about to be created. The Paravindu is thus a compact aspect of Shakti wherein action or Kriya-Shakti predominates. It is compared to a grain of gram

(chanaka) which under its outer sheath (maya) contains two seeds (Shivashakti) in close and undivided union. The Vindu is symbolised by a circle. The Shunya or empty space within is the Brahmapada. The supreme Light is formless but Vindu implies both the void and guna for when Shiva becomes Vindurupa He is with guna. Raghava says: "She alone can create. When the desire for appearance as all Her Tattvas seizes Her She assumes the state of Vindu whose chief characteristic is action" (Kriyashakti). This Vindu or Avyakta as it is the sprouting root of the universe is called the supreme Vindu (Paravindu) or causal or Karana Vindu to distinguish it from that aspect of Itself which is called Vindu (Karyya) which appears as a state of Shakti after the differentiation of the Paravindu in Sadrisha parinama. The Paravindu is the Ishvara of the Vedanta with Maya as His Upadhi. He is the Saguna Brahman that is the combined Chitshakti and Mayashakti or Ishvara with undifferentiated Prakriti as His Avyaktasharira. Some call Him Mahavishnu and others the Brahmapurusha. Here is Paramashiva. "Some call the Hangsa Devi. They are those who are filled with a passion for Her lotus feet." As Kalicharana the Commentator of the Shatchakranirupana says, it matters not what It is called. It is adored by all. It is this Vindu or state of supreme Shakti which is worshipped in secret by all Devas. In Nishkala Shiva, Prakriti exists in a hidden potential state. The Vindu or Parashaktimaya (Shivashaktimaya) is the first manifestation of creative activity which is both the expression and result of the universal Karma or store of unfulfilled desire for cosmic life.

It is then said that this Paravindu "divides" or "differentiates". In the Satyaloka is the formless and lustrous One. She exists like a grain of gram surrounding Herself with Maya. When casting off (utsrija) the covering (bandhana) of Maya She intent on creation (unmukhi) becomes twofold (dvidhabhitva) or according to the account here given threefold and then on this differentiation in Shiva and Shakti (Shiva-Shakti vibhagena) arises creative ideation (srishtikalpana). As so unfolding the Vindu is known as the Sound Brahman (Shabdabrahman). "On the differentiation of the Paravindu there arose unmanifested sound." (Bhidyananat

parad vindoravyaktatmaravo bhavat). Shabda here of course does not mean physical sound which is the guna of the Karyakasha or atomic Akasha. The latter is integrated and limited and evolved at a later stage in Vikriti Parinama from Tamasika Ahangkara. Shabdabrahman is the undifferentiated Chidakasha or Spiritual Ether of philosophy in association with its Kala or Prakriti or the Sakala Shiva of religion. It is Chitshakti vehicled by undifferentiated Prakriti from which is evolved Nadamatra ("Sound only" or the "Principle of Sound") which is unmanifest (Avyakta): from which again is displayed (Vyakta) the changing universe of names and forms. It is the Pranavarupa Brahman or Om which is the cosmic causal principle of the manifested Shabdārtha. Avyakta Nada or unmanifested Sound is the undifferentiated causal principle of manifested sound without any sign or characteristic manifestation such as letters and the like which mark its displayed product. Shabdabrahman is the all pervading impartite unmanifested Nadavindu substance, the primary creative impulse in Parashiva which is the cause of the manifested Shabdārtha. This Vindu is called Para because it is the first and supreme Vindu. Although it is Shakti like the Shakti and Nada which precede it, it is considered as Shakti on the point of creating the world and as such it is from this Paravindu and not the states above it in the imaginary procession of Shakti that Avyakta Sound is said to come.

Raghava Bhatta ends the discussion of this matter by shortly saying that the Shabdabrahman is the Chaitanya in all creatures which as existing in breathing creatures (Prani) is known as the Shakti Kundalini of the Muladhara. The accuracy of this definition is contested by the Compiler of the Pranatoshini, but if by Chaitanya we understand the manifested Chit that is the latter displayed as and with Mulaprakriti in cosmic vibration (Spandana) then the apparently differing views are reconciled.

The Paravindu on such differentiation manifests under the threefold aspects of Vindu, Nada, Vija. This is the fully developed and kinetic aspect of Parashabda. The Vindu which thus becomes threefold is the principle in which the germ of action sprouts to manifestation producing a state

of compact intensive Shakti. The threefold aspect of Vindu, as Vindu (Karyya), Nada and Vija are Shivamaya, Shiva-shaktimaya Shaktimaya; Para, Sukshma, Sthula; Ichchha, Jnana, Kriya; Tamas, Sattva, Rajas; Moon, Fire and Sun; and the Shaktis which are the cosmic bodies known as Ishvara, Hiranyagarbha, and Virat. All three Vindu, Vija, Nada are the different phases of Shakti in creation being different aspects of Paravindu, the ghanavastha of Shakti. The order of the three Shaktis of will, action and knowledge differ in Ishvara and Jiva. Ishvara is all-knowing and therefore the order in Him is Ichchha, Jnana, Kriya. In Jiva it is Jnana, Ichchha, Kriya. Ichchha is said to be the capacity which conceives the idea of work or action; which brings the work before the mind and wills to do it. In this Vindu Tamas is said to be predominant, for there is as yet no stir to action. Nada is Jnana Shakti, that is the subjective direction of will by knowledge to the desired end. With it is associated Sattva. Vija is Kriya Shakti or the Shakti which arises from that effort or the action done. With it Rajasguna or the principle of activity is associated. Kriya arises from the combination of Ichchha and Jnana. It is thus said "Drawn by Ichchhashakti, illumined by Jnanashakti, Shakti, the Lord appearing as Male creates (Kriyashakti). From Vindu it is said arose Raudri; from Nada, Jyestha; and from Vija, Vama. From these arose Rudra, Brahma, Vishnu." It is also said in the Goraksha Sanghita "Ichchha is Brahmi, Kriya is Vaishnavi and Jnana is Gauri. Wherever there are these three Shaktis there is the Supreme Light called Om." In the Sakala Parameshvara or Shabdabrahman in bodies that is Kundalini Shakti, Vindu in which Tamas abounds is, Raghava says, called Nirodhika; Nada in which Sattva abounds is called Arddhendhu and Vija the combination of the two (Ichchha and Jnana) in which Rajas as Kriya works is called Vindu. The three preceding states in Kundalini are Shakti, Dhvani, and Nada. Kundalini is Chit Shakti into which Sattva enters; a state known as the Paramakashavastha. When She into whom Sattva has entered is next pierced by Rajas She is called Dhvani which is the Aksharavastha. When She is again pierced by Tamas She is called Nada. This is the Avyaktavastha, the Avyakta



Nada "which is the Paravindu. The three Vindus which are aspects of Paravindu constitute the mysterious Kamakala triangle which with the Hard-dhakala forms the roseate body of the lovely-limbed great Devi Tripurasundari who is Shivakama and manifests the universe. She is the trinity of Divine energy of whom the Shritattvarnava says:—"Those glorious men who worship in that body in Samarasya are freed from the waves of poison in the untraversable sea of the Wandering (Sangsara)." The main principle which underlies the elaborate details here shortly summarised is this. The state in which Chit and Prakriti exists as one undivided whole that is in which Prakriti lies latent (Nishkala Shiva) is succeeded by one of differentiation that is manifestation of Maya (Sakala Siva). In such manifestation it displays several aspects. The totality of such aspects is the Maya-body of Ishvara in which are included the causal subtle and gross bodies of the Jiva. These are according to the Sharada seven aspects of the first or Para state of Sound in Shabdarishti which are the seven divisions of the Mantra Om, viz :—A, U, M, Nada, Vindu, Shakti, Shanta. They constitute Parashabdarishti in the Ishvara creation. They are Ishvara or Om and seven aspects of the cosmic causal body ; the collectivity (Samashti) of the individual (Vyashti) causal, subtle and gross bodies of the Jiva.

Before passing to the manifested Word and its meaning (Shabdārtha) it is necessary to note what is called Arthasrishti in the Avikriti or Sadrishta Parinama: that is the causal state of Sound called Para Shabda; the other three states, viz: Pashyanti, Madhyama and Vaikhari manifesting only in gross bodies. As Paravindu is the causal body of Shabda He is also the causal body of Artha which is inseparably associated with it as the combined Shabdārtha. As such He is called Shambhu who is of the nature of both Vindu and Kala and the associate of Kala. From Him issued Sadashiva "the witness of the world" and from Him Isha and then Rudra, Vishnu and Brahma. These six Shivas are various aspects of Chit as presiding over (the first) the subjective Tattvas and (the rest) the elemental world whose centres are the five lower Chakras. These Devatas when considered as belonging to the Avikriti Parinama are

the Devata aspect of apparently different states of causal sound by the process of resolution of like to like giving them the semblance of all pervasive creative energies. They are sound powers in the aggregate (Samashti). As appearing in, that is presiding over, bodies they are the ruling Lords of the individual (Vyashti) evolutes from the primal cause of Shabda.

The completion of the causal Avikriti Parinama with its ensuing cosmic vibration in the Gunas is followed by a real Parinama of the Vikritis from the substance of Mulaprakriti. There then appears the manifested Shabdārtha or the individual bodies subtle or gross of the Jiva in which are the remaining three Bhavas of Sound or Shaktis called Pashyanti, Madhyama, Vaikhari. Shabda literally means sound, idea, word; and Artha, its meaning; that is the objective form which corresponds to the subjective conception formed and language spoken of it. The conception is and is due to Sangskara. Artha is the externalised thought. There is a psycho-physical parallelism in the Jiva. In Ishvara thought is truly creative. The two are inseparable neither existing without the other. Shabdārtha has thus a composite meaning like the Greek word Logos which means both thought and word combined. By the manifested Shabdārtha is meant what the Vedantins call Namarupa the unreal world of name and form but with this difference that according to the Tantrik notions here discussed there is underlying this world of name of form a real material cause that is Parashabda or Mulaprakriti manifesting as the principle of evolution.

The Sharada says that from the Unmanifested root being in Vindu form (Mula-bhuta avyakta vindurupa) of the Paravastu (Brahman) that is from Mulaprakriti in creative operation there is evolved the Sangkhyan Tattvas. This Tattva Srishti, as it is called, is regarded as real from the standpoint of Jiva: the notion of Vikriti involving that of change just as the idea of Chit implies changelessness.

Transcendentally creation of all things takes place simultaneously and transcendently such things have only a Mayik reality. But from the standpoint of Jiva there is a real development (Parinama) from the substance of Mula bhuta avyakta vindurupa (as the Sharada calls Mulaprakriti) of the Tattvas, Buddhi, Ahangkara, Manas, the Indriyas, Tan-



matras and Mahabhutas in the order stated. The Tantra therefore adopts the Sangkhyan and not the Vedantic order of emanation which starts with the Apanchikrita Tanmatra, the Tamasik parts of which on the one hand develop by Panchikarana into the Mahabhuta and on the other the Rajasik and Sattvik parts of which are collectively and separately the source of the remaining Tattvas. In the Tantra the Bhutas derive directly and not by Panchikarana from the Tanmatra. Panchikarana exists in respect of the compounds derived from the Bhutas. There is a further point of detail in the Tantrik exposition to be noted. The Tantra, as the Puranas and Shaiva Shastras do, speaks of a threefold aspect of Ahangkara according to the predominance therein of the respective Gunas. From the Vaikarika Ahangkara issue the eleven Devatas who preside over Manas and the ten Indriyas; from the Tajasa Ahangkara is produced the Indriyas and Manas; and from the Bhutadi Ahangkara, the Tanmatras. None of these differences in detail or order of emanation of the Tattvas have substantial importance. In one case start is made from the knowing principle (Buddhi), on the other from the subtle object of knowledge the Tanmatra.

The abovementioned creation is known as Ishvara Srishti. The Vishvasara Tantra says that from the Earth come the herbs (Oshadhi), from the latter, food, and from food seed (Retas). From the latter, living beings are produced by the aid of sun and moon. Here what is called Jiva Srishti is indicated, a matter into which I have no time to enter here.

To sum up, upon this ripening of Karma and the urge therefrom to cosmic life, Nishkala Shiva becomes Sakala. Shakti manifests and the causal body of Ishvara is thought of as assuming seven causal aspects in Sadrisha Parinama which are aspects of Shakti about to create. The Para Vindu or state of Shakti thus developed is the causal body of both the manifested Shabda and Artha. The Paravindu is the source of all lines of development whether of Shabda or as Shambhu of Artha or as the Mulabhuta of the Manifested Shabdārtha. On the completed ideal development of this causal body manifesting as the triple Shaktis of will, knowledge and action, the Shabdārtha

in the sense of the manifested world with its subtle and gross bodies appears in the order mentioned.

From the above description it will have been seen that the creation doctrine here described is compounded of various elements some of which it shares with other Shastras and some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself. Thus there is Adrishta Srishti up to the appearance of Shakti as Paravindu. The theory which is a form of Advaitavada has then characteristics which are both Sangkhyan and Vedantic. With the latter it posits a Nirguna Atma and Maya in the sense that Avidya produces an apparent changing manifold where there is a real unchanging unity. In this Tantrik Advaitavada, three special points are Shakti-tattva, the reality of Mulaprakriti, Sadrisha Parinama which is a kind of Vivartta and a doctrine of Laya. This development extends up to the appearance of the manifested Shabdārtha. In such development it posits a real principle of Becoming or Mulaprakriti. Thereafter it states a real Parinama of the Tattvas in general agreement with the Sangkhya. Other points of similarity with the latter system have been already noted. Lastly there is Yaugika Srishti of the Nyaya Vaisheshika in that the world is held to be formed by a combination of the elements. It accepts therefore Adrishta Srishti up to the appearance of Shakti; Vivartta Srishti up to the complete formation of the causal body known as the Kamakala; thereafter Parinama Srishti of the Vikritis of the subtle and gross body produced from the causal body down to the Mahabhutas; and finally Yaugika Srishti in so far as it is the Bhutas which in varied combination go to make up the gross world.

There are (and the doctrine here discussed is an instance of it) common principles and mutual connections existing in and between the different Indian Shastras notwithstanding individual peculiarities of presentment due to natural variety of intellectual or temperamental standpoint or the purpose in view. Shiva in the Kularnava says that all the Darshanās are parts of His body and he who severs them severs His limbs. The meaning of this is that the six Darshanās are the six minds and these as all else are parts of the Lord's Body.

Of these six minds Nyaya Vaisheshika teach Yaugika Srishti; Sangkhya and Patanjali teach Yaugika Srishti and Parinama Srishti; Vedanta teaches Yaugika Shristi, Parinama Srishti according to the empirical method and Vivarita according

to the transcendental method. The Tantra includes all these various forms of Srishti adding thereto an Adrishta Srishti of the nature above described. In this sense it is their synthesis.

## INDIAN EDUCATION THROUGH INDO-AMERICAN EYES

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IN that brilliant *Life of Washington* by Senator Henry Cabot Lodge we read that when the Virginia Commissioners of colonial days pleaded for the cause of education and religion, the amiable attorney general of Charles II said, "Damn your souls! Grow tobacco!" It would be interesting to speculate upon the destiny of the United States had such a policy really been carried out in North America.

In recent times when almost the whole of India asked with one voice that the government establish a system of free compulsory education, an amiable English governor of a province boldly declared that it was "unnecessary, premature, and open to objection of every kind." Would it take much of a prophet to indicate the probable destiny of India if the Government of India accepted this as its educational policy?

From facts of incontrovertible strength it seems that education is being restricted and hampered in India in a good many ways. For instance, in the province of Bengal, no elementary school can have more than forty pupils, and it was suggested by an educational officer that no secondary school should have over five hundred. How preposterous! It makes one rub his eyes and wonder if he is living in the Dark Ages or in the liberal enlightened, second decade of the twentieth century.

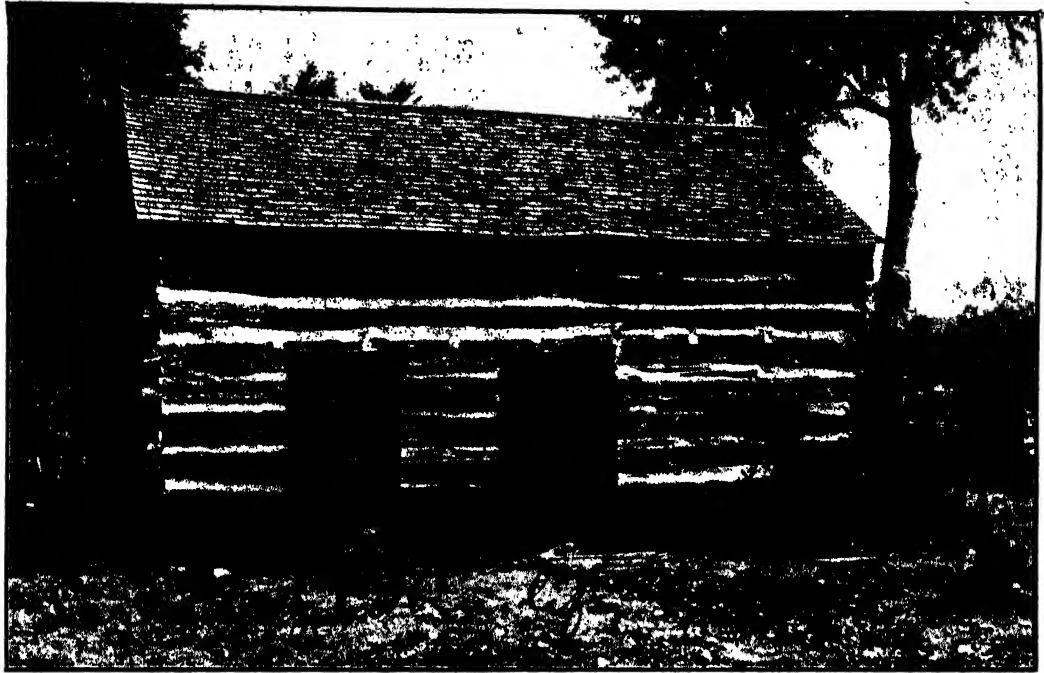
Educational officers advise the Indian

public that a reduction of the number of pupils in the schools is essential to the efficiency of instruction. As an answer to such a view of education let us see what America, which is recognized among the leaders of the world on matters educational, does for education.

The United States of America, with a population of some 100 millions, has about twenty million pupils in the common schools, with approximately five hundred and forty thousand teachers. In America, then, about 1 out of 5 of the population is at school. In British India about 1 out of 36 of the population is under instruction at school and college. America spends in round numbers 1,380,000,000 rupees a year or thirteen rupees per capita of her population for common schools. The total cost per pupil practically amounts to seventy rupees a year.

In the United States there is, however, no national system of education. Every one of the forty-eight States which go to make up the Union has its own system: the Federal government has no control over the State educational policy. In order to get a working idea of the educational situation in this country—especially in matters of attendance and expenses—we must study some of the important schools of representative States.

Let us first look to New York. In the city of New York there are hundreds of elementary schools which have more than a thousand pupils each on their



A typical log-cabin school house of the early American period. Notice that the roof is modern. It is now shingled ; but in the original the roof consisted of loose clap boards about four feet long.

rolls. The elementary School Number 140, in the Borough of Brooklyn, has an average monthly register of 4,214 ; School Number 42, in the Borough of Bronx, has 3,142 ; and School Number 184, has 3,136 students. While in Chicago the elementary schools have not as large an attendance as those in New York, yet the average daily attendance at Jackson School is 1,952 ; at Burr, 1,519 ; and at Bryant, 1,327.

Not only are there large elementary schools all over America, but there are innumerable Secondary Schools with enormous attendance. The Washington Irving High School of New York has an average monthly register of 4,971 ; Hyde Park High School of Chicago has an average daily attendance of 1,556 ; Central High School of Kansas City has a total enrollment of 2,574 ; and the West High School of the city of Des Moines, 1154.

There is not one public school in the United States, primary or secondary, which sets a limit as to the number of students that may attend. At the same time American educational experts are not, however, indifferent to the fact that from the point of view of efficiency of instruction

small classes are much to be preferred to the larger ones. Hence we find a general tendency in every well-ordered school to apportion a small number of students to each teacher. In the New York primary schools, for example, there are from forty to forty-six pupils to a teacher ; and in the High Schools there are from twenty to twenty-five. At Patterson in New Jersey, the number of pupils per teacher on the average daily attendance in the Normal School is twenty-three ; in the High School it is twenty-seven ; and in the Elementary School it is thirty-six. In Salt Lake City, Utah, the average number of students per teacher in the Elementary School is thirty-four, in the Kindergarten thirty-five and in the High School twenty-four.

If the government of India should wish to restrict the number of students per school, it must first of all build sufficient schools and provide ample accommodation for all who desire, and have a right to desire, an education. But in a country where three out of every four villages are still without a school and where only twelve men in a hundred and one woman out of a hundred and forty-five can read a printed page, what wisdom is there in limit-

ing the registration of pupils to a school? This policy, if carried to logical lengths, can have but one result; instead of raising the level of efficiency of the existing schools it will on the contrary tend to eliminate the schools themselves.

What India needs to-day above all else is a democracy of education: learning should be as free as the air we breathe. Education should no longer be the monopoly of the well-to-do or the well-born. A poor boy, to our thinking in America, has as much right as and certainly more need for education than the son of a man of wealth. The ideal of equality of opportunity—opportunity for the highest sort of equipment in order to prepare for the largest kind of living—is one of the cherished ideals of American citizenship. When an American finds that this ideal is threatened, he becomes uncompromising in his opposition. Abraham Lincoln, perhaps the greatest of Americans, used to say, "God must love the common people or else He would not create so many." India must not ignore the claims of her "common people." If she wants to put herself abreast of the progressive nations of the world, she must be impregnated with the Lincoln philosophy of democracy. For the salvation of Hindustan does not depend upon the education of a chosen few but upon the education of the masses. Let this fact sink deep in the awakening consciousness of the new Indian nationalism.

In this day and age of the world we cannot expect to get something for nothing. America fully realizes that she could not educate her children unless she was willing to pay the price. Let me give a few figures as illustrative of this fact. In Chicago the total cost per pupil in the Kindergarten is about sixty-one rupees, in the Elementary school, one hundred and nine, and in the High School it is two hundred and forty. In the Elementary school in New York the cost per pupil is one hundred and eighteen rupees, and in its High School, three hundred and six. In San Francisco the cost per pupil enrolled in the school year of 1911-1912 for *instruction alone* has been one hundred and sixty-three rupees in the High School, eighty-eight in the Primary and Grammar schools, and eighty-eight in the Evening School. When will the Indian government "go and do likewise"?

The population of the United States is now estimated to be one hundred millions,

and her cost for common school education is about thirteen rupees per capita of her population. In British India the population is two hundred and forty millions, and the government spends for their education seven and three-fourths crores of rupees. In other words, a trifle over five annas per capita is all that is spent for education in British territories.

The classic—the Homeric—excuse that there is no money in the Indian treasury is so old and thread-bare that it should no longer be permitted to be trotted out in broad day light. "No money for education"! What about that twenty-nine and a half crores of rupees which are always available for the army? What about the large sums forthcoming for building imperial, provincial and district capitals, for partitioning provinces and districts, for increasing the emoluments of the fat-salaried covenanted civilians and others by the payment of exchange compensation allowance, time-scale allowance, slow promotion compensation allowance, etc?

Visiting Englishmen tell the Americans that they are in India to administer the country for the benefit of the people of Hindustan and not of England. I presume the English are sincere. And if that be the case, Indian taxes ought to be spent as the people of India, and not as English officials, may think best. Indian money should, therefore, be expended for what India wants, and not for what her rulers of a particular hour may desire.

Again, the English contend that Indian finances are at a low ebb. Now if the Indian treasury is really so bankrupt that it cannot afford to have the necessary number of schools, why then is there so much emphasis placed upon type, form, and architectural beauty of school buildings? School houses are intended to be intellectual centres, not architectural museums. Stone and mortar, even books and apparatus, are not absolutely the most valuable parts of an educational institution. We recall President Garfield's ever-memorable remark, "A log with Mark Hopkins on one end and a boy on the other makes the ideal college." \* The thought that President Garfield emphasizes here is that personality, not physical equip-

\* Mark Hopkins was the college teacher of President Garfield. According to him, Mark Hopkins was the ideal teacher of his time. He was the president of a small college (Williams) in Massachusetts.

ment, is the most valuable asset in an educational institution.

It is interesting to note that during this great tragedy in Europe, Germany is making school-rooms out of rail-road coaches. Although most of her public buildings, including the schools, have been turned into hospitals, she has seen no reason why the education of the future generation should be neglected. Consequently, Germany with her deadly instinct for practical results is switching the old railroad coaches on side tracks and holding schools in them for the younger children of the big cities.

The conditions of India to-day are perhaps on a par with those of some of the Western States of America, fifty years ago. Take my own adopted State, the Commonwealth of Iowa. Half a century back Iowa was very thinly settled, with her resources all undeveloped. She had few good school houses. They were mostly made of old and rough-hewn logs; the houses consisted of but one apartment about twenty-five feet square. Teachers had no desks to speak of. Very frequently they would hold their schools in blacksmith shops, in ramshackle churches, and even in the kitchens of private homes. "The school house was built of logs," writes an Iowa historian. "The seats were long benches running the entire length of the room, with a wide plank next the wall, which served as a desk.....There was, of course, a total lack of apparatus, with the exception of some board of two feet wide by four feet long and which by courtesy was called a black board." The State government did not shut down those schools because they did not have good equipments or because they failed to square up with high architectural designs. On the contrary, the Iowa schools were encouraged to keep struggling on to the limit of their means. To-day, the percentage of illiteracy in the State of Iowa is only 1.7, the lowest in the American republic, the figure for India being 94.1. Do these facts come home to India? Have they no message for Hindustan? Should they not teach the much-needed lesson to the rulers that a grand, imposing, palatial school building is no guarantee of sufficiency or efficiency of education?

The glib talk of efficiency above everything else in Indian education is meretricious. To my seeing, educational officers

seem to say to India, "I will not give you more education till I am sure you are efficient." India replies, "I cannot be efficient till you give me larger opportunity for education." The officers answer, "Well, you must wait till you are more efficient." This vicious circle of the efficiency engineers India must learn to get rid of. In the meantime we on this side of the globe are inclined to believe that the solicitude for transcendental efficiency is being carried to the point of injustice. Did not one of the "educational captains" of a prominent Presidency College openly declare the other day, "Are we sure we can gauge all consequences of universal education, and that, if we could, we would welcome them all?"\* What a cold-blooded insinuation to make for a "apostle of learning"!

What interests an Indian most in the United States is the emancipation of American education from strict governmental control. The legislatures of the several States make general school laws, and leave them in two-thirds of the States to the discretion of the State Board of Education for their enforcement. Now the Board, as a rule, is either nominated by the popularly elected governor and confirmed by the Upper House of the State legislature, or it is chosen altogether by the State legislature. In either case, the members of the Board never venture to do anything contrary to the wishes of the communities. The Board knows too well that its lease of life depends on the public approval of its policies.

It may not be out of place to mention that for several years I have been engaged in teaching at the State University of Iowa, which, as its name indicates, is a government institution. During all this time I have not had the slightest occasion to feel that I, as a member of the instructional staff, am being guided or controlled by any authority outside our own corporation. The Iowa State Board of Education lays down general policies, without undertaking details of administration. The University, with its ten colleges and four schools is its own authority. It expends nearly two million and four hundred thousand rupees a year. The Iowa University chooses its own text books, fixes upon the conditions of examinations, sets the question papers

\* See Principal H. R. James's *Education and State-manship in India*, pp. 98-99.

passes upon the final merit of each degree candidate, administers discipline, and makes its own rules and regulations. In its internal administration, the University is not meddled with either by the Board of Education or the governor of the State. And what is still more significant, the government never sends an inspector to visit our lecture rooms or to pry into our private lives. The government has full confidence in the instructional staff of the University. The professors are given absolute freedom of teaching. No limitations whatever are placed on their efforts to encourage wide reading, free criticism, or independence of thought among students. The grandmotherly interference of the officials, such as exists in Indian universities, is conspicuous by its absence in our University. Yet our standard of scholarship is high. The discipline is excellent, and the spirit of friendliness between the teachers and students is superb. Sometime his excellency the Governor of Iowa may come to the University, but we hold no demonstration is his honor. If we meet him in our way it is merely to shake hands and to say "how-do-you-do." There is no thought of *hoozur*, not the faintest suggestion of subserviency. We realize that we all are servants of the same great Commonwealth, promoting its best interest, each in our own way, to the best of our ability. The Americans are doing everything that is humanly possible to diffuse, to popularize, and to democratize education. Every State in the Union has made education through primary and secondary schools absolutely free.

In many places lecturers are sent in rural districts with motion pictures. The reels show the epoch-making events in history, the vital facts in sanitation and hygiene, scientific agriculture, the best works of art, natural scenery, and the "beauty spots" of America. These pictures cultivate and develop the sense of beauty in the children; they make them realize vividly the forces that go to the making of an ideal civilization. "We do not purpose to wait for the next generation to work out all our ideals," writes the Superintendent of Public Instruction of the State of Florida in one of his biennial reports, "and, therefore, shall make an appeal to the 'Grown-ups.' The plan determined upon is to visit each school in the country, notifying each school and the

patrons in advance. At each meeting a lecture covering the principal features of the reels will be delivered, and at the close of the meeting a heart-to-heart talk will be had in the matters directly concerning the children and the school. I hope to have a kinetoscope in every school district in the country."

There are hundreds and hundreds of public schools, even private colleges, up and down this country that lend textbooks to the students free of charge. It is a great help to the poor. Such a wise provision is worthy of all commendation.

There is always the most cordial relation between the teachers on the one hand, and the parents and the patrons on the other. They frequently visit the school, and receive "proper accommodations and facilities for seeing school work." Groups of parents sometimes organize themselves into clubs to co-operate with the school. These clubs, known as co-operative parents' clubs, aid the teachers materially in advancing the standard and promoting the interests of the school.

Of the various agencies employed to increase school attendance, enough cannot be said in praise of the "penny lunches." These meals are served to the pupils at cost prices. The effect of this is that the "penny lunchers" are everywhere attending schools more regularly and doing their studies more satisfactorily. It is even claimed that penny lunches have done away with a large percentage of sickness among the school population. "During the last three years we have had no epidemic of any kind," says the principal of the Adams School in Chicago, "despite the fact that we are in one of the most congested districts of the city. In former years we have had dozens of children's sickness. Now we have very few indeed. There may be other contributing causes, but many of these, such as medical inspection, visitation by nurse, and County aid had all been active long before the penny lunches came into existence."

Although the economic conditions of India are at a bad pass, and she cannot have all these American improvements all at once, yet it is well for her to hold the ideal steadily before her eyes. The people of India must strive with heroic firmness to teach their people to read, multiply their schools, and increase their colleges. If they do not, they will be recreant to



their trust, they will be reckoned by posterity as criminal traitors to the country. After all there is nothing in their way that could not be conquered. They are facing practically the same conditions in India as the American colonists did two hundred years ago. These pioneers were men of scanty means; but with undaunted spirit they carried on the work of establishing schools. To be sure, they were supported by grants of land and money by the colonists, mother countries, organized societies, or private individuals. But in many instances, this support was altogether too irregular and inadequate. We read that in the Connecticut Colony it was voted to assess the families of the Colony one peck of wheat for the support of poor students at Harvard College. The Governor of Maryland once made a private subscription of five thousand pounds of tobacco for the building of a school house. In Virginia schools were the frequent recipients of milch cows. Multiplied examples of this character appear to show the strenuous struggles made by the colonists to encourage learning even as late as the beginning of the eighteenth century. India must now do even as America did in her early days.

The Indian people should realize that they are living and moving in a grand and wondrous time. They should never give up their inherent right to call their souls their own. Wise, confident, courageous Hindustan must break the shell of the privileged class; must throw open the magic chambers of education and opportunity to all; must encourage that flow of talent from the mightiest to the humblest, which is the only vitalizing and purifying current in a nation's life. The supreme business of Hindustan is now

to build a system of education which will make her youth self-reliant and patriotic. India will then be a powerful nation. India will then invade the four corners of the world, not with shells and bayonets, but with the rich and varied products of her genius.

Writing under the date line of London, Mr. Lajpat Rai says in the *New Statesman* that an intense color prejudice has of late been inflaming the English against the Indian students in England. We are further told that many universities, medical colleges, and technical institutions in Great Britain are deliberately barring their doors against the Hindustani students. If that is so, let our self-respecting students no longer patronize the English educational institutions. Let them come to American universities, whose gates stand ever wide open to them. Just now no atmosphere is better and healthier for them than the American, the atmosphere of democracy, freedom, of personal efficiency, and social and political reform. It is, of course, a good thing for the Indian students to seek their first inspiration from the noblest traditions of India. At the same time it is well that they should seek inspiration from the highest traditions of Americanism, as expressed in American history, laws, government, standards, ideals, and aspirations. Such a life-giving influence will not interfere with their loyalty to robust Indian nationalism. Essential Americanism will undoubtedly tend to develop and deepen a broad, critical, and intense nationalism for India. and that nationalism, from the angle of an Indo-American, should be the clear goal of Indian education.

Hall of Liberal Arts,  
Iowa City, U.S.A.

## REMINISCENCES

### II

**I** CLOSED my last narrative with a story of one of my old boys who had come out to India as a soldier and walked over to see me in the Simla Hills. Strangely enough, a similar experience overtook me

later on in Cakutta itself; only this time the boy from my predatory Sunday school class in Walworth had joined the Navy instead of the Army. This second boy went by the name of 'Smiler,' and I remembered him chiefly by the outrageous pranks he used to play in the district and his un-



good-temper. I had come to Calcutta at Christmas time, 1906, in order to attend the National Congress. The President for that year was Dadabhai Naoroji, an Indian leader whom I revered with a reverence akin to worship, though I had never seen him face to face. I reached the Oxford Mission in Cornwallis Street early on Christmas morning. Before I arrived, I had been asked to speak on the National Movement at Overtoun Hall, and in consequence my name had been placarded on a large poster outside that building. This was the clue by which 'Smiler' tracked me down. He had been allowed to keep Christmas Day away from his ship on shore; and as he strolled idly and leisurely down College Street, having nothing to do, my name had caught his attention. To his great joy he was able to obtain my address from the Y. M. C. A., and he came to see me at the Oxford Mission in the afternoon. His pleasure at our meeting was almost unbounded, and mine was very little less than his. It was wonderful what an improvement the Royal Navy had made in him, more even than the King's Army had made in 'Ginger.' Both lads had become respectful, and sober members of society, such as anyone would be proud to meet. Yet, I must confess I was glad also to find that there was still surviving in both lads something of the same old incorrigible mischief of the Walworth days; and the winkle came back into the eyes of both of them in turn as they recalled, for my benefit, some peculiarly reckless deed of their own, or some escapade of a comrade whom I knew. When I see it recorded in books that the London street-boys make in after life the most daring and plucky soldiers in the British Army, I have no difficulty in believing it to be a fact: for their inexhaustible fund of humour would carry them through anything with a laugh and a joke. This is a thing the stolid Germans will never understand, but it will win many a battle.

Speaking of soldiers, I had one of my saddest experiences, during my stay in Walworth, connected with a soldier. I found him in the street one night helplessly intoxicated and took him in to my house, and put him to sleep in the spare room upstairs till the morning. When he woke and found out where he was, he was utterly ashamed of himself and very repentant. He was a splendid specimen of humanity, tall,

broad and muscular; and through all the dirt and misery and filthy rags in which I found him, there was the true soldierly air that made me feel drawn at once towards him. I gave him some clean clothes. We had our breakfast together, and then he told me little by little as much as he could of his circumstances and his needs. He was reticent for the most part about himself in the Army and singularly modest. I found out, however, by questioning him that he had been through three campaigns. He knew Egypt, he knew South Africa, he knew India. His own downfall had come through the woman he had married. She had been evidently a very handsome woman, and he had loved her very deeply. But she had been fond of pleasure, and had taken to drink, and dragged her husband lower and lower. He did not excuse himself, but I could imagine all the agonising and heart-breaking struggles he had been through. He had remained true to his wife throughout, but, had given way at last to drink in despair. I went round as soon as possible to see the wife. The sight that met my eye I shall never forget. Though it was still early in the day, the woman was already too drunk to speak coherently; and, oh! the horror of it. She had a dear little baby at her breast. There were there other half-naked children in the room. Not a single stick of furniture was left; only a single mattress was on the floor, on which the woman and her baby lay. The room reeked with the smell of spirits, and there was a half-empty bottle beside her. I went at once and told the Sisters about what I had seen, and they came round and did everything with tender loving hands to help her. Meanwhile I kept the husband with me for another day and with great difficulty got him some work to do. All at first went well with him and in a short time his appearance was completely transformed. No one would have known him for the same man. He used to come after his work, day after day, to report himself. Meanwhile the Sisters were devoted in their attention to the wife and children. The little ones under their loving care became so neat and clean; and the little girl of five years old, with beautiful blue eyes, had one of the most radiant and innocent child-faces I have ever seen. The family seemed to be entering on a new and happier existence, when suddenly all our hopes were shatter-

## REMINISCENCES

ed. The soldier failed to come round to me one night at his usual hour. I went quickly to his room and found his wife dead-drunk again and the children crying and desolate. The little girl told me that her father had come in and had caught sight of her mother drunk once more. He had then rushed out into the street. Later in the evening I found him lying outside the public-house, besotted with whiskey. The Sisters made another brave effort, and things seemed a little more hopeful, when one morning we found that the family had all gone away in the night, and left no word behind. I never saw them again. They had disappeared in the vast wilderness of London streets.

Another somewhat similar experience ended not quite so disastrously, though it was full of pathos. A man with a singularly refined face came one day to my house, looking hungry and famished. Seeing his condition I went out of the room for a moment in order to get him some food to eat and a cup of hot tea to drink. I did not notice anything wrong at the time but some days after I found that two silver vessels, which were used in Church for the Holy Communion Service were missing. I did not in the least suspect this man; indeed I had forgotten all about him; but one night, just after twelve o'clock, I heard something fall against my outer door, and on opening it I found him with one of the Church vessels in his hand, all battered and filthy, while he himself was drunk and incapable. I did not know what to do; but felt certain that the kindest thing would be for him to suffer punishment for his offence. He was taken to the Police Station and the next day I gave my evidence, and asked the magistrate to give him as light a sentence as possible. It appeared that he was an old offender, but on my earnest pleading the magistrate let him off with a month's simple imprisonment and a fine. I paid the fine, and got leave to visit him as often as I liked in gaol. There we became great friends, and I spent many hours with him. He was quite glad to be there, he told me, as it kept him out of temptation and prevented him from getting intoxicating liquors. He soon related to me most of his past life. As I had suspected from his appearance, he was a gentleman's son and had been to a public school. But he had ruined himself by joining a betting gang; he had been overcome by

a passion for gambling and horse-racing. This had led on rapidly to drinking habits. His father had disowned him and he himself had done something disgraceful, forging his father's name to a cheque. He had not, however, been put in prison for this, as his father had refused to prosecute; but he had not seldom committed petty acts of thieving, such as the one from my own room, and had been convicted again and again. He was very straightforward with me; but I could not get from him one fact, namely, his father's name and address. I had hoped to bring about a reconciliation; but things had gone too deep for repentance. One day he said to me, "I shall not live much longer. Look at my face; do you see how hollow it is? Both my lungs are affected and it will soon be over." I was horrified at the news, and surprised that the doctor had not found it out when he was admitted to the gaol. I told the Governor about it and had him re-examined by the medical officer. What he had said proved to be quite true. He was, of course, removed at once to the infirmary; and when the month was over, with great difficulty, I obtained admission for him into the Brompton Road Consumptive Hospital. There I used to go to see him week by week till he died. He held out to the end in not revealing to me his own identity. I did not press him, when I saw how very determined he was on this one point. It was two years before the end came, and he used to tell me that those months in the Hospital, with all the tender attention paid him by the Nurses, and all the freedom from temptation to gamble and drink in his own daily life, were the happiest he had ever spent since the day he had left his mother's home as a boy thirty years before.

It must not be supposed that all my Walworth experiences were confined to human wreckages such as these; though such were by no means uncommon, and they took up naturally the greater part of my time as a clergyman. But what impressed me most of all was the wonderful goodness of the poor. Their generosity to one another was unbounded; and furthermore it was rendered without the least self-conscious virtue, or secret sense of self-satisfaction. It was all so simple and natural. The way, for instance, when a poor mother was confined that everything in the house would be looked after by

neighbours,—the children cared for, the home kept going, the father's meal prepared when he came in tired—all this, was done as a matter of course without a thought of there being any merit in it; and it was most touching to witness. I came across many cases, again, where the mother of a large family, who had one continual struggle from morning to night to keep her own husband and children, without any hesitation would take in some orphan child, left motherless and fatherless in a neighbouring home.

One of the extravagances among these costermonger people was over funerals. Respect for the dead was displayed by a lavish expenditure of money and this money was invariably sacrificed by the poor without stinting. If the widow had no money of her own, the neighbourhood subscribed; and three to four hundred rupees was often spent on such occasions.

And here I would utter a word of warning to economical people, who have plenty of money of their own, and yet accuse the poor of thriftlessness on account of such expenses. Here in India the same cry is raised about marriage extravagance among the poor. Yet from my own experience of poverty I have little sympathy with this outcry. Can any human life go on, in one monotonous grind, year after year, without breaking out into some such extravagance once in a way? Would it be healthy if it did? Is not this very outbreak a redeeming sign showing that the poor life has not yet been reduced to a machine-like state? And is it not far better that there should be some unselfish object for the money, than that it should be spent on mere selfish enjoyment? I am not ashamed to confess that in Walworth I subscribed whatever I could out of my own slender means to these very extravagances: and in India I would subscribe to poor men's marriages if I had the money! Not, of course, that I would encourage every expense of this kind, or object to those marriage reforms that made the necessary expenses less heavy. But to me there appears something singularly noble in a poor wife sacrificing her last farthing for her husband, with an extravagance that knows no limit. The woman is exalted for the moment above the dull commonplace of life by the great solemnity of death.

One very pleasing feature in the life of the poor in Walworth was the kindness to

animals that was shown. The donkeys who drew the costermongers' carts were treated almost like members of the family. They roamed about, in and out of the houses, very much in the same way as the cows do in an Indian bazaar, and they were distinctly well-fed. Dogs and cats, which were kept as pets, were always well-fed also. There were no miserable half-starved creatures, like the pariah dogs of our Indian cities and villages.

The children were, of course, my great delight. They were always so full of mischief. I remember one amusing incident in connexion with a small-pox epidemic. The municipal authorities were ready to pay the local doctor half a crown (about 2 rupees) for every person vaccinated by him, and being a shrewd man of business and a good judge of human nature, he offered a half-penny (two pice) to any child who would come to him for vaccination. The moment the news spread that half pennies were to be had for the asking, the children of my own district flocked in crowds to his door and were vaccinated at the rate of fifty an hour! In one day he reaped a fortune. On the day after, however, when their arms became painful, they regarded themselves as very badly treated and were in a riotous mood. I met Sarah Efford, one of the noisiest of my girls, looking very glum with her arm in a sling. I laughed at her and said; 'Well, Sarah! What are you so gloomy about?' She turned to me and said "'E could 'ave kept 'is half-penny!' That was all: but the way she said it spoke volumes.

The one supreme attraction of the year to the children was the Sunday-school outing in the country. To me personally it was a day of overwhelming anxiety; for I was personally responsible for some five hundred children,—first piloting them, wild with excitement, through the crowded traffic to London Bridge Station; then keeping them in some sort of order amid the novelty of the railway journey; and afterwards throughout the day, watching the more adventurous spirits and preventing break-neck escapades; and last, but not least, taking care that no accident happened on the uproarious journey home. Horrible stories used to come to me at all hours of the day: "Oh, Mister Andrews, our Emma (or our Billy) has been carried away by the Gypsies!" or "Oh! Mister Andrews, our Mary Ann (or our George)

has fallen in the river." But inspite of the gypsies and the river I never lost a single child. They seemed to bear a charmed life and somehow or other we would all get safely home. Yet even then my troubles would not be over; for desperate mothers and heart-broken fathers would besiege my door asking for 'our Sarah' or 'our Tommy' or our 'Liza Jane', and after searching up and down I could find that they had stopped behind on the road from the railway station! It was always long past midnight before we got finally to rest. But however great the anxiety (and I am, as my friends know well, even at the best of times a very anxious person) it was worth it all a hundred times over merely to see the ecstatic enjoyment of the children throughout the long day; to have them come up and put their confiding hands in mine, saying 'Oh, Mister Andrews, arin't we enjoyin' ourselves, not 'arf!', and to hear them shouting their riotous songs of merriment all along the road back. I remember the chorus of the topical song which they sang in the year 1897; it was utter nonsense and I am ashamed to quote it; it ran as follows:

Daisy, Daisy, give me your answer true,  
I'm half crazy, all for the love of you.  
It won't be a stylish marriage, I can't afford a  
carriage  
But we'll look neat, upon the seat, of a  
bicycle made for two.

The greater the doggerel, the better the tune seemed to go. This year, I am quite certain that the chorus will be 'It's a long way to Tipperary'; and I am sure also that every one of the children, boys and girls alike, will be carrying banners and waving flags and shouting at the top of their voices the chants of war. Poor little children! To very many, before the year is over, will come the news, that their father, or elder brother, has died at the front. For there are very few houses in that Walworth district which have not sent one soldier to the war.

I have not yet mentioned in detail one of the special features of this parish in South East London to which I was ordained. It was not an ordinary London Parish, but a College Mission. That is to say, it was supported entirely by my own College at Cambridge and drew from thence its workers. This was to me its great attraction and when I was asked by the college authorities to take over charge,

I felt it was a kind of sacred duty which I could not refuse. This very invitation, so it happened, put the thought of India out of my mind for a time. Looking back now, after so many years, I am glad that it all happened thus. I can see in it all the workings of a divine guidance in my life. For my time in Walworth was quite invaluable to me in broadening sympathies and opening the heart wide.

It is difficult to explain here in India exactly what a School or College Mission is. But if Bolpur School, for instance, made itself responsible for looking after all the needs, both temporal and spiritual, of one of the poorest quarters of Calcutta or Patna; and if an old Bolpur student were in charge and present students came down regularly to take part in the work; and if, finally, the funds were subscribed by past and present Bolpurians; then, that would be something like the mission which I am describing in Walworth.

There were five thousand people in the District assigned to our College. Each family of these was regularly visited: their poverty was relieved: their children trained and taught: their sick nursed: by the members of the Mission. And each day these duties were hallowed by prayer and worship in the quiet, beautiful Church which formed the centre of all.

To those people in India who have been led, for some cause or other, to think that Christianity was dying out in Europe I should like to show the inner working of a Mission of this kind! They would then soon change their opinion! And it must not be forgotten that every large Public School in the country, and practically every College of importance at Oxford and Cambridge has now its own Mission or House, where such work as I am describing is carried on. Many of these have been going steadily forward for thirty or forty years, supported by each fresh generation of students in turn.

The subscriptions to each Mission are voluntary. In my own College it was the custom for everyone who could afford it to subscribe a guinea (sixteen rupees) a year. The old members of the College would subscribe also and the total subscribed each year would be between ten and fifteen thousand rupees. The most popular member of the College used to be chosen to act as Secretary to collect subscriptions; and it is interesting to me now to look

back and recall that during the first year that I was Missioner an Indian undergraduate was chosen. Such was the popularity of Indian students in 1896, that Shamshir Singh was the most generally appreciated Pembroke student in his year, and as such he was elected by his fellow undergraduates for this responsible post.

Down at Walworth, I kept open house for all the undergraduates who could come and stay with me. Not seldom, during vacation time, I would have as many as twelve or fifteen in the house at the same time. There would be an abundance of work for them to do, and they would be made welcome by the people wherever they went in the mission district. In the evenings they would have their hands quite full, from six o'clock to half past eleven, with boys' and lads' and men's clubs, which followed one another in quick succession. About midnight we used to return, after closing the club buildings, tired and exhausted, but with all sorts of amusing stories to tell one another about what had happened.

I remember one night a costermonger coming into the club very excited with a story about a friend of his and the Prince of Wales.—"Our Bill," he said, "was going one day along Picadilly, or when who should 'e see but 'Is Royall 'Ighness The Prince of Wales walking down the street. So Bill went up to 'im and says ' 'eve a baked potato yer Royall 'Ighness.' An' 'is Royall 'Ighness says to Bill, 'Well, I don't mind if I does,' and 'e eats it and pays for it with 'arf a sovereign like a real gentleman. And Bill, 'e paints three ostrich feathers on 'is cart, after that, and puts the Prince's motto underneath '*Ich Dine*,' and on the top of it all, Bill writes in big letters:—Purveyor of baked potatoes to 'is Royall 'Ighness the Prince of Wales!"

We rarely came back in the evening without some story or other, to laugh over, of this kind. I will not vouch for the truth of Bill's yarn!

But it was in the middle of the summer that the great event of the year took place—the visit of the working men's club to Cambridge, where they were entertained in Pembroke College itself by the undergraduates and given a true college welcome. The day was always filled with excitement and wonder to these working men. They would reach the College early in the morning and be taken round all the old Cambridge buildings by groups of

students. Then they would have a huge meal in different undergraduates' rooms. Next, after a quiet game of bowls on the College lawn and an inevitable photograph, they would split up into different parties. Some would go on the river and have boat races in the College boats, but the majority would go to the cricket ground where the Walworth men would play with bats and the College undergraduates would use broom-sticks and a great struggle would ensue. Then in the evening the working men and the students would dine together, side by side, in the old College Hall; and the day could close with a concert in the Reading Room and a walk together to the Station. The day was thus crammed with enjoyment for the Walworth visitors from first to last, and it was no less entertaining to the College students.

I remember the amusement caused to the College waiters by Tom Gosling, the Coster. He was somewhat awe-struck at first by their spotless white dress shirts and black swallow-tail coats; for they wore evening dress at Hall. But he soon pulled himself together; and when one officious waiter took his plate away too quickly, he called out "'Arf a mo! (half a moment) Look 'ere, young man, who are yer kiddin'?" (cheating) Put that down!" and then he turned to me with a smile and said, "Mister Andrews, they don't kid me!" The undergraduates who were sitting next to him used to enjoy the fun enormously, and Tom Gosling became quite a noted character on these occasions. He would quote the costermonger's prices for each course in turn, the fish, the vegetables, the fruit would all be priced and he would tell the most impossible stories about Covent Garden Market. He would end his dinner by getting up and saying to the whole company: "Young gentlemen, I thanks yer all 'eartily, and as long as Tom Gosling drives a coster-barrow of his own, you're welcome to the pickings!"

One day a peculiarly odious theft occurred in Wapping, brought about by a gang whose ringleader had a wife and family living in our Mission District. It was a deep-laid scheme to embezzle the provident fund of a working men's Benefit Society. The ringleader had escaped with four hundred pounds robbed from poor working men's savings. Usually, I had nothing to do with the police; but when they came

privately and asked my help in this special case, I felt I could not refuse. The room where the wife was living could be overlooked from our Mission Club premises. There was a small unused cupboard-room with a window from which a detective could watch. We prepared our plans of capture carefully and they were wholly successful. The detective was a brilliant young fellow of the 'Sherlock Holmes' type. He came round to me first of all in his ordinary dress and said he would come again in his disguise shortly. I went on writing and a tramp with slouching shoulders knocked at the door. I asked him a few questions and was about to turn him away as unsatisfactory. Suddenly a twinkle came into his eyes, and he said: "I think this disguise will pass muster, Sir." He was the detective.

My next difficulty was to get him into the cupboard-room unnoticed. He was quite clear that no one at all must know about it, not even the caretaker. I managed to get the caretaker out of the way, and he managed the rest. I gave him my own key of the outer door of the club and the key of the inner cupboard, and he was extraordinarily clever at getting in and out without any one knowing it. I used to see him sometimes loafing outside the public house with a small dirty pipe turned upside down and a beard on his dirty chin two or three days old. I never went near him when he was on guard, and he was quite safe, because he could lock the cupboard door on the inside. But it took eight days' incessant watching till the thief was run to earth. On the eighth day the man we wanted came along the street, with a hunted look, and went upstairs to his wife, evidently intending to leave again immediately after handing over the money. The detective was down from his watch tower in a moment. He caught the man from behind redhanded, just as he was handing over some of the spoils to his wife. The thief drew a revolver but it was too late. The handcuffs were on before he could fire. The wife picked up the revolver, but the detective dashed it from her hand and blew his whistle. Up to that moment the detective had been single-handed. He had to act immediately and took all the inevitable risk, knowing the man's desperate character. There was a short crucial interval in the struggle till the police arrived.

The man attempted to escape, handcuffs and all, and the wife tried to keep the detective away and seize hold of the pistol. But the police came up very quickly and in the end the thief was captured.

When my conspiracy with the detective was all over I had to tell my own workmen what part I had played in the capture. To my great relief they were one and all on my side. And when I put the whole case before my Boys' Club (which was composed of thieves and pickpockets) there was no pity for the man who could rob the poor. There is honour among thieves. I confess I had been somewhat afraid, during those anxious days of waiting, lest I should lose caste and forfeit my character as a 'gentleman.' But I had misjudged them. They had no place for the 'blackleg'.

To show how easy it was to lose caste I must tell another story against myself about what happened earlier in my Malworth days. I had discovered a revolting case of cruelty towards a young fatherless boy. The neighbourhood was entirely on my side in trying to get the boy away to one of the Gordon Homes; and all went well until, with great stupidity, I called in the officer of the Society for the Prevention of Cruelty to Children. He came down in uniform. The sight of that official uniform ruined everything for the time being. The boy, who had fled to me for protection and had lived with me for some days, was off in a moment. He climbed over the back yard wall into a nest of yards and houses on the other side which we used to call the 'rabbit-warren.' I went round with the officer and we searched high and low, but the boy had vanished into space. I could see by the sour looks of the women and the remarks they made that I had lost all their sympathy, and one good woman, more kindly-disposed than the rest, said, "Yer'd better go 'ome, Mister Andrews; they'll never give him up." Then I knew what a serious mistake I had made. I went away and asked the officer not to come again. After a few days I tried to find the boy by myself. In a moment the whole neighbourhood was on my side again, and before the day was out the boy was handed over. Poor lad! he was still terrified with fear of the officials. But by living in my home his terrors subsided, and he went with me of his own accord at last to the country home of the



**Gordon Boys.** At my next visit I found him scampering about as merry as a cricket and he grew up to be a fine, healthy, manly fellow. He joined the Royal Navy and in after years when he was sixteen or seventeen we used to laugh heartily together at the way he had given me the slip over my back garden wall.

There was a certain dry humour in the speech of these costermongers and their wives which was endlessly amusing. It was something like the rough wit of the Panjab. I remember one old couple who lived together in a single room that was always spotlessly clean. The old woman had been a house-servant in a gentleman's family in her younger days and could not bear a speck of dirt in the place. It was quite a treat to visit her room in the midst of that London slum. Her husband fell ill and she had to keep him by her own exertions, month after month. His sheets and pillow-slips would be as white as snow, and he lay there propped up in bed with a woe-begone face. They were extremely fond of one another, but the wife was nothing if not practical, and she had a tongue that could say terse and pungent things.

"Good morning, Mrs. Brown," I said to her one day, when I called. "How is the old man to-day?"

"Well, sir!" she said to me, "I thanks yer kindly for askin'; but he ain't no better nor he ain't no wuss. And what I've been telling him all the morning is this,—it's about time he did something *definite*."

That word 'definite' summed up the whole situation! I could picture the poor old man all morning in bed being told that he must 'do something definite'!—yet it was perfectly kindly meant by the good practical old lady, his wife; and there was a certain rough common sense about it after all!

In the men's club they were constantly chaffing one another, and their humour had a character of its own. It was usually

of the strained exaggerated type. A great hulking workman came in one night and a little man looked him up and down along his whole length of body, and said,—'Is it snowin' up there, mate?' It is difficult to express a joke like this in words, but as it was acted it was inimitable.

I have necessarily dwelt in these articles on the lighter sides of the Mission work in Walworth, though I have told one or two very sad stories. I should leave however a very wrong impression, if I did not make it clear at the same time, that it was the deeper life,—the life of the Christian religion,—which was throughout its moving power. Without that we should indeed have been helpless, when face to face with the misery which we daily met. But that side is too sacred to deal with in articles of this idle, transitory nature.

After I had been some years in Walworth the strain of the work began to tell upon me more and more and I was very foolish and overworked myself. First of all sleeplessness began to be my constant companion, and I could not shake it off. Then there followed a low fever which was very depressing. I took a holiday and went away to the country, but on my return the old troubles came back once more. I had refused two offers to go back to Cambridge as a teacher, but at last there came a complete nervous breakdown, and the specialist whom I consulted ordered me quite peremptorily to leave South London for Cambridge. 'Not a day longer', was his final verdict. With deep and almost passionate regret I had to yield to the inevitable. I seemed to be leaving my heart and all my happiness behind me when I left the Mission.

But in Cambridge new friendships grew up and new happiness came. I do not think, however, there has ever since been with me the same glorious joy of living that there was in Walworth.

C. F. ANDREWS.



## INDIANS IN CANADA

ON behalf of the United Provinces Congress Committee its President, Mr. Satish Chandra Banerji, M.A., LL.D., has submitted the following representation to the Government of India on the position of Indians in Canada :

The question of the status of Indians within the Empire, brought into prominence by the repressive policy pursued by South Africa against her Indian settlers, has been seriously agitating the public mind for a long time. It principally concerns the colonies of Canada, Australia and South Africa. The passing of the Indian Relief Act during the last session of the South African Parliament, and the promises made by her statesmen of a more considerate administration of the laws affecting Indians have undoubtedly allayed the bitterness that was aroused in this country last winter, and enabled her Indian residents to bring the campaign of passive resistance, on which they were forced to enter, to an honourable close, but my committee submits that the solution arrived at there cannot be accepted by India as the last word of Imperial statesmanship on the question of the immigration of Indians within the Empire. The situation is even less satisfactory in Australia. In South Africa the understanding is that the immigration laws will be so worked as to allow a few Indians to enter the colony and settle there every year, but in Australia they can be and are enforced in such a way as to effectually exclude all Indian immigrants. But although Indians are nowhere accorded the rights that are due to them as British citizens, the Indian problem is particularly acute at present in Canada, and it is to that chiefly that my committee would invite the earnest attention of the Government of India, though the measure it proposes for dealing with it would apply equally to all parts of the British Empire where the problem may exist. The country is deeply grateful to His Excellency the Viceroy for his courageous and statesmanlike attitude on this question as explained in his speech in Council on the 8th September last, and for the opportunity he has given us of placing the mature views of the Indian public before the Government of India for their sympathetic consideration.

The grievances of the Indians residing in Canada were placed before the Government of India by their delegates at the beginning of the current year and are otherwise well-known to it; nevertheless, it would be better to summarise the main facts before indicating the policy which should be followed in regard to Indian emigration. Indian immigration into Canada began in 1905, and in the course of a year about 6000 Indians landed on Canadian soil. Their number at present, however, is about 4500. They live almost entirely in the province of British Columbia and all of them are males with the exception of three women who have been allowed to enter as an act of grace. Ninety per cent. of them are Sikhs, many of whom are retired soldiers. Their occupations are manual labour and agriculture, and by their sobriety and industry

they have come to own property worth about 2½ crores in less than a decade.

They were allowed to live in peace till 1907. In 1908 Mr. Mackenzie King, Deputy Minister of Labour was deputed to confer with the authorities in England regarding the measures that should be adopted to restrict the entry of certain classes of immigrants, "in particular British East Indians." Two reasons were given for the desire to put a stop to Indian immigration. The first was that, "accustomed as many of them are to the conditions of a tropical climate,..... their inability to readily adapt themselves to surroundings entirely different could not do other than entail .....privation and suffering." This fear the economic prosperity of the Canadian Indian has proved to be baseless. The second was a regard for the welfare of the white working man. "It was recognized too," says Mr. King in his report, "that the competition of this class of labour, though not likely to prove effective if left to itself, might none the less, were the numbers to become considerable (as conceivably could happen were self-interest on the part of individuals to be allowed to override considerations of humanity and national well-being and the importation of this class of labour under contract permitted), occasion considerable unrest among working men whose standard of comfort is of a higher order." But later on in the same report Mr. King admits that this danger is purely imaginary, as under the Indian Emigration Act indentured labour can be sent only to such countries as are notified for that purpose by the Governor-General of India in Council, and adds, "It will, therefore, be seen, that of itself the Indian Emigration Act solves the problem, so far as it relates to the importation of contract labour from India to Canada, and this is the one class to be feared, since without some agreement to labour it is hardly to be expected that the number of immigrants will be large." As regards the free Indian settler, he cannot be accused of cheapening labour. The Indian labourer has not disorganised the labour market by lowering wages. On the contrary, he demands as high wages as his European compeer.

The opposition to the Indian settler, nevertheless, continued to grow. At first a scheme was proposed which opened to him alluring prospects in British Honduras, but which would have reduced him to the position of an indentured labourer. And when the Indians were not taken in by the scheme, two orders of the Privy Council were promulgated on the 9th May, 1910, which, in theory, affected all Asiatics, but which are in reality aimed against Indians only, for the rights of the Chinese and Japanese are safeguarded by the treaties entered into with their respective governments. These orders prohibited the landing of all immigrants who reach Canada "otherwise than by Continuous Journey from the country of which they are natives or citizens, and upon through tickets purchased in that country or purchased or prepaid in Canada," and the entry of an Asiatic immigrant "unless in actual and personal possession in his or her own right of 200 dollars." Thus even if an Indian manages to purchase a through ticket, which is

practically impossible as there is no direct passenger service between India and Canada, he cannot enter the colony unless he has 200 dollars on his person. As these restrictions apply not only to those who go there in search of a livelihood, but also to the wives and children of domiciled Indians, they render it impossible for the latter to send for their families from India. The intention may be gathered from the obvious object which is to force them to leave Canada, and considering that their number has fallen from 6000 to 4500 it seems that the object has been partially gained. It may be said that Canada so far from being hostile to Indians as such, has freely used its powers to reject undesirable British immigrants, and that between 1901-02 and 1912-13 1080 Britishers were sent away as compared with 368 Indians, who were not allowed to land. But during the same period about a million men from the United Kingdom settled there, while practically speaking not a single Indian has been allowed to enter Canada since it first embarked on the policy of racial exclusion.

It is painful to compare the laws against Indians with the consideration shown to the Chinese and Japanese who somehow do not produce any of the evils that are supposed to flow from oriental immigration. No Indian may enter Canada, but four hundred Japanese are admitted annually on showing that they possess 50 dollars each in specie or negotiable securities, while the Chinese can gain admission in unlimited numbers on payment of a tax of 500 dollars per head. Again, after complying with the requirements of the law they can easily obtain naturalisation certificates, but, strange to say, no Indian has yet been able to do so. Further they possess the right, equally with European immigrants, of taking their wives, children and other relations with them, but in the case of Indians only three women have so far been allowed to enter and that too as an act of grace. The South African Government refused to recognise Indian marriages celebrated in accordance with the religious tenets of the contracting parties because Hinduism and Mohammedanism permit polygamy, but in Canada the Chinaman may have several wives and may live in polygamous relations with all of them without any protest on the part of the white inhabitants, while the Indian who is a "monogamist by tradition" is not permitted to ask his wife and children to come near him. The result is that the Japanese and Chinese, who are the subjects of a foreign Government, are admitted on easy terms, while Indians who own allegiance to the same King-Emperor are, in practice, entirely excluded. It is a cruel irony of fate that British citizenship should be a disqualification in Canada.

A deputation waited on the Minister of the Interior on behalf of the Indians in 1911 to bring to his notice the serious disabilities under which they laboured. The Minister promised that their representation regarding the admission of their wives "shall be immediately attended to, and the other parts also settled in a just and straightforward manner." But so far nothing has been done to redeem this pledge, nor is there any sign of any action in the direction promised being taken in the near future.

Having proved unsuccessful in securing an amelioration of the condition of their brethren in Canada by their own unaided efforts, Indians naturally turn to the Government of their country for help at this juncture. They regard it not as a mere channel of communication between India and England, but as

their own Government, which is identified with their interests, which will be their mouthpiece, and which, as His Excellency the Viceroy was pleased to observe in his speech in Council on the 8th September, will put the good of India, of which her material welfare is only a part, above all other considerations in framing its politics. They gratefully acknowledge the support they have received from the Indian Government in the past in their efforts to secure their just rights in the colonies. The noble advocacy by Lord Hardinge's Government of the cause of Indians in South Africa and His Excellency's intervention to prevent the use of armed force against the unfortunate passengers of the Komagata Maru are still fresh in their minds, and they have the fullest confidence that they can count upon the same unwavering support in future.

Whatever rules may guide one state in its dealings with another, the basis of rights within an Empire can only be loyalty and service to that Empire. The Indians in Canada are not physically unfit nor has their moral character yet been impugned by their critics, which, in view of the unnatural circumstances under which they have to pass their lives, reflects the greatest credit on them. There is no likelihood of a sudden and large influx of Indians into that colony and no economic dangers have followed in their train. On the contrary, they have proved themselves thoroughly loyal and industrious citizens, capable of readily adapting themselves to their new surroundings and conforming to the standards of the land of their adoption. But while Indians have everywhere proved themselves useful citizens of the Empire in a civic capacity, they have at the same time not failed to participate in its military defence. Of the services thus rendered by them in India and abroad it is needless to speak at the present moment when they are shedding their blood for the Empire in distant lands and among strange peoples. The majority of the Indians in Canada are drawn from a class, which provides the finest soldiers to the Indian army, and every true well-wisher of the Empire should consider it his duty to deal with them in such a manner as to strengthen and not weaken the ties that bind them to it.

There is a feeling among Indians that the Colonies have been influenced in their conduct towards Indians by the idea that the Government of India, being subordinate to the Government of England, has no power to protect the interests of Indians and to obtain for them a recognition of their just rights as fellow-citizens of the common Empire. India is a dependency whose affairs must be managed in accordance with the wishes of Great Britain, and, until lately the Indian public was ignorant of the humiliations Indians were subjected to outside their country. The Government of India was therefore unable to secure a proper hearing for its representations. The Colonies, on the other hand, are self-governing units with a strong and well-developed public opinion behind them, and consequently with the freedom to enact such laws as that public opinion demands and the power to make their voice effectively heard in the mother country. And conscious of this advantage and the great influence they wield thereby, in the counsels of the Empire, they have until very recently, steadfastly ignored the wishes and sentiments of the Government of India. But Indian public opinion has in the meantime been growing, and, happily for India her noble Viceroy, Lord Hardinge, has read the signs of the times aright and recognized the necessity of pressing for a just solution.

The baleful results of the short-sighted policy pur-

sued by the Colonies are not confined to the Empire but extend far beyond its limits. Encouraged by the attitude of the colonies, other countries, for instance Portuguese East Africa and the United States of America, are refusing admission to Indians and in some cases imposing humiliating restrictions on them. Formerly England might have protested against such legislation, but, having passively permitted racial discrimination in her own colonies, she cannot now object to it in other countries. Till a few years back Indians were the outcasts of the Empire, to-day they are the outcasts of the world.

Immediate relief can and should be given to the Canadian Indians by permitting their wives and children to join them, but the only true and just solution of the larger question involved would be to allow that all fellow-subjects who own allegiance to the King-Emperor should have the fullest freedom to establish themselves in any part of the Empire. This right is at present enjoyed by European subjects alone, and all that is necessary is that it should be extended to Indians also.

Lord Hardinge, while personally sympathising with this view, saw no chance of its being accepted by the Colonists. But in view of the altered circumstances in which we find ourselves now, my committee ventures to hope that such a proposal will meet with a better reception at the hands of the Colonies. Indian and Colonial troops are now engaged in fighting a common enemy in defence of a common cause, and comradeship on the battle-field and the sense of dangers shared together will, it is hoped, inspire the Colonies with a higher feeling and a juster appreciation of the qualities of their fellow-subjects. Colonial as well as English statesmen, pondering over the significance of the unique outburst of loyalty evoked in India by the war and the sacrifices willingly incurred to bring it to a successful issue, would, we believe, be

willing to concede to her a position worthy of her dignity and thus to utilize the existing enthusiasm, which is pregnant with immense possibilities for the future, for the good of the Empire. But if equality cannot be secured for Indians on the basis of equal rights, it is possible at least on the basis of common disabilities. If Indians are received on a footing of inferiority in the Colonies the Government of India should impose corresponding restrictions and disabilities on Colonial immigrants into this country. They should, for instance, be subjected to the same tests as Indian immigrants into the colonies, and declared ineligible for employment in the public services or in private concerns, and debarred from owning land in India. There are several other ways of securing the object in view, which is to vindicate the self-respect of India, and the Government of India should not hesitate to use any or all of the means to the desired end.

It is no pleasure to my committee to propose the curtailment of the freedom of any citizen of the British Empire, but it is reluctantly driven to that alternative as a result of past experience. It is not asking for the reciprocal imposition of disabilities on sentimental grounds only. Such a course will undoubtedly give legitimate satisfaction to Indian sentiment, but, above all other things, it will dispel the false and mischievous notion that the Government of India is powerless to protect the interests of the inhabitants of this country. It will have a great moral effect within and without the Empire, and will in its results prove a powerful lever in raising the ideal of imperial Citizenship. It will allay discontent in India and can be a lasting solution of the vexed question of Indian emigration. And it is in the full confidence that it will serve the best interests of the Empire that my committee would recommend the adoption of such a course by the Government of India.

## IN FAR OFF FIJI

### *A Reply to Correspondents.*

**I**N response to my article with the above heading published in the May number of the *Modern Review* of 1914, I have received so many letters from India that I am unable to reply to them separately. I therefore crave the indulgence of the Editor to find room for this communication.

1. Most of the correspondents are unfortunately persons who have no qualifications for earning their livelihood independently of the Government or of the white merchants. In fact a majority have asked me to find out if they can get a billet somewhere in this colony.

2. About half a dozen have some claims to take up independent work as Surveyors—but even here there may be hardly one or two who may have a good chance to satisfy the Commissioner of Lands that they possess decent qualifications for this kind of work.

I shall therefore request my correspondents to take the trouble of re-reading my article of the

last year and see if I have not therein indicated that we are here in need of:—

(1) Independent professional men such as doctors, solicitors, barristers, surveyors and the like with sufficient money to start.

(2) General merchants with sufficient capital for import and export business capable of finding agents for themselves in Australia.

(3) Carpenters, blacksmiths, cabinet-makers, photographers and the like with good qualifications and experience.

(4) Real missionaries and teachers with moderate needs and humility enough to serve their countrymen without creating religious feuds or factions in futile attempts to increase their own importance—I mean men who regardless of praise or blame would only persist in doing their duty with dignity and courage.

SUVA, FIJI ISLANDS.

MANILAL M. DOCTOR.

## TAXATION AND THE RIGHTS OF TAXPAYERS

**A**LL right-thinking men will agree that the only legitimate object of taxation is to provide the means for protecting and promoting the common interests, and supplying the common needs, of the community which pays the taxes. Viewed from this standpoint the finances of a state cannot but be regarded as a joint purse raised by the citizens of the state for such common objects as the protection of their lives and property from evil-doers in their own midst or external foes. The principle is the same whether taxes are paid for the maintenance of an army and navy, a police force, a civil service and other departments and paraphernalia of a state, or whether a few householders or shopkeepers of a locality, each of whom would have to maintain a watchman of his own, agree to employ a single watchman for guarding the property of all, and to raise a fund to meet his pay. Upon this principle, taxpayers have the right to decide for what purposes they will pay taxes and whom they will appoint to carry out those purposes. The persons so appointed are thus really the agents of tax-payers, bound, in return for the remunerations paid to them, to serve the purposes and interests of their employers, to carry out their directions and respect their wishes as communicated directly by them or indirectly through their representatives, and to render accounts of the money and the power with which they have been entrusted. It goes without saying that the tax-payers have the right to see that the taxes are applied to the purposes for which they are intended and that any savings are placed to their credit or spent for their benefit in such ways as they may desire. Nor does it need to be said that they have the right to adopt the requisite disciplinary measures or safeguards to prevent their agents from using the money and the power in their keeping otherwise than for the real benefit of their employers, or from acting against their interests in any other way. It is also self-evident that tax-payers have the right to be employed in all services and offices paid

for from their money in preference to outsiders, and to insist that no outsider shall be employed to do any duty which can be satisfactorily performed by some member or members of their community. This does not, of course, mean that foreign experts should not be employed for any special class of work which cannot be done by indigenous skill, nor that foreign goods should not be purchased when necessary. It only means that it is the duty of the trustees of the public purse to educate and train recruits from among the tax-payers for holding all offices and discharging all duties in the public service and to encourage arts and industries for supplying the wants and promoting the prosperity of the tax-paying community, who must, of course, supply the necessary funds.

Taxation in the more advanced modern states may be regarded as largely based upon the above principle, except for the fact that it is not perfectly voluntary, for taxes are everywhere levied compulsorily. But in self-governing countries, whether republics like France and Switzerland or limited monarchies such as England and Germany, the compulsion is self-imposed, that is to say, taxes are levied by the state under the authority vested in it by the implicit, if not explicit, agreement amongst its citizens to pay such taxes as may be voted by a majority of their representatives. The administration of the funds thus raised is always open to examination by tax-payers through their representatives, and occasions like budget debates are specially provided for such examination at least once every year. Tax-payers have not only the right of scrutiny but have other important rights, e.g., the right to withhold the payment of taxes which are not sanctioned by them through their representatives, to see that the taxes paid by them are spent wholly and solely for their benefit, and to elect representatives to guard their interests and carry out their wishes in the administration of their affairs. It is well-known that the agen-

## TAXATION AND THE RIGHTS OF TAXPAYERS

cies appointed for such administration depend for their very existence upon the will of tax-payers as expressed by their representatives.

It cannot be said that even under such favourable conditions, the working of the said principle of taxation has been completely successful anywhere for any great length of time. France was the first large European state to adopt it in modern times; but so vast a body of highly civilised men as the tax-payers of that country, who enjoyed all the rights of citizenship, were compelled to surrender those rights to the ambition of overmastering individuals twice within half a century, viz., when Napoleon Buonaparte, the people's consul, crowned himself as Emperor in 1804, and when his nephew Louis-Napoleon converted himself from the President of the French Republic to the Emperor of the French in 1852. The republic of North America has proved more lasting than that of France, but it is not free from the evil of classes and combinations monopolising power and advantages and using them to the detriment of the mass of tax-payers. Among limited Monarchies, the British constitution is regarded as the most successful; but, before the great European Armageddon began, it was fast approaching a deadlock between the interests of the aristocracy and the other tax-payers on the one hand and of Irish home-rulers and English Unionists on the other. Germany is another large country where the institution of limited monarchy may be said to be efficiently working; but there too it is loudly complained by socialists and other spokesmen of the working classes that the hard-earned money of industrious workers is used to fatten the ambitions of the military party and nurse their 'armaments mania,' and it is notorious how grievously German rulers have been violating the rights and liberties of the people of German Poland, how they have been ousting Polish landlords from their landed properties and making Polish people helpless by trying to suppress their language and culture and by other insidious measures. If self-taxation and self-government have not proved an unqualified success in modern times they were no more successful in olden times. The prosperous republics of ancient Greece were overthrown by 'tyrants' and oligarchies and the magnificent republic of Rome fell a prey

to the ambition of dictators and emperors.

Although the principle of taxation mentioned above has so far proved a failure in some instances and only a qualified success in others, yet no better principle has ever been discovered for regulating the conduct of human affairs, and no scheme for securing the happiness and prosperity of human society can be successful for any great length of time in which tax-payers are not allowed to exercise the fullest power to control the public purse and to appoint and dismiss those who are entrusted with its administration. It is true that in certain stages of social development human societies have prospered under the paternal rule and benevolent despotism of their elders or other wise rulers, but such rule has seldom lasted more than a few generations at the longest, and has generally ended by falling into the hands of degenerate successors who abandoned themselves to luxury and vice and left the people to be oppressed by selfish and rapacious functionaries. Even in this conceivable case of a long succession or dynasty of invariably good rulers, it must be remembered that a single individual, however capable, cannot personally attend to all departments of the business of a large state and has to delegate much of his powers to others who may use it for their own purposes unless they are vigilantly watched and strictly controlled, a condition which is fulfilled only in exceptional cases. What is apt to become of delegated power is strikingly illustrated in the case of the successors of the great Sivaji who were merely nominal sovereigns, while the real rulers were the Peshwas. Another instance of ministers becoming *de facto* rulers is to be found to the present day in Nepal where the king, called Maharajadhiraj, is acknowledged by every one as the rightful sovereign, but is utterly devoid of all power, which is wielded by such member of the family of prime ministers as succeeds from time to time in securing an order, impressed with the king's red seal, directing the army to obey its bearer who, as soon as he promulgates the edict, becomes the ruler of the state with the title of Maharaj. A far more widely known case in point is that of the Shoguns of Japan who reduced their sovereign to an

idol and used his authority to their own advantage for seven centuries or more. The power gained and prosperity achieved by Japan during the last fifty years or less, i.e., since the overthrow of the Shoguns and the introduction of representative institutions in 1868, is a measure of the disastrous consequences to human progress which are produced by the power of the people's purse being exercised without the control of those from whom it is derived.

No thoughtful student of history and sociology can fail to be struck with the liability of power of every kind being monopolised by cliques and coteries in all ages and all countries. It is well known how the power of religion has been used by priests against laymen, how the power of landed property is used by landlords in rack-renting tenants, and how the power of money is used by capitalists in exploiting workingmen. As no mundane power is greater than that of levying taxes and administering them for the purposes of a state, so no temptation is greater than that of monopolizing that power which by its very nature lends itself readily to those who wish to use it for their own ends. It can not remain in the hands of those to whom it really belongs, viz, the tax-payers, and must be made over to an executive appointed to carry out the purposes for which the taxes are raised. Among the most important of their purposes is the employment of a police and a military force for protecting the lives, liberty and property of the tax-payers from internal and external dangers, and these very forces become the means by which their controllers make themselves masters of the power and use it against those from whom it is derived. The head of the army often makes himself the head of the state and passes his office on to his descendants, who thus become hereditary sovereigns and their supporters become a privileged class invested with large powers. It is in this or some similar way that the power created by the money of tax-payers falls into the hands of a ruling class who succeed sooner or later in distinguishing their body from the generality of tax-payers, over whom they rule. The power of taxation thus becomes the golden globe (svarnagolak) which is fabled in one of Bankim Babu's stories or allegories\*

to possess the virtue of transforming the minds of its owners and his servants, so that from the moment the charmed orb is handed to the servant he believes himself to be the master and the master assumes the position and demeanour of the servant.

Where there is a class or caste of rulers distinct from the ruled, the greatest anxiety of the ruling class is to perpetuate its monopoly of power, and, in its attempts to secure this object, it often causes incalculable injury to the society under its rule. The prosperity of every community is well-known to be largely dependent upon the amount of knowledge it possesses and the extent to which its intelligence is developed and trained, but if a community is to be kept under subjection, knowledge and intelligence must be studiously checked. The ruling class, therefore, usually resorts to obscurantism and allows education among the ruled only so far as it provides a cheap agency for carrying on such subordinate work as members of that class do not care to perform, and the education provided or permitted is of a kind which engenders subserviency and selfishness and cannot produce men of high character. Silent measures are adopted to discourage any but the most superficial education among men of property and position and especially among those who have any considerable number of adherents and followers. Tax-payers are not allowed to hold the highly-paid offices which are maintained at their expense and they are debarred from serving their country except in inferior capacities. Offices carrying any considerable power and emoluments which are open to tax-payers are conferred upon such men as are known or believed to be ready to lend themselves fully to the purposes of their employers. They may have to do the same kind of work as members of the ruling class, but their remuneration is very much lower. Subordinate posts are poorly paid, and their incumbents help themselves with exactions from those over whom they may be empowered to exercise official authority. The services of the more influential among tax-payers are secured to support the power of the dominant class, but these men are never admitted to the privileges of that class. Their services are usually rewarded in various inexpensive ways. For instance, landowners are won over by bestowing official preferment upon their

\* Loka-rahasya.

relatives; some are satisfied merely by empty distinctions. The exercise of the power of patronage animosities between individuals and classes, and tax-payers thus become unable to form combinations and demand the restitution of their rights.

Such, and worse, are the evils which result from the remissness on the part of tax-payers in protecting their rights. They have been and are being, suffered by people in all parts of the world. To take the case of Europe only, Italy groaned under them only half a century ago. They are still rampant in Poland, both German and Russian, and among the Christian races subject to Turkish rule. When the power of the tax-payers' purse falls into the hands of an intelligent and organised class it becomes difficult for the tax-payers to recover that power or prevent its abuse, especially when prominent men of their own body are ready to betray the interests of their class in order to serve their own selfish ends. Under such conditions it becomes the duty of those tax-payers who are not so degraded, but are possessed of intelligence, education and character, to take the necessary steps towards educating the less enlightened members of their class in the knowledge of their rights so that they may insist upon their contributions to the public purse being spent for their

real benefit rather than for strengthening the power of the ruling class. It can scarcely be expected that such education will be willingly provided by those interested in maintaining the ascendancy of their class; but if it cannot be made a charge upon the public purse, funds must be specially raised, by enlightened and patriotic tax-payers by voluntary taxation and spent upon the extension of education of the right kind under their own control. Even if a small compact body of capable, independent and incorruptible men is prepared by such education, they will become an irresistible power for checking abuses and compelling reforms. They need not resort to any drastic measures whatsoever. They can achieve their object by strictly adhering to the teaching of the immortal Vyas that gentle remedies are the most potent, since they are efficacious against virulent maladies as well as against simple ailments.

The unselfish lives and exalted characters of such men will be a unifying influence of immense power. Public opinion created by them cannot be ignored by any power however despotic. The most inveterate despotism must yield to the united demands of independent and upright tax-payers, for the purse of tax-payers is the ultimate basis of all governments.

BHARADVAJA,

## THE RE-AWAKENING OF GALATEA

By J. QUIGLEY.

**A**LL London was talking of Norman Stone's picture, though the subject was by no means new. It told the well-known story of Pygmalion and Galatea, a favourite theme with painters.

But who had ever seen such a Galatea as this? Where had Norman Stone found inspiration for this enchanting vision? Not only did the pictured statue begin to glow like flesh, but the face was radiant with the rapture of living, as though the Divine Creator had breathed His spirit into the marble.

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Soon after the doors of the Academy were opened, Norman Stone came to meet some friends before the crowd gathered. Few would have guessed that this worn and prematurely aged young man had painted that joyous picture with its triumphant note. Years of labour and disappointment had made their mark upon him. Only the fine head with thick hair, already streaked with grey, and the intense dark eyes revealed to observant people what was latent in the man.

And to-day was the turning point in his



career. Until now his work, though excellent in technique, had lacked the divine fire. Love had turned the artist into a great master. And now he could ask the beautiful Galatea to stay with him always. At last he felt justified in linking her life to his.

"You look rather worn out, man; go home and rest," said an old friend, Bob Lester, who knew of all his struggles, and was enjoying his success.

"I'm going back to the studio now, Bob, but not to work. It's good to be alive to-day," said Stone, with his eager smile, as he nodded and left the gallery. Gladly he left the crowded rooms and hurried as on wings to her he loved.

"I think she knows what I shall say to-day," he thought, as he reviewed the past year; those blissful days of work, the whole place lighted by a beloved presence.

Bit by bit this love had taken possession of him. There was no stemming the tide. And Galatea seemed to wake from slumber and grow more lovely still as she realised the joy of being a woman and being loved.

But a change had come over her during the last few months—a change quite unnoticed by Norman Stone. His heart at rest in the assurance of love returned, he had worked harder than ever, and in his feverish absorption he did not notice that Galatea drooped, lost something of her freshness, and seemed weary of being as she fancied, quite secondary in her lover's thoughts. He seemed to take everything for granted, while she longed for some of life's pleasures and was beset with doubts as to the future.

And, for some time past, an insidious influence had been at work, unknown to Norman. A handsome face and gay, careless disposition had caught the fancy of his Galatea. Thoughts of discontent and restless longing for the outside world were being sown in her mind by one versed in women's ways—by one of his own friends possessed of a consuming passion for this unsuspecting, lovely girl.

Now, as Norman neared the studio on the day of his first real success, he told himself that the struggle with fate might be discontinued for awhile. He would paint even a finer picture, and, if need be, portraits—such as his light-hearted friend, Fred Thorne, dashed off to pay his debts.

Good old Fred, why had he not come to the Academy this morning, as arranged?

He was a gay Lothario, no doubt, but he meant no harm, Stone felt sure, otherwise he would never have allowed him to come to the studio, as he often did.

As Norman opened the studio door his heart bounded. Doubtless she was waiting for him as she had promised, and he would say in plain words what she must guess already, not only that he loved her but wanted her for his wife, if she would take the chances of life with him.

With all these thoughts in his mind the artist felt a great pang of disappointment as he found the studio empty on that glad morning. Galatea, or as she was rightly called—Helen Marshall—had not come yet. Something must have detained her. He would wait and put the place in order.

He waited for a long time, but still she did not come, and he glanced round the room. What was that note tied to the easel? Strange he had not noticed it before!

He picked up the twisted paper and unfolded it, reading a few words that made him recoil, first in amazement, then in livid misery as the truth dawned upon him. With a groan he fell into a chair and buried his face in his hands.

And there, an hour later, his friend Bob Lester, found him in bitter agony of soul. Without speaking, he pointed to the note, in which his friend read that the woman he loved had left him. Her letter said that she was weary of looking on at life and could never live up to his ideal. She must see the world now with a man more suited to her. Norman had grown weary of her. Another man understood and loved her, and wanted her to marry him—Fred Thorne.

Norman Stone shook off the sympathetic hand Bob placed on his shoulder, and slowly, silently, packed away the studies for his picture. Then he locked his studio door and the two men walked away together.

All his friends wondered what had become of Norman Stone. Instead of waiting to enjoy his success, he had disappeared from all his old haunts.

He went abroad for some months, unable to touch a brush or see a picture. Thrown off his balance, he sought distraction and tried to satisfy himself with the husks of life. Then came the blessed re-awakening of old interests, the absorbing devotion to art, his first, best love.

He made his home in one of those peace-

ful hamlets that nestle amid the downs of Southern England, and the simple villagers liked the grave-faced artist who lived among them. Even in this remote place he found a girl of unusual charm to pose for him, and stir his fancy with her slow, wistful smile.

One day came his old friend, Bob Lester, to spend some weeks, and the artist's pleasure in his work was renewed by a friend's generous praise.

At evening they sat and smoked and talked of their affairs, laughing over the old days, carefully avoiding that last tragic year.

"I think of settling here for good, Bob," said Stone, after a long interval, "away from all the shams of towns."

"Oh, my dear fellow, you mustn't do that. Do come back to the old life again."

"Oh, not I, thank you all the same, Bob. This is my corner until some other painting chaps find it out, and then I'll go. Besides, I want a home now and a mate."

His friend tried not to look surprised.

"But there is no mate down here for you, my boy. Don't make any mistake about it."

For answer Stone turned a canvas from the wall—the picture of a girl with sweet, serious eyes and softly coiled brown hair.

Not knowing what to say without blundering, Lester shifted the pipe in his mouth, and shot a questioning glance at his friend, but no words of explanation came from Stone.

"Come to town for a bit, anyway, and think things over. These simple girls take things to heart, you know, Norman."

And again they smoked in silence over the fire that chilly autumn evening. At last Norman said:

"I've often wondered why you don't marry, Bob. You're just the man to value his own home."

Bob's brows contracted at the sudden remark, as he said, "Some day I may tell you. But now I want to tell you another story—about some one you used to know. Will you hear it? It is bad news."

Stone guessed instinctively who he meant. He must not be too cowardly to listen.

"Tell me," he said curtly.

"She has come back. Throne deserted her months ago. He was married already."

Stone said nothing. He gazed steadily into the fire, but his face was livid.

"I have talked with the poor girl," Bob went on. "If I could find that infernal scoundrel, I'd thrash him to my heart's content."

Still Stone did not speak. His eyes glared with restrained fury, and his clenched hands showed the muscles strained to their utmost.

"I say, Norman, old man, I'm sorry to tell you this, but I promised to ask you to forgive her. Believe me, she loved you, and has suffered as much as you. She is in want, yet she won't pose, though the swe'ls have asked her."

Stone buried his face in his hands. "Leave me alone, Bob," he said in a husky voice, but as his friend walked sadly to the door, he jumped up and joined him. "No, Bob, don't go. Let us walk."

And together they walked in the cool, restful night. For miles they tramped in silence through the silent lanes, sweet with the smell of herbs and flowers, and of the goodly earth. The quiet stars looked down on them till Stone's bursting heart grew calmer. Not a word was said of Helen, but partly to help his friend Lester told him for the first time of a great sorrow that had darkened his own life.

Years ago, when a mere lad of twenty-five, he had taken his sister, a lovely girl some years younger, to Capri, where he meant to work indefinitely. After a while he left her there in charge of friends while he wandered through Italy for some months. In his absence a young artist came to Capri, and made such passionate love to Lucy that she became engaged at once, and, without waiting for her brother's return, started for her home in England with her fiance.

Instead of joining her at home, as she proposed, Bob Lester, infuriated beyond words, hurried to Capri, and made searching inquiries about the man, Jim Melville by name. What he heard was not reassuring, and on reaching England he found that no news had been received of Lucy. Since then Lester had searched the Continent in vain, and was always on the look-out for news of his sister. Eighteen years had now elapsed, and at last he had almost given up hope. But his one aim in life was to find her and avenge himself on the man.

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So strange are the workings of Fate that a tiny thread in our tangled lives seems to link them with others of whose

every existence we are unconscious until they suddenly cross our path.

Not long after this momentous talk between the two friends, Lester strolled about with a sketch-book, making notes and chatting with the villagers. Eventually he came across the girl whose portrait Norman had shown him, and recognised her at a glance.

As she stood at a cottage door Lester asked if he might sketch her just as she stood and he managed to draw her into conversation about herself.

She was an orphan, it seemed, living with some people who had adopted her last year at her mother's death. The mother did not belong to this part, but she loved the village, and never wished to go among strangers.

Lester began to understand Norman's feelings as he talked to the girl, and noted her winning face and manner. Still, he felt that his friend was mistaken as to his own feelings, that he still loved another, and Lester had vowed to reconcile them if possible. Helen still loved Norman Stone, and had sinned in ignorance. Had she understood him better, this misery would never have come to them.

"Do come in, sir," said an elderly woman from the doorway. "We are glad to see a friend of Mr. Stone."

As Lester chatted with them, and glanced around, he caught sight of a photograph that made his heart leap. It was an old-fashioned picture of a sweet-looking girl—recalling a face connected with his boyhood. He looked again and again. This must be Lucy, the sister lost eighteen years ago. No other face had just that expression.

"Who is that?" he said excitedly. "What is her name?"

The two women looked at him in amazement, and he tried to control himself, still gazing at the little photograph.

"That is my mother," said the girl, "the only picture we have of her."

Lester wiped his eyes and looked from the picture to the girl. At last he could know all. That was his first thought. He scarcely realised that the girl was related to him, his sister's child. His mind was taken up with the past, as he said:

"I knew her many years ago. I want to hear all about her."

Turning suddenly to Mary, he asked her to leave them for a few minutes, which she did with evident unwillingness.

"This is my sister—lost years ago. I am convinced of that, but I must hear more before telling the girl."

Terribly agitated he paced up and down the room listening to the good woman's story.

"Mrs. Melville"—Lester started as he heard the name, what further proof was needed?—"came to the village many years ago, when Mary was two years old. She was a widow, and never left off mourning. She kept a little shop, and gave music lessons, poor dear."

"Please go on," said Lester. "Tell me all you can think of."

"She never had friends to see her, but all the villagers loved her. When she got ill they were all so kind. They always said she was a lady."

"Are there no papers? Nothing belonging to her?"

"Just a packet, sir, to be given to Mary when she's twenty, and a little money she had saved up for her. We've got them locked up. She tore up nearly all her letters before she died."

All this meant agony to Lester, who was devoted to his sister. Poor Lucy! Why had she never come back to her people?

"I must see the papers," he said. "It is only right that I should, and I will provide for her child now."

So the faded packet was brought and examined. There was a certificate of her marriage in Paris, a letter to Mary, her daughter, a photograph of himself, Bob Lester, as a lad of 20, and—what was this?—a faded photograph signed Jim Melville. Lester gave a cry of amazement as he looked, for this was surely Fred Thorne, Norman's false friend; yes, it must be he. The same black waving hair, the bold, restless eyes and strong jaw. The same face, though much younger, with only a slight moustache instead of the heavy moustache Thorne now wore. By some intuition Lester felt convinced that Jim Melville and Fred Thorne were different names for the same man who had wrecked his and Stone's happiness.

And now for further proof, if such were needed. He would take the things to his friend and tell this amazing story.

Norman recognised the photograph and handwriting, and both men thirsted to drag Thorne to justice and make him suffer. But Lester insisted that he must go alone in search of him. He would start

next day. He knew that Norman's work, so long retarded, would suffer, and his whole career be hindered. So he talked down all objections. He would wire for Stone if necessary, but the sight of him might only arouse Thorne's suspicions and spoil the whole thing. He himself was almost a stranger to the man who had avoided him, perhaps on account of his name. Besides, he must seek Helen and gain her help. Altogether, he could act more promptly if alone.

Stone assented unwillingly. Various emotions possessed him, making work well-nigh impossible, although it was his only real safety valve. The love he had thought dead had come to life when he heard of Helen's suffering. Her face haunted him, but he wanted her no longer. She had preferred Thorne. That was enough. No woman could touch pitch without being defiled.

He thrust money into Lester's hands at parting. "Make her take it somehow, but never mention me."

Then he went and prepared a large canvas to absorb his thoughts. Not just then could he paint sweet children and the intimate joys of home.

Two years had elapsed since the picture of "Pygmalion and Galatea" had brought Norman Stone's name before the public. Again a picture from his hand was attracting public notice, and Lester, with several of his friends, had come to see it in its place.

Lester had returned several months before from his fruitless search for Fred Thorne. The last he had heard of him was through the shipping agents. Thorne had gone to Australia, his wild restless spirit in search of new scenes, perhaps to try and forget the past. But he had ceased to exist for Lester, who had now wiped out the past for Mary's sake, as well as his own. But the past two years came to mind vividly as he stood before Norman's latest achievement. The picture—arranged in three sections—treated of earthly and Divine love. It was called "The Vision Splendid."

Lester had been surprised to see this picture in progress when he returned to the village from that fateful errand. He wondered what had influenced his friend's thoughts.

"I had to do it, old man," Norman had said, somewhat apologetically, remember-

ing his own declared contempt for sentimental art. "I should have gone mad here if that had not come to me."

"By jove! Norman, it's splendid; stick to it," he said.

Left alone with his wretched thoughts when Lester went to Paris, Norman had reviewed the past; realised that he had sacrificed a woman's love to gratify the artist's craving for expression. She had suffered without a word of complaint and left him. The inevitable had happened, that was all. He had thrown temptation in her way. The thought of her broken life oppressed him to desperation. He began to see her in a fresh light, and his heart went out to her as of old, though he wondered if she could ever be trusted again.

Gradually the picture came to his mind, almost sub-consciously. Then came the desire to make amends to Helen—through Lester. At least, she should have the means to live.

Feeling that the right moment had come, Lester said, as they surveyed the picture together:

"Helen is to sit for me, Norman. She won't take money otherwise."

Stone felt a spasm of jealousy in spite of all the picture had taught him.

"I'll send you more, Bob. I ought to have helped her long ago, but I neglected her, and gave that rascal his opportunity."

"Mary will help her now, I hope. They are fast friends already."

Norman started. "What, you associate her with Mary! Take care, Bob."

In reply, Lester pointed to the Divine figure Stone had begun to paint. Though crowned with thorns, His hands outstretched upon the cross, the face was full of ineffable tenderness.

Ashamed of his own mean thought, Norman gripped his friend's hand. He had always said that Lester was the finest person he had ever met. This awkward, silent man got nearer the truth than Norman with all his idealism. His sister's fate had made him very merciful to women.

He then told Norman that Helen had grown lovelier than ever, as though purified by suffering. And this, as he rightly guessed, gave his friend a great longing to see her again—to think of her with tenderness.

At last the finished picture was hung at Burlington House, and attracted universal notice. The artist had spared

no pains. Technique and subject were as good as he knew how to make them. Even the most critical acknowledged the quality of his work.

Lester alone knew what it had cost. He began to fear greatly for Norman's health. In six months he had achieved this great picture, working early and late. And now he seemed too exhausted to care what happened next.

For many hours a woman stood before that picture trying to drink in every detail. She came and went almost furtively, as though she feared to be there. She was profoundly moved by what it taught her of Norman Stone, and found herself rejoicing at what the picture expressed, though she knew it implied suffering caused by herself. There was the Pilgrim of Love—humanity personified—receiving from the god Eros its inheritance of love mingled with evil.

For the next panel the artist had chosen that sublime story of nearly two centuries ago. The burdened and disillusioned pilgrim stands before Calvary, and is reminded of the Divine ideal of love. "Greater love hath no man than this, that a man lay down his life for his friend." These words, nailed above the Cross, rivet the Pilgrim's attention as he lingers lost in thought.

The third panel showed him going joyously on his way in a lovely smiling landscape. "The Vision Splendid" had revealed a new ideal of love purified by suffering. Once again, he was in harmony with life.

Helen Marshall lost all fear of meeting Norman as she threw back her veil and showed a face that was loveliness itself, in spite of suffering. The picture had brought back all her courage, which shone in her eyes as of old. The man who had painted it could not spurn her if they met.

She recalled his words and looks in the first days of their love, and her heart longed to feel him near again. How little she had known in those days! She was ignorant of life and half afraid of love.

Now she was waiting for Lester, who had promised to join her in the afternoon. His friendship had saved her from despair, and what he paid her for sitting was

enough to support her. He never asked her to pose for the figure, for he knew what she thought on that subject. "Only that once, for Norman's Galatea, to help him in his art."

Bob Lester had patted her awkwardly on the shoulder when she told him this, and that pat showed a world of appreciation.

But as she looked at "The Vision Splendid" she longed to atone for the past, to serve Norman in some way. She told herself—and her face grew brighter at the thought—that she would gladly be his model if he would allow her. He would never love her again, she felt sure. She expected nothing in the long years before her.

As she lingered by the picture Bob Lester came hurriedly, his face grave and worried, but he said nothing at first, only fidgetted in his usual fashion when troubled.

Helen exclaimed: "Oh I am so glad and proud that he painted this. But I have no right to tell him so. Will he come to-day?"

"No, my dear girl. Norman won't come to-day." Something in his voice made her look with apprehensive eyes.

"He is very ill. Brain fever. I want your help. Will you come at once?"

\* \* \* \*

There is little more to say of this Pygmalion and Galatea. Their story is almost told. Love had led them by strange paths, but had never died out between them. The discords had rushed in "that melody might be prized," and all was ready for the great reconciliation.

Bodily illness broke the man's will, placed him helpless in the care of the woman who loved him, waited on him continuously and silently, and cradled his burning head on her soft breast. When he came back to consciousness after long days of delirium, he saw her kneeling there with imploring eyes, her lips against his thin hands. Then as he motioned her forward, she gave with lips and eyes what he had never dared to hope for—the re-awakened Soul of Galatea.

## FIVE MONTHS OF THE WAR

BY LADY PRIMROSE.

**A**FTER five anxious months the war drama is gradually beginning to unfold, and we realize, slowly but surely, the vastness of the world-wide plan conceived by Germany for crippling, for all time, the British Empire.

France and her Colonies were merely a first step in the war game. No country has been free from Germany's paid agents and spies. The check she has received to her carefully laid plans has been due in the first instance to the heroic conduct of two small countries, Belgium and Serbia, who threw themselves across the path of invasion, retarding the advance of both Germany and Austria, and thus giving time to France, Russia and England to mobilize their Armies.

That they have almost been effaced, at least Belgium, is tragically true; but so far all the Kaiser's boasts to be in Paris, Calais and Warsaw before Christmas have proved an illusion, and this is the first immediate result of their sufferings.

Let us consider how Germany laid her plans in various parts of the world.

To begin with Ireland. The difficulties of the English Government with regard to the strong opposing views of English parties on the Home Rule question was a favourable soil for intrigue. This was to be Germany's opportunity. The writer was informed in January 1914 that German agents and German money were, at that time, at work in Ireland, and there was undoubtedly in the South of Ireland a section of Irish opinion and literature manipulated and financed by German and Irish Americans from New York.

No one could be surprised at the German Ambassador reporting to his Government that Civil War in Ireland was inevitable. It was the opinion of many well-informed people in England.

In February 1914, a German Diplomat, who was really friendly to this country, warned the writer of what was impending in these words: "The first shot of Civil

War in Ireland means that your Empire will be shaken to its foundations. Europe is ready-watching and waiting, and there will be no delay once the signal is given."

When it was suggested that England might "muddle through" as she had done on other occasions, the reply was: "Not this time, everything has been foreseen, every calculation made."

Let us turn to South Africa. A plan equally elaborate was in force there. De Wet had been influenced by the German Government to rise against us at a given moment. This plan was only frustrated by the splendid loyalty and capacity of General Botha and his Government.

Some years ago Turkey, which was formerly under the diplomatic influence of England, transferred her sympathies to Germany. The Turkish Army was trained and officered by Germans. From the moment the young officer and adventurer Enver Bey, who had received his military education in Berlin, captured the Turkish Government, German influence became supreme at Constantinople.

The plan to take Egypt has been frustrated. Egypt has become a British protectorate, under a prince of the Royal House who has been made Sultan. This will ensure the continuation of English policy in Egypt. The Sultan of Egypt will in all probability become the religious head of Islam, the Aga Khan having given all his support to the British Government to prevent German intrigues causing a religious war among King George's Mahomedan subjects, who number many millions. Educated Indians of all creeds, reading of the horrors, cruelties and devastations perpetrated in Belgium by a Power who had guaranteed her safety and neutrality, cannot but reflect what the fate of India would be, with her ancient and historic monuments, were India to pass from the suzerainty of King George to become a vassal of Germany.

The fact is Germany has thrown aside her mask.

Verdi, the great Italian Maestro, wrote of Germany in 1870 :

"The old blood of the Goths still runs in the veins of these men, hard, intolerant, contempters of all that is not German, and of a rapacity that knows no bounds; men with brains, but without hearts; a strong but not a civilised race."

Were Germany to be successful in this war, civilization in Europe would be put back for hundreds of years. Therefore it is to the interest of no country in the world that Germany should prevail.

I would remove from Germany every valuable picture from the Galleries of Munich and Dresden, and all the valuable literature of Leipsic, Heidelberg and Berlin, and place them in Brussels and Louvain.

No such tragedy, since the burning of the Library at Alexandria, has happened as the destruction of the Library at Louvain. For English people it is particularly so, as from the year 1561, when our Universities were closed to English Catholics, they went to Louvain for their education, and named two Houses after their old ones in England—Oxford and Cambridge.

The late Lord Roberts was well aware of Germany's intentions. Indeed the Bernhardi literature, proclaiming their aims and intentions, was available to all who cared to read it. Lord Roberts maintained that to have a larger army ready would be a less cost to the country in money, and certainly in lives, than to raise an army after war had begun.

Events have proved his wisdom. As recently as the first six months of this year, a Government organ of literary repute was writing that war was unthinkable between England and Germany, and lulling their admirers into a sense of security and comfort.

They organized futile Anglo-German Ententes (how these must have amused the Germans!), and gave support to those who advocated the weakening of our defensive forces.

I may also refer to another strange episode. The Chancellor of the Exchequer, Mr. Lloyd George, in a speech this autumn stated as follows :

"When this war broke out we were on better terms with Germany than we had been for fifteen years. There was not a man in the Cabinet who thought that war with Germany was a possibility under these circumstances."

If this statement be true (and I have not seen it denied) one can only say that some private individuals were better informed, and I would remark that the country is under a still greater obligation than it was aware of to H. S. H. Prince Louis of Battenburg, First Sea Lord, when he arranged to mobilize the Fleet for the Review, held by King George, in the middle of July, so that the Navy might be ready.

To sum up the position at the end of the year—and ask where we stand today—I think the answer is this :

Our Empire has been drawn together and stands united as never before. A knife has been thrust at the heart of England, and from India and all our Colonies beyond the Seas, as well as Japan, instantaneous and very practical help has been offered to us and our Allies. Japan has taken Tchingtau and helped to clear the Eastern Seas of German ships. The Persian Gulf has been cleared of the enemy, and Basra taken.

India has been splendid in the help she has given to England. With her loyalty and munificence which doubtless has astonished Germany—but not those who know her best—her Rulers have placed themselves and all their resources at the disposal of the Empire. For two months Indian soldiers have been fighting side by side in the trenches with their English comrades, under the command of the Regent of Jodhpur, Maharaja Sir Pertab Singh and other Rajahs, and great has been the help they have given to Sir John French, who has acknowledged it in no unmeasured terms.

Germany still holds part of France and nearly all Belgium.

We shall have to suffer much—to endure much—and the loss of valuable lives, already appalling, will be still more.

But, I believe, the conscience of the whole world has been stirred to its depths by the cruelty of German Militarism, and until this military madness is crushed, no country in the world can feel safe from German intrigue and aggression. Hence this war will have to be a fight to the finish, as far as Great Britain, France and Russia are concerned; and be the struggle long or short, Britain and her Allies must in the end prevail.

To those who attach importance to prophecies, the following story told recently in "The Times" relating to the Emperor William I, grandfather of the Kaiser, may be of interest :



## THE REFORM OF JOHN BOND

"In the summer of 1899 I chanced to be sitting with the present German Secretary for Foreign Affairs, Herr von Jagow (then a secretary of the German Embassy in Rome), on the balcony of the Embassy, the Palazzo Caffarelli, on the Capitol. In the course of conversation Herr von Jagow expressed the belief that no general European war was likely to occur before the end of 1913. He gave as his reason the influence of a prophecy made to the Kaiser's grandfather, Prince William of Prussia, at Mainz in 1849. Prince William of Prussia, who was proclaimed German Emperor at Versailles on January 18th, 1871, was in 1849 wandering 'incognito' in the Rhine Provinces, attended only by an aide-de-camp. He had incurred great unpopularity by his attitude during the Berlin revolution of March, 1848, and had been obliged to spend some time in England, whence he returned, still a semi-fugitive, to the Rhineland. At Mainz a gypsy woman offered to tell him his fortune and addressed him as 'Imperial Majesty.' Not a little amused—for at that moment his chance of succeeding even to the throne of Prussia seemed slight—the Prince asked, 'Imperial Majesty,' and of what empire, pray?" "Of the new German Empire," was the reply. "And when is this Empire to be formed?" he inquired. The woman took a scrap of paper and wrote on it the year 1849. Then she placed the same figures in column beneath

... 1849  
1  
8  
4  
9  
—

and adding them together obtained the total ... 1871

"And how long am I to rule over this Empire?" asked Prince William again. The woman repeated the arithmetical operation, taking the number 1871, and adding the same figures in column ... ..

which gave the result ... .. 1888  
Astonished by her confidence, the Prince then asked, "And how long is this fine Empire to last?" Then the woman, taking the figures 1888 and repeating the same operation ... .. 1888

obtained the result ... .. 1913  
The story soon spread in Prussian Court circles. Prince William became German Emperor in 1871 and died in 1888. The effect of the double fulfilment of the prophecy upon the present German Emperor's mind was great and, as my experience shows, it entered into the calculation of Prussian diplomatists as long ago as 1899."

May we not have here a psychological clue to the failure of the German Emperor to use his influence for peace during the diplomatic negotiations of last July?

## THE REFORM OF JOHN BOND

By ST. QUINTIN HILL.

**F**OR some years he had persisted that he was an artist, and for just so long had fate been proving that at any rate he was not a successful one. One day the sum of patrimony upon which he had lived was gone, and with a promptness which did him credit he walked into a barber's shop and there and then was transformed into an ordinary work-a-day man. In that brief twenty minutes he left behind not only the outward signs of his unproductive calling, but the inward wish to shine in it. He had a character, too, to reform. He muttered much to himself on going to the barber about resigning immortality and abandoning the beautiful, but on his journey home there were no signs of looking back from the plough.

It had been his intention on walking home to go quietly upstairs and have a think to himself, but, as luck would have it, when he softly opened the front door there, at the bottom of the stairs, stood Bertha, his elder sister by more than half a dozen years. Her hair was jet black, and her complexion a most delicate white; she was tall, and a strikingly handsome-looking woman, whose beauty, however, was marred by traces of care. Bertha looked hard at her brother, who began to feel uncomfortable under the scrutiny of those fine black eyes. He knew that it was always better to let Bertha break the ice. He was anxious, too, for he knew that she despised his pretensions to art, and his mode of living generally.

she could scold to some effect when she thought fit.

"Jack," she said suddenly, "this is better. I can see in your eye a resolution for good," and burst into tears.

Though he did not quite understand her emotion, still, he saw her tears, and when she had led him up to her room his heart went out to her as she took him to herself and kissed him, saying:

"Oh John, John, the little boy I looked after, the young lad I watched over so carefully, the grown man now, that for all these years I have considered. Ah! but I knew that you were no fool at heart. I was sure a change would come. I saw you getting more and more down-hearted. Man John, so clean! so handsome! so gentlemanly! I had my thoughts, too, this morning, after you had gone out, that may be you felt too great a failure to live. But I see a man in you, John."

Greatly moved by all Bertha had said, he led her to a seat, and, sitting down beside her, quietly told her of his hopes and intentions. And she, smiling up in his face all the while—and how well she looked, he thought, as she did so—smoothed one of his hands in hers.

"You see, Bertha, therefore," he concluded, "that it is necessary that we part, for a time at least."

"No Jack, I've enough for both, while you look around."

"I'm not going to sponge on you, my dear."

Bertha was about to fall back on a little of her old authority, but, to her secret pleasure, he would have none of it.

"I suppose, Jack, that you are quite out of money? Will you let me help you?"

"No, I must be firm about that, too. Besides, the dealer will give me something for my trinkets and things."

"I think," he said, after awhile, "though I know you will correct me, that father was a little severe to us in leaving so scant a fortune—just a bare living to each of us—and the big balance away from his own flesh and blood."

"Father was a wise man. He knew you and he knew me. You will find peace of mind in doing what you intend, and for my part there is such pleasure in my heart at this day's doings that I would not lose it for twenty fortunes. My advice to you is to go to Mr. Fletcher himself.

Your old friends and companions will be useless."

"But the old curmudgeon will hardly be civil to me, I know, though he does roll about town, so to speak, in father's gold."

"Never mind! Who knows? He may for that reason be glad to offer you the means of a livelihood."

"Perhaps, after all, you are right, Bertha. I'll try the old beggar."

When Bertha Bond went to her room that night she unlocked a little cabinet, took a letter out and read it. Then she knelt down and prayed with it in her hand.

"What do you think, Bertha? He has offered me a job at thirty shillings a week! If I'm industrious and show intelligence, and all that sort of thing, you know, I am to get a ten-shilling a week rise until it is £2 10s. Sounds like a warden's post in an asylum, only there's no beer nor uniform."

"Well, what are you to do?"

"I am to be timekeeper at the old works, father's old place, 'Fletcher and Company, late Bond and Fletcher, Engineers, etc.'"

"And you accepted, of course?" There was anxiety in Bertha's face and voice.

"Well, I don't know about 'of course.' It's not the sort of thing one would rush after. Between you and me the offer came as a great shock."

"But you accepted?"

"Well, Bertha, in for a penny in for a pound, or rather thirty shillings a week, with prospects."

Bertha was kneeling down beside him in an instant. In her outburst of thankfulness to God, in her display of affection towards him, in her unbounded joy, he was once more taken by surprise. He could not understand the change in his erstwhile stern and self-possessed sister. "Oh, my Jack!" she said at last, "my brother is now a man. He has been such a fool."

Jack patted her on the head in quite a patronising manner. He had, it is true, expected a little commiseration, but in exchange he had had his vanity very much tickled, and so he went on to tell her of the interview.

"I went down to the old works. Some of the men knew me, and even capped me, my dear, their future timekeeper, and I sent up word to the old flint."

"Not so old, John, after all."

"Well, that's neither here nor there. He replied with a message that he was very busy. Then I sent another message, and the clerk came back saying I was to leave word at the office. I wrote back on a card, 'Important and private.' He scribbled back that it would save all future trouble if he said at once that he would lend me no money. He's a flint, Bertha, even if he is n't seventy."

"He is forty-one, Jack, on the twenty-first of September next."

"I know nothing and care less about that, but this got my dander up, I can tell you, and so I wrote back that he was a coward, and that I didn't wish to see his ugly face again, or words to that effect."

"That was rude, John, and besides, his is quite the reverse of an ugly face. As a matter of fact—"

"Good gracious! How you do interrupt! Anyway, I wrote something like that just to show my independence, and added that I would not have called but that you had recommended me. I then bounced out of the office. Then he sent a clerk after me, and so I went back and saw him."

"He was well, I hope."

"Oh, don't be alarmed on that score, my dear; people with ten thousand a year can look after their own healths. However, to make a long story short, after I had told him that I had come to apply for work, at first he refused to take me seriously. I told him that I had come to him first, and failing him I should go elsewhere. As he began at length to believe me he became very lofty, pretended to be pleased with my resolution, and actually had the impudence to tell me that as my father had been exceedingly good to him he would try and do something for the son. I suppressed my feelings because, to be candid, I thought I was going to have a mighty fine post given me. But with an air as if offering me a kingdom, he placed the post of time-keeper to the firm at my disposal."

"And what did you say to that?"

"What, the very words?"

"Yes."

"Well, now, don't blow me up. I said, 'I'll take it, and be—you know what—to you!' Oh, he's no class at all, Bertha; you could see by the way he took it all."

"You may like him better by-and-bye. But how did the interview close?"

"Why the man seemed quite pleased at what I said, actually shook hands with me at parting, winding up his impudence by asking after you. I told him that you were looking remarkably well—which is a mild way, my dear, of picturing your altered looks and he was most graciously pleased to hear it and to send his kind regards to you."

"So far so good, Jack; and now promise me one thing," said the sister drawing him to her, "that is, to take this work as your duty. Remember that I watch you with anxiety almost amounting to terror, lest you back out of your noble resolve."

"I will ease your mind by saying that if I contemplate any change I will ask you to come and consult with me first. I cannot in my new life quite make up my mind to seeing you here."

\* \* \* \* \*

It is a sweltering August evening in Bermondsey, and a lady is admitted to a small house in that unfashionable quarter. In a moment she has entered the lodging of the time-keeper of "Fletcher and Company, late Bond and Fletcher, Engineers, etc."

"Welcome, sister mine!" said the young man. "What a pleasure it is to see you, and to what am I to attribute, et cetera?"

"My dear," said Bertha, "I want you to come and dine with me on Tuesday night."

"No, no. Remember the compact."

"I want to celebrate your three years' splendid work."

"I shall hardly be fit company, for Fletcher will now be looking out for a cheaper man. He's a foxy beggar, I can tell you."

"I don't believe it. That's all about it."

"Why, don't you see, he's kept his promise exactly, and has only given me just about enough to live upon. At the same time, he has shoved no end of honorary work upon me. First he made me secretary of the Workmen's Guild, then he works it so that I am secretary of the Benefit Society, then in a sort of underhand way he gets me to work up the Harmonic Club. I've got those books to look after now, and then there's the cricket and athletics and what not. But he didn't come over me with all that palaver of his at the annual dinner. I think I told you all about that."

"I don't believe at all that he wants to

"get work out of you for nothing. Wasn't it splendid at that dinner to have father's old partner say that you were a chip of old block? But suppose that Mr. Fletcher were to send you off, what would you do?"

"I've thought of that. I'm interested, I must own, in these various clubs, and I think I'd just come down to Fletcher's level and offer myself for what he thinks he can get another man for."

"You do yourself and him a great injustice. When you were ill—thought to be dying—he took you to his own house and got the first advice for you and brought you round. Your ideas of him are distorted by our father doing what he liked with his own."

"Well, Bertha, I am only human, and for that reason, too, I'll come on Tuesday to dinner and let you know the beggar's next move."

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When Jack on Tuesday night opened the door of his sister's sitting-room he was excitedly calling out that he didn't know what the game was, but "Foxy Fletcher" had not yet packed him off. He was brought to a standstill, however, and ludicrous surprise came over his face as he was confronted by Mr. Fletcher and Bertha rising together from the couch to greet him.

"I am afraid, Jack," said his chief, shaking hands with him, "that you will have reason before the night is out to consider me a very cunning fellow indeed."

Jack's good breeding was prompting him to say something by way of apology, but Mr. Fletcher went on:

"I beg of you not to speak, Jack, until you have heard me a little. First of all"—and here with great gallantry he took the lady's hand—"first of all let me tell you that Bertha and I have loved each other for some years. We have thought it right this evening to ask your approval of our intended marriage."

Jack lost his self-confidence for a moment, but Bertha was looking, he thought, a little guilty of deception towards him, and so he wanted to set her right. He went up to his sister, therefore, and, kissing her, said: "With all my heart; and besides, it is hardly likely the time-keeper of

the works, if he could, would object to such an alliance. By keeping sober and civil mine must be a life's job."

"Let me speak, Edward," said Bertha. "My dear brother, when you resolved three years ago to leave old ways it was in fear and trembling I saw you go forth, for, though you knew it not, you held so much in your hands—no less than the future happiness of the three of us in this room. Think what a blessing your steadfastness has wrought. But let me explain. To begin with, our father left my dear Edward apparently heir but really trustee of all his wealth. He left me nominally £200 a year, and to you £5,000 in cash. But I hold now in my hand his last loving letter to me, imploring me to stand by you, and advising that though I could have my share of his fortune at the asking, still he thought that if I lived a quiet, modest life beside you I could the better help you. Of you he said that should you ever prove yourself fit for the position, you were to take your place as a full partner in the firm beside Mr. Fletcher, who would account to you for every penny in the past and deliver up his trust. As Edward says, we have loved each other some time, but—"

"She sacrificed herself," interrupted Mr. Fletcher; "and allow me to add, without wishing to give offence, she sacrificed me, too, for your sake, and to fulfil your father's wishes. She declared that her path of duty was clear, and that her marriage or acceptance of her share of her father's money would leave you adrift. And now, Jack, give me your hand. My partner! We will go together to the office to-morrow and your first order shall be to have the old sign put up, 'Bond and Fletcher.' You have done nobly. I thank you heartily. Henceforth I know I shall have a conscientious, hardworking friend at my side who knows every man in the works and has the respect of all of them."

"Bertha," said Jack, "isn't this some hideous practical joke? Do you think if I pinched myself I should wake up and the beautiful dream would vanish?"

"No, my dear boy, it is all true enough, but I know what is the matter. You're hungry. I'll ring for dinner."

## INDIA'S REASON

## INDIA'S REASON

**W**HY is India fighting for England? This is still an enigma to many.

Everyone answers, yet no one seems quite satisfied with his own answer. Like the ratio of the radius to its circumference, there is always a remainder—something left over—it does not quite “go.” The facts do not seem to be exactly divisible by reason and the quotient always has a plus. This absoluteness and spontaneity of loyalty on the part of India which has excited the wonder of the world, is it then an irreducible equation only to be accounted for by some mystery of the Oriental character which the Westerner cannot be supposed to fathom?

Certain it is that in Indian character itself we must look for the clue, and not as has been done in so many cases in any Western point of view. The naive assumption of the average Britisher that it is simply a proof of the glorious, just and beneficent British rule, will hardly hold water—else why this surprise even in England herself? If England were so sure of the perfection of her rule in India as the present diet served up by the English newspapers would indicate, she would naturally expect all this loyalty which she has taken to herself with such self-satisfaction. We do not think that English modesty can be held wholly accountable for her surprise, nor is it tenable that the extent of Indian appreciation of the benefits of British rule would increase in a day. There has been “unrest” in India under British rule—unrest voiced not only by hot-headed youths, but by some of the ablest intellects and finest characters of a race of ancient and profound culture. These men are neither fickle nor fools. Their estimation of British rule is the same today that it was yesterday. Yet today, even those among them who have suffered imprisonment and exile for their reform agitation, are with one voice supporting and acclaiming the magnificent loyalty of princes and people. What is the reason for this wonderful accord?

The West, true to its own traditions,

looks for the explanation in self-interest; and that is where it becomes puzzled; for if it is self-interest, it is of such a far-reaching and philosophical kind that it is difficult for the mind trained in western politics to grasp it. For self-interest is not in its nature far-seeing, nor does it account in the present instance for the emotional element in this outburst of loyalty that has astonished the world—its spontaneity, its enthusiasm. Self-interest alone tends to focus the mind on the immediate advantage and to suppress all generous emotions contrary to that advantage. It certainly was not any obvious advantage to India to spend her money and her blood on the soil of Europe. India herself was not threatened, and if she had been, the more reason for keeping her armies at home. Nor for those who wished the connection with England to remain, was the existence of the Empire threatened, England did not call for aid, India gave it, asked to give it, was eager to give it. It was as if a mighty wave of feeling swept over India, uniting all in one wish. It was not reasoned intellect, it was a great impulse, a great emotion. That this emotion was not gratitude for the beneficence of English rule in India, the history of that rule makes only too plain. What was it? The answer will not be found in the Western way of looking at things. Though behind this impulse, as behind all great impulses, there is undoubtedly a reason, which the Wise Ones of India and they alone could give us, its expression at this crisis in the world's history was only possible through its embodiment in the *character* of the people—their heritage of world-old culture.

Let us remember for a moment that India was never *conquered* by the English. What conquering was done was largely through Indian arms themselves. India really accepted British rule, shall we say, because of her imagination! Imagination is not a strong characteristic of the English, so they find difficulty in appreciating this fact. But imagination is a characteristic

of every Oriental nation, and pre-eminently of the Hindu. This quality of the soul, with which all classes in India are saturated, makes her realize the relative importance of material and transitory things compared with the things of religion and the soul, and it also gives her great power of idealization and faith in divine care and guidance. England with her wonderful theories of justice and liberty and her guarantee of religious freedom, may well have seemed to them like an angel of peace at the turbulent time (though by no means worse than similar turbulent times in Europe) at which she entered India. That such a just and noble people should have been sent to them to help them carry on the material side of life, while free to pursue the chief object of existence, the culture of the soul, may well have appeared to their faith as a purpose of "Parameshwar" Himself. Some of the first Englishmen who went out there, who loved the people, knew their language and worked for their welfare, helped to strengthen this ideal. "Unrest" began in India when Indians began to lose faith in English justice. The promises of Queen Victoria's proclamation—revered because she was a queen and a woman—have never been fulfilled. "Promises made to the ear and broken to the hope", as a Indian writer has it, and the autocratic methods used to quell all signs of dissatisfaction, made the more hot-headed among them lose all faith in England's promises, while those whose loyalty still clung to the faith that they would be redeemed some day, had to admit that they were in truth long delayed. Yet the Orient is strong in faith, full of deep patience, and loyal if it has half a chance. Then came the war, sudden, swift, and as swift—India's response.

The Oriental mind is quick to see the vital point. The simple way in which a Sheik of the Sudan disposed of the question of a Holy War is worthy of note. "It can not be a religious war, for Christians are fighting against each other." That is common sense in a nutshell, and is quite sufficient to explain why the proclamation of the Sultan had so little effect on intelligent Mohammedans, the world over. The Indian mind has been trained to synthesis for countless generations—to grasp simplicity in the midst of complexity. While seeing, as we may be sure the philosophi-

cal Indian mind does, that the present conflict is the natural and inevitable outcome of Western material civilization, and as such no nation can escape some responsibility for it, yet it also saw that Germany—perhaps because she had carried that mere material civilization to its highest point. Germany was the central and most dangerous figure. Desolated Belgium speaks for herself against all theories, all explanations, all sophistries. That other nations at other times may have done as great wrongs, though perhaps not so openly, matters not. In this particular war, Germany stands as the arch aggressor and defiant champion of all that is most abhorrent to the spiritual consciousness of the East. England this time is true to her theories. England is fighting for a just cause, and Indian chivalry is at her side.

It is as if India, filled with indignation was standing in exhausted patience, waiting to make her dream of what might become true, when turning from the vision at the sound of the clash of swords, she sees England engaged with others in fighting a robber who is beating a child. What better chance for a revengeful mind, supposing India were revengeful, to strike the blow that would at least cripple England! Could India do it? Never! *Noblesse oblige*. India's sympathy was with the child. Indian chivalry has never fought the unarmed. Indian honour could never strike in the back. India, because she is India, could never take such an advantage. It would be impossible for a nation of her spiritual civilization to do so, as impossible as for a man to lift his sword to slay when held by the concentrated thought-force of one of her own Yogis. What held her from taking advantage of England as nothing else could? Her own traditions of honour, of chivalry, of *dharma* held her.

But if India could not fight against England, why should she fight for her? *Noblesse oblige*, again. The English had insulted her, called her "heathen," "uncivilized," treated her as inferior in every way. Patiently, proudly she had labored to show these arrogant Westerners that her people were more Christian than Christians, and that her civilization was greater, deeper and nobler than that of her rulers. A few of the greater minds in the West were beginning to appreciate this



## INDIA'S REASON

tact. Here was her chance to prove it. The Hindus say that a true Brahman will, if one has done him one kind act, remember it with eternal gratitude, and will forget all other unkind ones however great the unkindness may have been. The good that England has done in India has been fully accredited by the Indians. The wrong had not been redressed. This was India's great opportunity, and magnificently has she seized it. To redress her own wrongs? No! to forget them. To return good for evil, to give loyalty for suspicion, succour for insult, to prove that she was capable of doing what no so-called "Christian", "civilized" nation in the West would have been capable of doing. I challenge the West. Is there another nation who would have done it? The amazement of the "civilized" world is sufficient answer. If England—her thinking portion—does not feel it as coals of fire upon her head, it is because her spiritual senses are too dulled by disuse to recognize its meaning. Today England is accepting the aid of Indian arms while a law is still on her statute books prohibiting the carrying of arms by Indians—an insult to any people. Today a Press Act is still in force which outrages every principle of England's vaunted liberty of speech, while editors and other Indians of high standing and character who have been imprisoned, and deported without trial, for their patriotism, are nevertheless supporting, calmly and effectively England's cause. Does England think this is gratitude for her beneficent rule? or does she think at all? Certainly other nations are thinking. To a disinterested nation like America it has come like an electric shock. Everywhere there has been wonder, and to everyone not obsessed on the one hand by the idea of the perfection of British rule, or enlightened on the other by some knowledge of the spiritual quality in Indian character, the puzzle has deepened. The simple explanation that India has acted "like a Christian"—a true Christian, it is unfortunately necessary to add since the word has come to mean so little—has never occurred to them. I say "like a Christian" to be understood by "Christian" readers. I prefer to say *like a true Hindu*, like a follower of her own greatest Teacher, Krishna, who also taught the gospel of Love five thousand years ago.

Of Love and its expression service. This

was the crowning thought. India has asked every other right from England, and she had been denied. Now she asked the greatest of all—the right to serve—and she has been accepted. And India knows well that this is the greatest of all rights and includes all others. The "Christian" West does not know it. "He that is greatest among you let him serve", has never been incorporated in the "civilization" of the West. That is why they have never understood Hindu women and a few thousand other things in India. And that is why they do not understand the joy in the Hindu heart at this acceptance. The spiritual consciousness of India's people—the heritage of age-long spiritual culture—knows that in serving England, in her hour of need, they are in reality serving their own Motherland, their beloved Bharat-mata. If Her welfare, Her redemption and Her glory were not at the centre of their sacrifice, they would not be worthy sons of such a Mother. By demonstrating at this great crisis that Indian sympathy is ever with the oppressed, that Indian honour and chivalry can never take a mean advantage, that Indian religion is more Christian than Christianity, by showing that in loyalty, generous forgiveness and clearness of vision, India is not equal but superior to the West, and that Indian civilization because of its spiritual basis is capable of a magnanimity such as the Western world can hardly credit; by all these signs and symbols India is proving her right not only to equality but to reverence from all other civilizations whatever their form or creed. Nay more; she is proving her divine mission to save the world by her spiritual wisdom from the rampant materialism into which it had sunk and of which this convulsion of the nations is the inevitable result. I have searched for a word to express her greatness in this and I have found it. It is *magnanimity*—which includes greatness of heart and head—the greatness that persists in conquering by love instead of by force. No other nation could have done what she has done, for it required a superme culture of spiritual wisdom to conceive it, and a profound spiritual consciousness to carry it out. India today is the one country where the teachings of Christ are understood. She has proved it at this crisis. Let therefore the so-called Christian nations learn from her. Above



"all let England for her own greatness realize her unique opportunity which in arrogance and indifference she had almost thrown away of learning from India; and let her for her own honour prove her gratitude by showing that she too knows the meaning of the word magnanimous.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's," said the Master Christ. For whatever of good England has wrought in India, to England be honour, but let also the deepest honour be rendered to that spiritual quality in India herself which has made possible this extraordinary outburst

of loyalty and devotion, at which the world still wonders, and will wonder more in the days to come till India's divine mission is accomplished. And that will only be when the West has learned from the East—the home of all religions—the lesson that Buddha taught, that Krishna taught before him, and Christ taught after Him, and that all great Teachers have proclaimed and ever will proclaim, for its truth is in the hearts of men,

"Hatred ceaseth not by hatred,  
Hatred ceaseth only by Love."

MARY WINCHESTER ABBOTT.

## TWENTY-FIVE YEARS' WORK IN THE KHASI HILLS

### II.

#### RELIGIOUS WORK.

**A**MONG the agencies which have brought about the advancement of the Khasi Hills people, is to be counted the small Brahmo Mission which was started under the auspices of the Sadharan Brahmo Samaj by Babu Nilmani Chakrabarti a quarter of a century ago and which has done its uplift work in its humble way.

In the year 1889 A.D. some Bengali Brahmos of Shillong, the headquarters of the Khasi Hills district, published a leaflet in the Khasi language containing the cardinal principles of the Brahmo Samaj. Three inhabitants of Shella read this leaflet and applied to the Shillong Brahmos to send to them a preacher to instruct them in the principles of Brahmoism. This application was forwarded to Pandit Sivanath Sastri of Calcutta. Babu Nilmani Chakrabarti was acting as Pandit Sastri's assistant and used to answer his letters for him. Reading this application Nilmani Babu felt a desire to go to the Khasi Hills. On the application of the Khasis of Shella being placed before the Executive Committee of the Sadharan Brahmo Samaj, they requested Babus Gurucharan Mahalanobis and Heramba

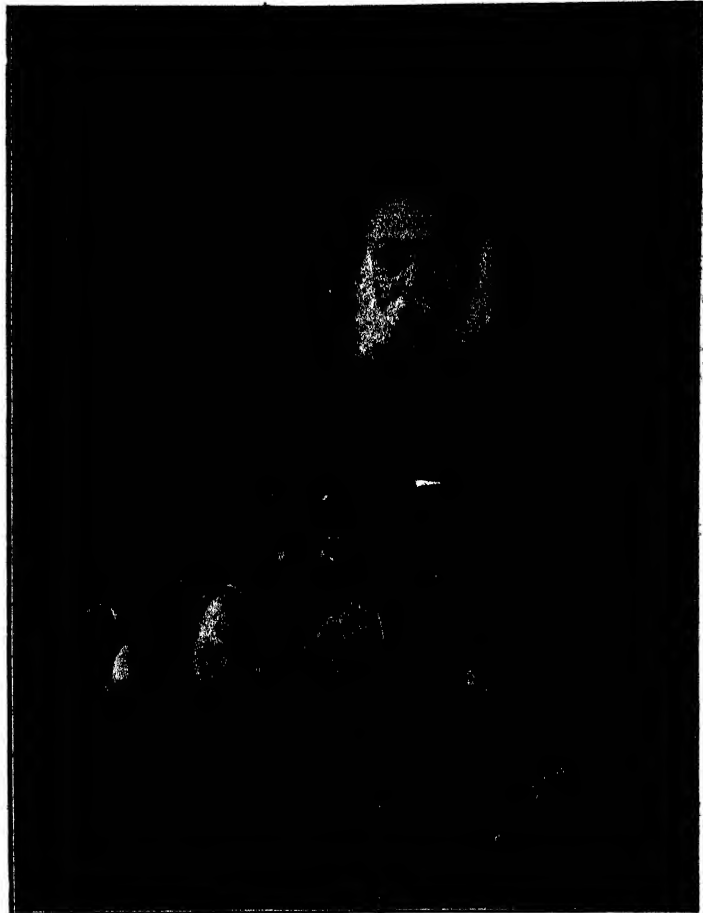
Chandra Maitra to visit the Khasi Hills and report whether the place would be a proper field of work for opening a mission. Neither of them being able to go there, Nilmani Babu went there at the request of Babu Heramba Chandra Maitra. Feeling that it would not be possible to arrive at any conclusion regarding a people in a very brief period of time Nilmani Babu decided to spend six months in the Khasi Hills. He reached Shillong on June, 13, 1889. At that time the Shillong Brahmos helped him in various ways.

Feeling that if, instead of remaining in the midst of the Bengali Brahmos of Shillong, he lived among the Khasis, there would be greater opportunities for mixing with them and working in their midst, he removed to that part of Shillong called Mawkhar which was mainly inhabited by the Khasis. Finding that the two or three books existing at that time in the Khasi language were written by foreigners and defective in many ways, he resolved to learn the language by conversing with the people. After three months' stay among them, that is on September 15, he began to write the Brahmo order of divine service in their tongue. A fortnight thence, after revision by a Khasi gentleman, the manuscript was sent to Calcutta for publication. At that time Nilmani

Babu used to preach sermons in English at the Mawkhar Brahmo Samaj and another person used to interpret them in Khasi. He went with the aforesaid gentleman to Cherrapoonji in October. After working for sometime there and at Shella and other places, he was convinced that work in the hills would bear abundant fruit. So he wrote to the Calcutta Samaj to say that he would work among the Khasis for two years. At that time he could offer short prayers in Khasi and by January 1890, when he went back to Calcutta, he could explain Brahmo doctrines in a passable manner. In the meantime the faith and principles of the Brahmo Samaj had been written in Khasi and published in Calcutta.

COMPOSING HYMNS AND TEACHING HOW TO SING THEM.

In October 1889, a Brahmo Samaj was established at Mawsmi and two at Shella. Meanwhile a Bengali and a Khasi had conjointly translated some Brahmo hymns into Khasi. A leader of the Baishnabs of Shella having embraced Brahmoism, Nilmani Babu on his arrival there was asked to compose some *sankirtans*. Accordingly he translated two *sankirtans*, set them to music and taught the people how to sing them. An elder of the Christian Church having ceased to believe in three gods, left his family at Cherrapoonji and was dwelling at Shella. He was a dealer in cloth. He arranged for a meeting in Shella by the riverside erecting a pandal which was covered with long pieces of cloth from his shop. Reaching the place Nilmani Babu found a crowd assembled there, with hookahs, pipes, tobacco, and drums and gongs in their midst. On receiving a hint from him, these things were removed. In Shella the *khol* came into use instead of the *dhul*. But elsewhere people expressed a great aversion for *sankirtan* processions



Babu Nilmani Chakravarti.

to the accompaniment of the *khol* and cymbals. In some places people had learnt from the goldsmiths of Sylhet and other persons of the lower orders to dance and sing vulgar songs to the accompaniment of the *dhul*. For this reason and at the instigation of the Christians, there had already sprung up among the Khasis a dislike for Bengali tunes. Hence there was at first much difficulty in introducing and popularizing Brahmo hymns. The ignorance of the people was another obstacle in the way. A Christian teacher, after conversion to Brahmoism, was carrying on the work of a samaj with enthusiasm. All of a sudden it was found that for two successive weeks no one would go to the house of worship there. On enquiry it was found that he was dissatisfied with the hymn, "*achala ghana gahana guna gao tanhari*," and had



Some members of the Shelka Brahmo Somaj.

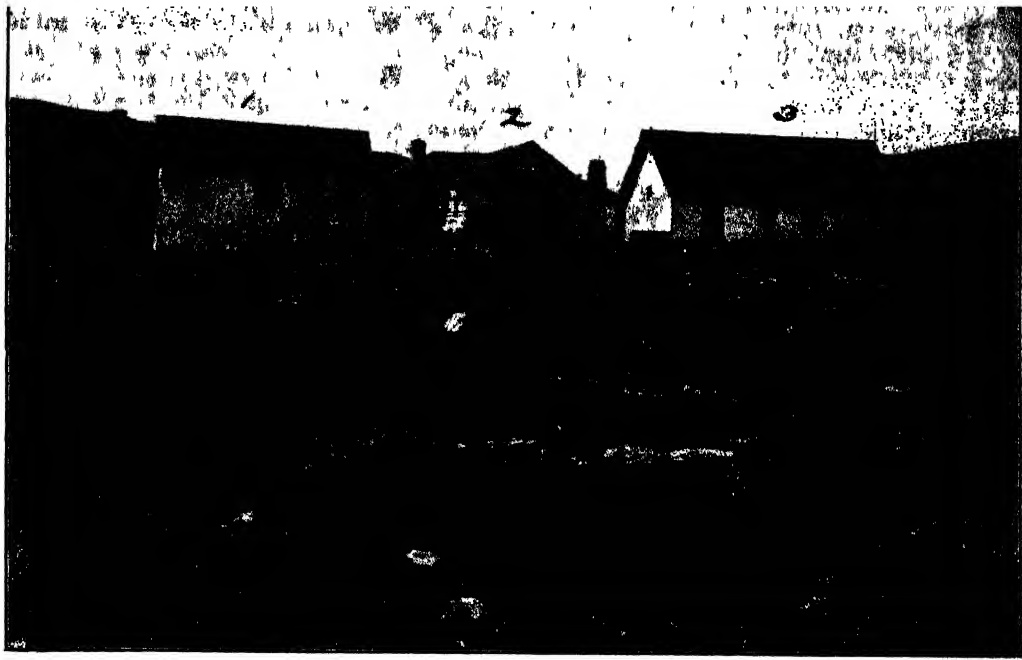
consequently told the people not to come to the chapel. This opening line of the hymn poetically asks the hills and forests to sing the praise of God. The teacher had objected, "What right have we to order the hills and forests to chant the name of God?" In spite of various difficulties Brahmo hymns have become current and popular. A great change came over the teacher referred to above. He left and demolished his former dwelling place and built his house near the mission house. He would shed tears when praying or singing hymns. He urged Nilmani Babu to compose and publish a big Khasi volume of hymns. The Khasi hymn book with Bengali tunes has undergone three editions.

#### MEDICAL AID.

Two or three months after coming to the hills Nilmani Babu felt it necessary to render medical aid to the hill people. He already possessed a little knowledge of homeopathy. He gradually procured some medical works and read them. He also purchased some instruments. Owing to the prevalence of disease in a village at that time he visited house after house seeing patients and administering medicine to them. Day after day he had to take his first meal at 1 or 2 p. m. To the indigent he had to supply diet also. At times he found old men or women almost on the point of death, but refusing to take any

medicine on account of superstition. He had to persuade them to take medicine, sometimes by cajolery, sometimes by offering pecuniary inducements. By and by people coming to have faith in the efficacy of medicine, the number of patients became very large, particularly on market days, and the courtyard of Babu Nilmani's house was full of crowds. Patients would come from distant villages. He and his Bengali assistant distributed medicine till a late hour in the day. Now, the belief in medicine has spread on all sides, and people have gone to the other extreme

of taking excessively to swallowing medicines. Quacks prescribe and vend medicines in the villages. For this reason the medical relief work of the mission has become comparatively lighter than before. But still medical aid is given from four mission centres. During Cholera epidemics Babu Nilmani had to go the round of the villages with the medicine box supplying both medicine and diet. Cholera Patients are not allowed to enter villages. Even healthy people coming from an affected area are not allowed to enter a village. Under the circumstances those suffering from the disease die neglected for want of proper care and suitable shelter, while those not yet affected contract it out of fear. Once a woman whose husband, daughter and grand-child had died of cholera in the course of a week left her home in panic, and finding no shelter anywhere, took refuge in the yard of Nilmani Babu's house and said: "I have not found shelter anywhere; treat me how you will, I take refuge here." The fell disease was then already upon her and one child of hers, and another was in a condition of collapse. With great difficulty shelter was given to them and medical aid rendered. They stayed for a month and a half, recovered and went away elsewhere. Sometimes patients have been found lying on the public roads in a moribund condition. Such helpless persons have been given



Mission Compound—Front view. 1. Dispensary, 2. Mission House, 3. Samaj Mandir.

shelter and treated. Almost all recovered, only one died. For such homeless and helpless patients and for those who come for medical treatment from distant villages, a house with three rooms has been built in the Cherrapoonji Mission Compound. In two of the rooms patients find shelter, while a poor Brahmo has been allowed to occupy the third free of charge, doing the duty of the caretaker of the house. Gradually our homœopathic and other medicines have found their way to all parts of the hills, and at present many people keep these medicines. There is at present a Government charitable dispensary at Cherrapoonji. It was not in existence before. When after the earthquake of 1897, people began to die of epidemic fever in hundreds, the *Yuvaraj* (heir apparent) Chandra Singh of Cherrapoonji wrote to Nilmani Babu that in a certain village people were dying in considerable numbers: so the Raja desired that he should go to the village and treat the people there. He replied that as Shella was a big village and as the number of deaths there was large, he had already promised to go there. So he wrote to the *Yuvaraj* to apply to Government for a doctor; afterwards if suit-

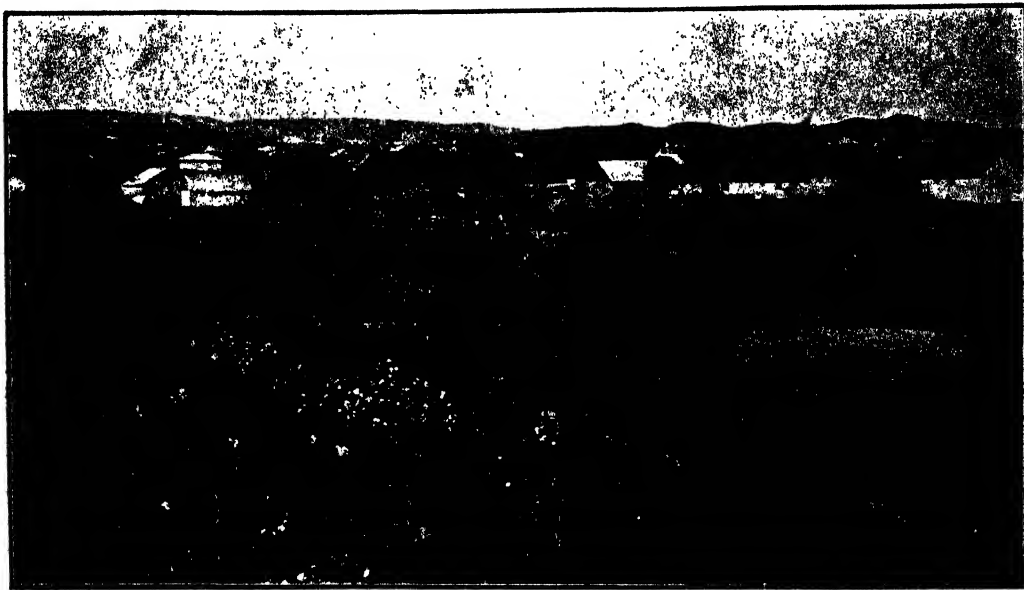
able payment were made Government would open a permanent dispensary. Thus was a Government charitable dispensary established at Cherrapoonji.

Nilmani Babu went to Shella with some medicines, money and old clothes. Owing to landslips the roads had been blocked and were impassable. There were frequent shocks of earthquake even then. So nobody agreeing to accompany him, he had to go alone. On arriving at Shella, he found that the whole village had slipped down the hill-side, many persons had been killed and the survivors had in terror fled from the village to a place of safety near the river and were living there in small huts erected temporarily. Every house had its patients, in some 5 or 6; in no house was there any one to nurse the patients or attend on them. There was a Government doctor, but he was unable to cope with the situation. The two European missionaries (Protestant and Roman Catholic) who had used to give medicines to the people had left the village. There were daily 8 or 10 deaths, with none to burn the dead bodies. Those who had means paid strangers to burn their dead. Several funeral pyres were always blazing in rows. The man at

whose house Nilmani Babu was staying daily husked some paddy and gave him a little rice, and some one else would come and cook a spare meal for him. Every day he had to see a large number of patients and people would come in large numbers with phials for medicine. So he was occupied everyday till 1 or 2 p.m. with the work of visiting the sick and dispensing medicine. The afternoon would again be spent in the same sort of work. It having rained for several days, the house where he lived leaked, and he had to spend sleepless nights. One night at about 10 or 11 p.m. a flood came and swept away

ridden and no one could husk paddy. Some one else gave him a little rice at nightfall. Cooking this, he took it with two burnt chillies. Two or three days were spent in this way. At length the stock of medicine being completely exhausted, with great difficulty he crossed the river and returned to Cherrapoonjee. From there he wrote to Government about the scarcity of food, the difficulties of crossing the river and the prevalence of disease among the people. Mr. Arbuthnott the then kindhearted Deputy Commissioner took steps promptly to help the people.

The medical help given to people by the



Back View of the Mission Compound

people's houses and belongings, and the sky was rent with the piercing cries of the sufferers. It was pitch dark and the people were obliged to climb the mountain carrying the sick on their back. On some days men would come for help who had not had a morsel of food for 2 or 3 days, who had spent 2 or 3 days on the branches of trees on account of the flood and who had lost some members of their families. They had to be supplied with food and clothing. One was subsequently brought to Cherrapoonjee. Gradually the stocks of medicine and food were almost exhausted. One day in the house where the missionary was staying every one fell ill and became bed-

ridden and no one could husk paddy. Some one else gave him a little rice at nightfall. Cooking this, he took it with two burnt chillies. Two or three days were spent in this way. At length the stock of medicine being completely exhausted, with great difficulty he crossed the river and returned to Cherrapoonjee. From there he wrote to Government about the scarcity of food, the difficulties of crossing the river and the prevalence of disease among the people. Mr. Arbuthnott the then kindhearted Deputy Commissioner took steps promptly to help the people.

#### TEMPERANCE.

Except in Shillong there was formerly no excise system in the Khasi Hills. Every man and every family could distil as much liquor as they liked. No license was



Mission House—Sideview

required. The indigenous unfermented liquor of the Khasis was not very deleterious. But a European Christian Missionary of the name of Jones having taught the people the method of distilling spirituous liquor, it has spread all over the hills. The result has been the spread of immorality of various kinds, and at times murders, and death from heart-failure on account of excessive drunkenness.

For the last dozen years or so Babu Nilmani Chakravarti has been carrying on temperance agitation among the people, and creating wholesome opinion among them by conversation and preaching. By personal interviews and correspondence he has asked the help of the Deputy Commissioner and made various suggestions to him. A former Deputy Commissioner and the present Deputy Commissioner have taken adequate steps according to his suggestions. About three years ago the excise system was introduced into the hills, and every liquor-distiller has to pay a licence-fee of Rs. 5 per annum. At the All-India Temperance Conference held in Calcutta on December 29, 1911, Babu Nilmani moved and a Khasi gentleman seconded the following resolution:—

"That this conference notes with satisfaction the steps taken by the Government to prevent the spread of drinking amongst the Khonds, the Khasis and other aboriginals, but ventures to submit that further action should be taken to prevent these people being demoralised by the liquor habit."

Since then the license fee per annum per distiller has been increasing by Rs. 5 every year. This year it is Rs. 20 per distiller. The number of distilling houses has been decreasing. In one village, liquor used to be distilled about in 75 houses out of 170. Now there are only 35 distilling houses. Of all the restrictions imposed on liquor traffic, the most beneficial has been the prohibition of inter-state and inter-village traffic. In the Khasi Hills there are many small states close to one another. If liquor can not be carried from one state or village to another state or village, the sale becomes less, and so the brewing of liquor necessarily decreases. On this subject the present Deputy Commissioner wrote as follows to Babu Nilmoni Chakrabarti on July 15, 1913:—

"Sir, In continuation of this Office No. 1825 dated 8th July 1913, I have the

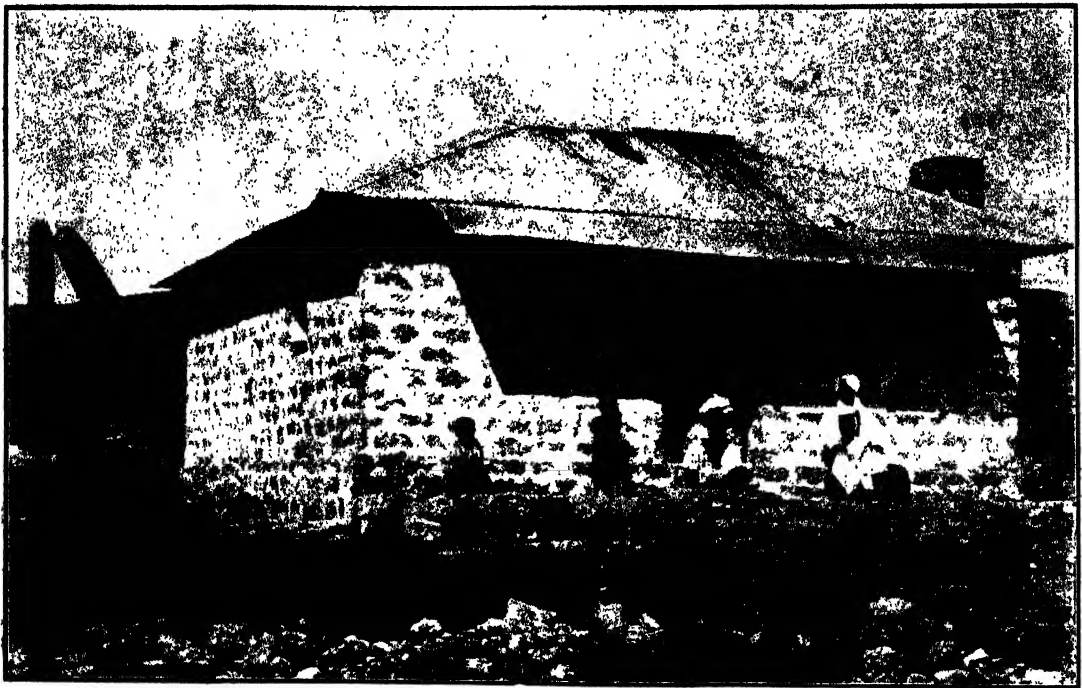
"honor to state that Parwanas, as suggested by you, have already been issued to the Siems, Wahadadars and Sordars on the southern and western parts of the district prohibiting an interstate and inter-village traffic in liquor, and that the Excise Extra assistant Commissioner has been instructed to make inquiries into the working of the new Excise rules now in force during his forthcoming tour in the district."

The Deputy Commissioner has told Nilmani Babu that he would reduce the production of liquor to the lowest possible limit,

again written to the Deputy Commissioner on the subject.

#### FAMINE RELIEF.

During the time that Nilmani Babu has been in the Khasi Hills, there has been scarcity of food and consequent distress among the people some three or four times. On each occasion he has collected subscriptions and helped the people. As after the earthquake of 1897 some people of Mawmai were in distress Babu Nilmani drew the attention of the Deputy Commissioner to the fact, who instructed the local Sub-Inspector of Police to help them by giving

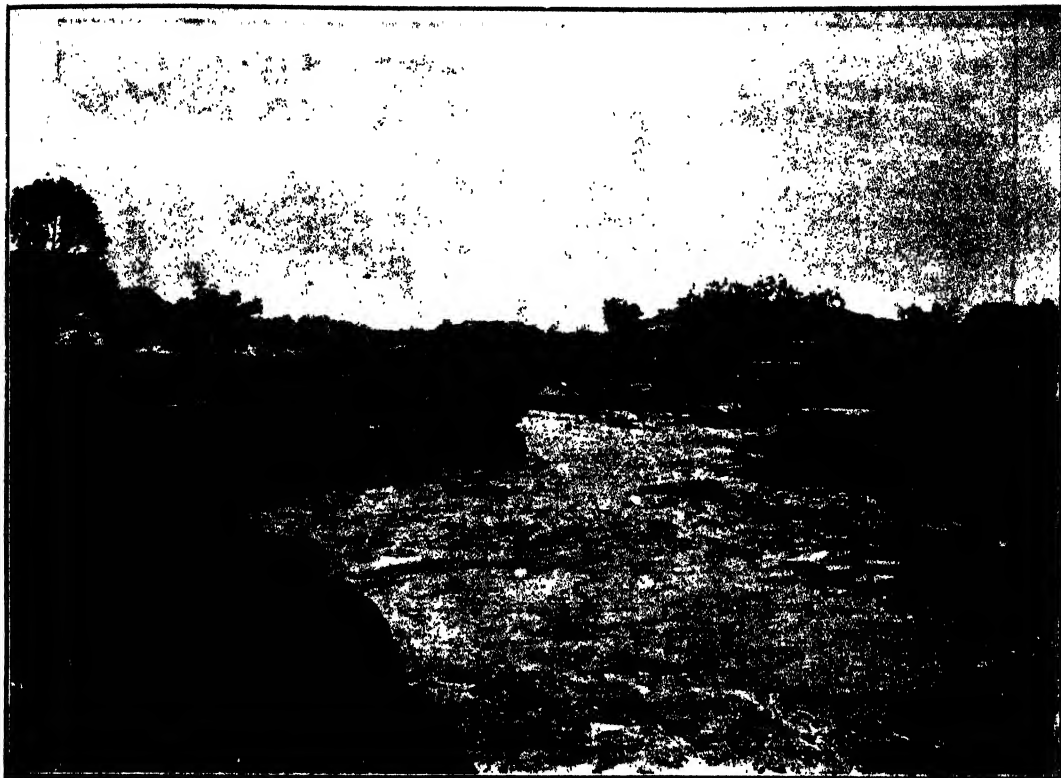


Hospital for Indoor Patients.

It was Babu Nilmani Chakravarti who, more than two years ago, drew the attention of Government to the indigenous cultivation of ganja in the hills and its smuggling into the plains districts and suggested means for the suppression of these practices. The production of ganja has been almost entirely stopped. It still continues to exist in a vigorous condition in one village. On this being brought to the notice of the Deputy Commissioner, he sent the Excise Extra-Assistant Commissioner to that place. Nilmani Babu has

them light works in connection with the repairs of Cherrapoonji station roads. In 1901 there was great distress at Shella, three persons dying of starvation. On the then Deputy Commissioner being addressed on the subject he replied:—"I have the honour to acknowledge with thanks the receipt of your letter of the 26th September last, and to say that I am aware that there is distress at Shella. As, however, Shella is not British territory, it is very difficult for Government to assist in any way....."





A View of Mawsmat Village.

On the receipt of this reply the missionary collected some money and commenced distributing rice. On the second occasion when there was famine in Shella, a considerable amount was collected and rice distributed among the sufferers. As he helped the people irrespective of their caste or creed, the Brahmos objected to this sort of indiscriminate distribution saying that as the Christian Mission helped only the Christians he should also confine his help only to the Brahmos and this shows how other missions work in the hills. In one village there was scarcity among Unitarian Khasis. So Nilmani Babu telegraphed to the British and Foreign Unitarian Association in London, and helped the Unitarians with the money received.

Occasionally, he has to help the poor, the sick, the famishing and the unemployed. As the hill tract has a cold climate, clothing has also to be supplied to the indigent who stand in need of it.

#### EDUCATIONAL WORK.

The Welsh Calvinistic Mission had

formerly a monopoly of education in the Khasi Hills.\* It maintains a large number

\* In this connection the following will be found interesting and instructive.

*Extract from the Official Report of a Conference of the English Churches held in Oswestry, September 2nd, 3rd, 4th, 1896. President: the Rev. Williams Evans, M.A., Pembroke Dock. Secretaries: the Rev. Edward Griffiths, Garston, and the Rev. Richard J. Rees, B. A., Cardiff.*

After Mrs. W. Lloyd had again emphasized the necessity of having special Sunday Services for the children, the discussion was closed with the following address from Rev. Principal John Roberts, Khasia:—

I don't think that I can do anything better than say a little here upon our method of instructing the Children in Khasia. (Applause). I have been engaged for all these years with very concrete and tangible things, so that I am not at first prepared to enter into the principles of things. It has been said of the missionary that the first work he has to do is to create a conscience in the hearts of the people amongst whom he is working. The first missionary that ever went to Khasia felt this, and the officials of the Government felt it was necessary to create a conscience. The judges found that the people had no conscience at all,—that they would tell lies—well, *like anything!* They had no idea that in so doing they were doing anything wrong,—they were paid for it, and that was all they cared about. There every



of small schools in different villages throughout the hills under the charge of its mission workers who do the two-fold work of teacher and preacher at the same time. Previously it had the exclusive right of

furnishing the Government with school-books, school-masters, school Sub-Inspectors and the examiners, and had to a great extent the option of distributing the scholarships. The books that were taught

judge required something to create a conscience in the people. That is our work. (Applause).

**One thing we have managed to do in connection with the mission in Khasia is to acquire a monopoly of education; and we have held it in our own hands for 50 years.**

And we feel that there is no education that we can give to the Khasis that will be anything like complete, except it be founded on the knowledge of God, on the love of God,—a God that is ever present listening to their lies, who sees them when they steal, whose eye is always upon them. (Applause.) The heathen have no conception that there is a living God, listening to them at all times. How can people like this be just, truthful, doing what is right? They can do only that which is convenient. If truth is convenient, truth is right, and if falsehood is convenient, falsehood is right, and so on.

We have, therefore, prepared our books with the view of teaching them what is true and right. (Applause.)

Now we have the *first* book, and the first reading in it is to teach children that they are sinners; because as you know, their parents teach them quite the reverse (laughter). Here is the lesson:—"I am a sinner, you also are sinners, all are sinners." That is the first thing they learn when they begin to read. Then follow sentences explaining how God loved the world, that he came to redeem the world, and then to complete man's salvation; and I am here to tell you that through that book, and that alone, many have found life eternal. Then we have a *second reader*, containing different Bible-stories, arranged according to the method adopted in the *Peep of Day*;

then we have a *third reader*. We have also translated the catechism of the Rev. William Lewis, of Pontypridd,—the best catechism that was ever seen on the life of Jesus Christ, and it is sold by the thousands in the schools. The last edition of 5,000 will not last scarcely a year. (Applause.) We have had some trouble with this book, because we wanted to have it recognised as a text-book. The position taken up by the Government is that it knows *no religion*. Being secretary of the schools at that time, I received a letter stating that it was quite against their rule to put a book of that kind in the hands of the people, hence they could not appoint an examiner. "If you can't do this," I replied, "will you please sever our connection with the Government?" By return of post there came a letter saying that I could do just as I liked with the book. (Loud applause.)

We make no distinction between the day school and the Sunday school; the only difference is, seeing that our education is of the nature I have pointed out, that we have a Sunday school, not on one day but on seven days of the week. (Laughter.) We believe it to be essential for the children to be taught concerning God and Jesus Christ, and the doctrines of the Bible. This is essential to the building up of their character, for we cannot expect anything in the way of home influence to assist us. Children come to our day schools like street arabs, getting no help at all from any one. In fact, the children have to help their parents. A mother overheard her boy, who was preparing his home lesson, reading a book entitled "Come to Jesus." "What are you reading?" she asked. "I can't learn my lesson if you disturb me," he replied. She replied, "I must know more about that book, for I feel that



Shillong Lake Bundh.

in the lower classes of these schools and also as text books for both the Lower and Upper Primary and the Middle Class scholarship examinations were those written by missionaries belonging to the above mentioned mission, and were full of Christian doctrines of the Calvinistic school. The books were notorious for their bad Khasi as the Bible and the Christian tracts formerly were in Bengal for their bad

there is something in it that I want. But is it true?" "True!" said the boy, "to be sure it is true. Don't you see that it is printed." That instruction was blessed by the Spirit of God in the conversion of that mother and child, for they both came to us, the missionaries, to know and learn more about the Jesus the lad had been reading of. (Applause). The children must be taught religion; something for their young souls, the best part that God has created in man.

May God bless your efforts to keep the Bible in your day schools. Dr. Lewis Edwards will never die so long as I am alive, as far as the question of keeping the Bible in the day schools is concerned. Take advantage of every opportunity of having the word of God taught to the children! (Applause) The children must have God,—must have the Redeemer, or they will have lost souls. (Loud applause.)

At the conclusion of this valuable address, the President moved the following resolution:—

"That we, as a Conference, accord a most hearty welcome to Principal John Roberts to this country, and pray God to bless him whilst here among us, and to prosper his great work on his return to Khasia."

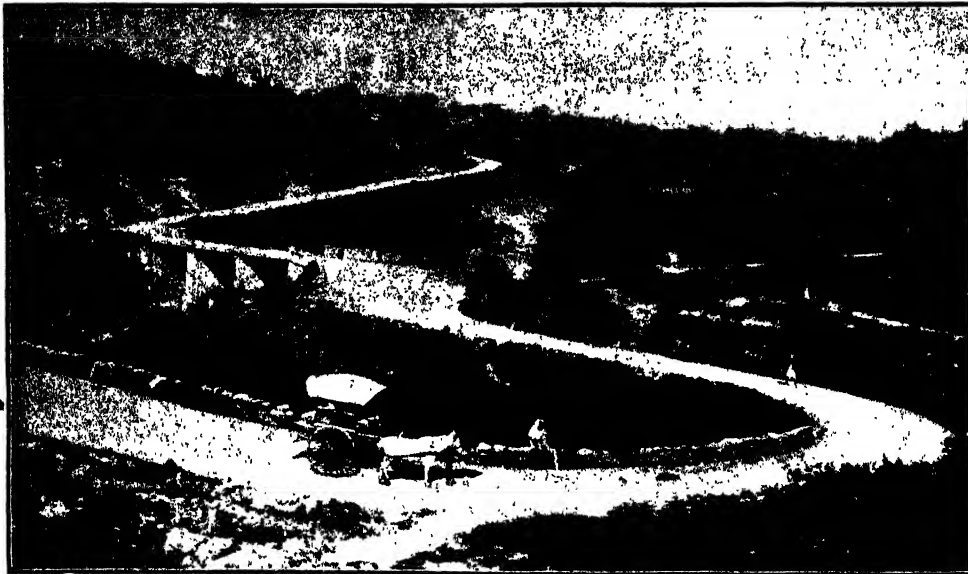
This was seconded by Mr. I. T. Parry, of Oswestry, and carried with acclamation.

With the singing of the missionary hymn, "Jesus shall reign where'er the sun," a most instructive and profitable meeting was brought to a close.

Bengali. At first Babu Nilmani Chakravarti had no mind to open any school in connection with the mission and thus add to his already heavy burden of work. But some of the Brahmos urged that something should be done for their children who, they said, when sent to Welsh Mission schools were treated indifferently, sometimes detained in the same class without any reason and compelled to attend church meetings on Sundays, so he ultimately felt compelled to start schools for Brahmo children at two different centres which have been afterwards increased to five, in which practical morality is taught along with educational readers by the workers of his mission. But he had to fight hard on behalf of the public at large and was in the long run successful to a great extent in drawing the attention of the Government to the defective system of education in the hills. The evils have been generally remedied, the books greatly improved and the public granted certain privileges, though practices still continue unnoticed in certain quarters. In the representation made by him to the Government he stated that "the Government which observes a neutral policy in matters of religion is indirectly helping the (Welsh) Mission in the propagation of Christianity, by countenancing these (Christian) books as text books in Scholarship Examinations." At his suggestion and advice and with the sympathy of certain friends Babu Jibon

Roy, the first Khasi Extra Assistant Commissioner published a series of educational readers which have been made optional by the Government. In 1901 Babu Nilmani Chakravarti wrote a series of articles in the *Indian Messenger*, one of which that on "Education in the Khasi Hills," having attracted the notice of the then Chief Commissioner Sir Henry Cotton, the latter ordered the Director of Public Instruction to make an inquiry. The latter made an engagement with Babu Nilmani Chakravarti to come to Cherrapoonji to confer with him on the subject. At first things went on all right, but the Director having changed his atti-

the missionaries, but as a British subject I enjoy the right of discussing the work of the Government and of making suggestions for the removal of defects in its system. With this object in view I wrote an article in the *Indian Messenger* of the 11th August last, which attracted the attention of the Hon'ble the Chief Commissioner who instructed you to inquire into the matter. I was not actuated by any self-interested motive to write the article, but I did so simply for the good of the dumb and illiterate people of the Khasi Hills. The statement made by you in your letter No. 1883 of the 5th instant to the effect that you are not



Bent of the Gauhati Road.

tude afterwards, Babu Nilmani Chakravarti had to send in a representation to the local government, with the result alluded to above. The correspondence was published at that time by the office of Mr. Orange, the then Director-General of Education. The following letter was addressed to the Director on the change of his attitude :—

"With reference to your letter No. 1883 dated Shillong the 5th April 1902, I have the honor to ask whether you mean to say that you disbelieve the statements made by me regarding the working of the Education in the Khasi Hills by the Government, (and not the Welsh Mission, as you say). I have nothing to do with

satisfied of the truth of my statements is a serious reflection on my conduct as a missionary, and I must not pass over it silently. But as I should not take any step until I hear from you on the subject, I expect to receive a reply from you by return of post.

2. I further beg to ask the favour of your referring me to those of my statements the truth of which you are *not satisfied of*. I wrote in my article and also in my letter to you that the text-books that are taught in all the schools in the Khasi Hills are notorious for their bad Khasi and full of Christian dogmas. Are you *not satisfied of the truth of this state-*

ment of mine? I wrote also that the Welsh Mission holds the exclusive right of supplying to the Government School-books, School-masters, School-sub-Inspectors and Examiners and also distributes scholarships according to its own option. Is this statement of mine incorrect and unfounded? I stated that the Text Book Sub-Committee had been formed with two members belonging to the Welsh Mission and with the Deputy Commissioner as President; and that the Roman Catholic Mission, the Brahmo Mission, the Unitarian Mission and the Khasi Community at large had been denied the right of representation, and while I met you at Cherrapoonji you promised to nominate Babu Jibon Roy as one of its members. And last of all I asserted that non-Christian students are compelled to attend Sunday meetings and to commit to memory the Bible, a Christian catechism and other Christian books. In my letter of the 19th December 1901 I mentioned the names of several students who had been so compelled and those of their guardians and teachers and requested you to depute a competent non-Christian clerk of your office to investigate the matter personally. But you did not send me any reply. I shall always be glad to prove the truth of my statements satisfactorily.

"3. May I also ask why my letter of the 19th December 1901 was left unanswered and no intimation to the effect that you would not take any action on it as you were not satisfied of the truth of my statements given to me till my letter of the 10th March 1902 reached your hands? Am I to think that my former letter lay unnoticed till you received my last one when you abruptly came to the conclusion that you were not satisfied of the truth of my statement? I did not write my letter of the 19th December 1901 unasked. It was you who wrote to me in September last asking me for an interview and requested me, while we met in Cherrapoonji, to give you all the details on the subject in writing. Afterwards you addressed to me your office No. 7697 of the 14th November 1901 as a reminder. After being requested several times in this way by you to write the letter, it was quite natural for me to expect a reply from you in due course, but you did not think it worth your while to send me any reply



• Khasi Women Pounding & Husking Paddy, Shillong.

until you received my letter of the 20th March last."

Needless to say, every statement made by Nilmani Babu was quite correct. In consultation with Babu Nilmani Chakravarti and several other friends Babu Jibon Roy started a school which was located in the Mawkhar Brahmo Samaj Hall and in which Bengali was taught along with English and Khasi. The School died an untimely death owing to want of support after the demise of the gentleman. As early as 1889 Babu Nilmani Chakravarti first introduced a new way of spelling of some of the Khasi words which had been wrongly spelt in Welsh mission books. Those newly spelt words together with some others introduced by Khasi writers afterwards have been generally adopted.

THE NEED OF TEACHING BENGALI.  
Many Khasis are eager to learn Bengali.

From many places come requests to open schools for teaching Bengali. But nothing can be done because of lack of teachers and money. If the people learn Bengali, they can carry on trade and do other business with greater facility. If children know Bengali they can be sent to the schools in Sylhet and other places for secondary education; for in the district itself there is only one high school, and the cost of maintaining pupils in Shillong is rather high. If boys know Bengali they can be sent to Agricultural, Medical, Veterinary and Technical Schools. Before the earthquake in 1897 the Brahmo Mission had a good school for teaching Bengali. Mr. Wilson, the then Director of Public Instruction, visited this school and made very favorable remarks upon it. The earthquake destroyed this school. In the absence of Bengali workers, the mission is unable to open a new Bengali School. Three Khasi workers know and teach Bengali to a little extent. Through the instrumentality of Bengali books, high moral and social ideals have been infused into the minds of those who know Bengali. Babu Jiban Roy used to say—"The Bengalis are our neighbours; we must always have dealings with them and co-operate with them; we have many things to learn from them; our interests and progress are interwoven with theirs. For this reason, it is our bounden duty to learn Bengali." His eldest son knows Bengali well. His manners and ways of living are like those of a Bengali. He has even given up the use of meat and fish. So when he visits Cherrapunji he stays with Nilmani Babu.

About two years ago Babu Nilmani

The Photographs in this article and in that on the same subject in the February number are by Ghoshal Brothers, Shillong.

Chakrabarti endeavoured to open a middle class Bengali school at Cherrapunji. But the people of Shella requested him to open it at Shella, pointing out the various advantages of locating the school there. Afterwards owing to the opposition of the Christians various obstacles have arisen. On account of Nilmani Babu's ill-health the project has not yet materialised. Self-sacrificing Bengali teachers and money are needed for the purpose. It is hoped that if a school like this were started, Government would help it with a grant-in-aid.

#### THE ACTION OF THE UNIVERSITY.

The Khasi language, as pointed out in our article in the February number, does not even possess a single book fit enough to be prescribed for the Middle Vernacular school Examination in comparison with plains districts. There are not in that language synonyms for the words *prose*, *poetry*, *grammar*, *geography*, etc. The recognition of such a language by the Calcutta University for the Matriculation and Intermediate Examinations has been an extremely retrograde and harmful step. The advisers of the University are either absolutely ignorant of the state of the Khasi language and literaturemen who have misled the University for reasons best known to themselves.

If the language is to be retained by the University for want of a better alternative, immediate steps should be taken by the Government for the development of its literature and prescribe advanced textbooks for the examinations.

(To be concluded.)

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

*Ethnographic Survey of Beluchistan*, vols. I and II. Edited by Denys Bray, I.C.S. [Times Press, Bombay, 1913.]

The first volume of this interesting work covers 173 pages and contains short monographs by Mr. Denys Bray himself on the Mari Baloch, the Khetran Baloch, the Mando-Khel Pathans, the Dumar

Pathans, the Jatt, the Lori, and the Jat. The second volume covers 95 pages and contains an account of the Domiciled Hindus of Baluchistan, by Rai Bahadur, Diwan Jamiat Rai, C.I.E. These monographs are prepared from the materials placed at the disposal of Mr. Denys Bray during the last Beluchistan Census of which he was the Superintendent. The Census Superintendents in India get ample opportunities for ethnographical enquiries,—opportunities such as hardly fall to the lot of the non-official student of



ethnology in India. And Mr. Denys Bray has used his opportunities to very good account in the interests of anthropological science. He is already known to fame by his prize-essay on 'The Life-History of a Brahmi', published by the Royal Asiatic Society. And the books before us keep up the reputation he has earned for careful and conscientious work in the field of Anthropology in which India holds out prospects of a rich harvest; but unfortunately needs earnest and leisured workers. Old customs and beliefs are fast dying a natural death or are undergoing considerable modification through alien contact and it is of the utmost scientific importance to record them before it is too late. We have nothing but praise to offer to the writers of the two volumes before us. We only wish that the account of the comparatively more interesting tribes had been still more exhaustive. One desideratum that might be pointed out is the absence of an index to the books.

Ranchi

SARAT CHANDRA ROY.

*The Music of Hindostan*, by A. H. Fox Strangways. Clarendon Press. Price 21 shillings nett.

I do not know of any other book which contains so much valuable information about Indian Music. From the chants of the Samaveda down to the dances of the Gond, everything is here,—everything that may throw any light on the subject of Indian Music, its origin and evolution, its beauties, limitations and possibilities. With infinite labour, all this information has been gathered, firsthand wherever possible, and handled with a degree of ability, insight and sympathetic—almost affectionate—care that at once compel our admiration.

The average Indian student, however, realises at the very threshold of the book, that he is not strong enough in Western Theory to do justice to the feast before him. Yet, it is in this scientific treatment, even more than the wealth of matter and delightful style, that the great value of the work seems to me to lie.

How far this treatment has succeeded, it is not for the Indian student to decide. I have marked those theoretical portions out for study and not criticism. After having done so, I still find enough left to make it worth while for every educated Indian to read the book. He may come across a slip here and there, but these are unavoidable in an attempt like this. I was prepared for a great many of them, but was agreeably surprised to find so few.

The book begins with a very interesting "Musical Diary," which gives one a clear idea of the labour and hardship entailed in the author's search for material. The following pathetic passage speaks for itself.—

".....I heard two Negapatam boatmen. As I had succumbed to the climate I was obliged to have them to my bedside, in a railway waiting room; the novelty of the place acted unfavourably on the singers, and the whistling and shunting on the listener."

Here is a pleasant picture of some of the interesting people the author visited, and his frank manner of dealing with them.—

"The most primitive tribe I came across were the *Kanikas*......I offered one of them four annas if he would hit a tree twenty five yards off; he missed it by a yard.....They told me, 'we live among tigers and elephants. We are not afraid. We say 'shoo' to a tiger, and he goes away'.....They are loyal subjects of the Maharajah. They address him as 'thou', and would do anything for him. They live clean lives and treat their women well: there was not a degraded face amongst them."

The author also met Rabindranath Tagore. The poet's portrait forms the frontispiece of the book, and was selected for this purpose before his name was known to Europe. He is described as 'one who, more than any other, may be said to personify Indian Music in its broadest sense.' The following tribute to the poet is as beautiful as it is just,—

"In accordance with the best Indian tradition he is poet and musician in one. His poetry is beginning to speak to us for itself: even in a few scattered translations it is possible to hear the voice of a man who thinks deeply and truly, who sees things as they really are, making invisible things visible as florescence does in optics, and touching them with tenderness and reverence. To hear him recite his poems is to be reminded of the way in which Tennyson is said by his biographer to have recited *Maud*......To hear him sing is to realise the music in a way that it is seldom given to a foreigner to do."

Our poet has not lacked appreciation in the West, nor has our music. It is the appreciation of men of the highest culture and intelligence. Here is a passage from the book under review :

"The difference between Mohammedan and Hindu singing is more easily felt than described. One's general impression, which a long stay would no doubt have corrected in detail, is that the Mohammedan prefers the more cheerful Rags—Khamaj, Kafi, and the Kallians, and the simpler rhythms, such as Titala and Dadra; and the Rondo to the Variation form. With these he takes a considerable amount of liberty, concealing the rhythm, especially, by interspersed rests, and broken phrases that run counter to it, so that it would be unintelligible sometimes without the drummer. He has the performer's instinct; he rivets the attention of the audience as a whole, and the less able singer is apt to tear a passion to pieces rather than not challenge their admiration. The performance of the best musicians (Ustads) has a wonderful fascination in spite of the language difficulty. The phrases are finished off and fit so well into their place, there is so much variety and so much telling gesture, that time goes quickly by, although you may find that, with the help of another singer perhaps, he has sung for at least half an hour continuously. All this the Hindu can do too, but he does it in a less vivacious way. He is at his best in the quieter Rags like Bhairavi, or the more characteristic such as Vasant or Bihhas or Todi, and in the more irregular rhythms such as Surphakta, or Ada-chautala. His singing is less broken up with rests, and he luxuriates in cross-rhythm. His song gives much more the impression of coming from the heart, and of reaching out for sympathy rather than for applause."

In the Introduction we read Pierre Loti's beautiful description of a performance by Indian Ustads,—  
".....The melody of one of these guitars makes itself felt .....with a sort of wail by which the sound is dragged from one note to the next, an intense and passionate moan of rising grief.....All this brings the listener into closer touch with the poignancy of human suffering than the supremest moments of Western music ever do.....The melodies do not, however, speak to us of sorrows so remote or so unintelligible as those of a Mongol or a Chinaman. If not at home in them, we seem at least to understand them. They depict the pain of a highly wrought nature which, though it has travelled down 'the centuries by another path, is yet not radically different from our own.' Further on, on hearing a man sing,—'in the heart-broken tones I hear—and it is a revelation to me—the very song of anguish.'"

That was real music; and of course, the technique



was right and very effective too, as the passage in italics clearly shows. It is the *mirh* that did it. When moved by strong emotions, we cry out in *mirhs*. Our instruments have to do the same, or, like the harmonium, they fail to touch the listener's heart.

Of course, this also reminds us of our 'thats' and the quarter tones, though we are not in a position to say whether in the performance before Pierre Loti they were employed or not. The author was naturally on the look out for instances of their use. He got eight thats from Ashreka, a Gwalior musician. Kshetra Mohan Goswami in his *Sangitsar* also gives a few, and many more will be found in Mr. Clements' book, with their precise pitches indicated. Unfortunately, they all differ more or less from each other, and there is nobody to tell us whom to follow. As an extreme case, take the 'that' of Multani. According to Mr. Clements it is,—Sa, pa and ni natural; ri, ga and dha flat; ma sharp. Goswami's 'that' differs from this in having its ri and dha very flat. Ashreka goes a step farther by making his ga also very flat, the sharp ma still sharper, and even the ni slightly sharp.

There are other variants too, some employing both ma's, some only the natural ma. Lastly, the popular Bengali version has two ga's, two dha's and two ni's, with Sa ri ma and pa natural.

We have no reason whatever to blame our teachers and writers. There are many different systems of Indian Music, so the practice varies. The Ragas vary, the Talas also vary. In this book Rupak is given differently as of 5 and 6 matras; our Ustads invariably make it 7 matras (3, 2, 2) placing the *sum* and the *phak* (*khali*) together at the beginning. *Jat* and *Posta* also vary.

"It is all very sad," says the author, "but there can be only one remedy—to accept the conditions and to make music first inspite of them, and afterwards on the strength of them.....It is as far from the truth to say that 'modes' and 'times' must remain in their primitive condition as to say that poetry of the twentieth century must be in Chaucer's English, or a Bengali love-song in Vedic Sanskrit."

This is excellent advice. We have still enough left to make a fresh start with, provided we can get rid of the evil influences that are hastening our ruin. The most serious of these is neglect, which is due to want of culture. We have neglected our Music, till we no longer understand or care for it, and our Ustads are starving. The brighter intellects avoid the profession of music as they would avoid malaria. Then there is the harmonium. The author speaks feelingly of 'the serious menace to Indian Music of the harmonium, which has penetrated already to the remotest parts of India.' He says, "It dominates the theatre, and desolates the hearth; and before long it will, if it does not already, desecrate the temple. Besides its deadening effect on a living art, it falsifies it by being out of tune with itself."

There may be still other influences at work, but if we could eliminate these two, it would be a very fair beginning.

I hope to be pardoned for being a bit uneasy about the flute scales given in page 102 of the book. I have had something to do with these flutes; handled a good many of them, and also made some in my time; and my humble opinion is that they should not be taken seriously. When five of the flutes in the list come from Lahore alone, and are in five different 'scales', I cannot help thinking of those early attempts of mine.

On page 161 there is a curious translator's error,

which I am very sorry to note. 'Lotus seed' is in correct; it should be 'lotus seat'. The heart is the lotus with God seated in it.

With reference to the derivation of the word 'Odava', discussed in page 122, here is what Sharanga-deva says in the *Sangitaratnakara* :—

वन्ति यान्त्तुऽडवोऽन्ति योमोक्तमुभयं वुधैः ।

पञ्चमं तच्च भूतेषु पञ्चसंख्या तदुद्भवा ॥

Chap. VII. verse 55.

'Udus' (stars) move about in it, hence the sky is called 'Uduva' by the wise. And that being the fifth among the elements, signifies the number five."

Hence comes the word 'ouduva' i. e., 'pertaining to five.'

In conclusion, I beg to apologise for being so late with this notice, which is mainly due to ill health.

E. Ray.

*Motive-Force and Motivation-Tracks*—E. Boyed Barrett, S. J., Longmans, Green and Co. 1911. 220 pages. 7s. 6d. net.

The volume lying before us is an outcome of the experimental researches, carried on by the author in the Psychological Laboratory, of the Superior Institute of Philosophy, at the University of Louvain, during the years 1909-11, and was submitted in part as a Thesis for the Doctorate of Philosophy at the same University. Its object is to throw some light on the problem of Character-formation and Will-education through the analysis of certain phases of the choice-process. The writer has had the advantage of visiting many famous psychological laboratories and of hearing the views of many eminent Psychologists of the continent of Europe. The book "is not written for the general public, presupposing as it does the discipline of Philosophy. It is distinctly technical, and the terminology of modern Psychology is employed." There are nevertheless some chapters, especially the last on the Psychology of Character, which may interest the general reader. One could easily discover from the manner in which the views of Wundt, Kulpe, James, Hoffding, Ebbinghaus, Ribot, Bain, Brentano, Stout, Durn and Ach have been quoted in the first chapter without any systematic connection, that the author, as he himself confesses in the Preface, has neither done justice to the subject treated nor to the materials at his disposal. The work is however an excellent aid to those who are engaged in the study of the will and of character in so far as it describes very minutely and accurately the methods of experimental researches in this nascent branch of Psychology, neglecting no details and ignoring no improvement due to the development of the modern psychical method.

The author has occupied himself in successive chapters with an exposition of the modern theories of the will, with a direct investigation of motives and motivation, an examination of the problem of the strengthening of motives, the measurement of motive force and the evolution of motivation, the influences of hedonism, hesitation and automatism on motivation and lastly with the study of character from the point of view of motivation. The general method followed by the experimenter is the collection of a great number of records of choices, giving accurate accounts of the motives, conditions and phenomena of the choices. Certain definite choices were proposed in a carefully planned order to a number of

## REVIEWS AND NOTICES OF BOOKS

permeated the whole life of the people as a controlling influence. The analysis of the *Ramayana* and the ethics of the legend and its lasting influence on Indian life and character form very interesting portions of the book. As the author very pertinently observes: "It is hardly possible to turn aside from the myth of Sita and Rama without expressing profound regret that this great means of education should have been eliminated from modern educational systems in India—in the name of religious neutrality." In Chapter III the story of the Mahabharata is abridged and related in fifteen episodes which fully bear out the author's remarks "that in delicacy of character painting, in the play of personality and in reflection of all the light and shade of life in society, we find ourselves, in the Mahabharata, fully on a level with the novels and dramas of modern Europe." In the fourth chapter the legends of Krishna, particularly in their late developments, are related. The cult of Vasudeva-Krishna is as old as Harivamsa (3rd Century A. D.) and not as the author supposes as late as the tenth or twelfth century. Chapter V dealing with the life of Buddha and the Buddhist myths has been contributed by Dr. Coomaraswamy. The author has rightly insisted on a fact which is very often overlooked by writers on the subject, viz., that Buddha was brought up and lived and died as a Hindu; and that there was very little in his system which differed from orthodox Brahmin philosophy. The "void" of the so-called Buddhist *Sunyavada* is almost identical with the Brahmanic "Self." The difference between the Hindu *Nisreyas* and the Buddhist "Nirvana" is one of terminology rather than of fundamental ideas. A few typical examples from the *Jataka* stories are given in the book. It is always difficult to pick and choose from the *Jatakas* but we must say the author's selection is not a happy one. As *naïve* and picturesque exposition of spiritual themes the *Jataka* stories have no rivals in any literature but the example selected here will hardly assist the average student to realise the beauty of the originals.

The illustrations form a unique feature of the book and have made this volume "a genuine product of the East." The volume has the advantage of illustrations by artists "to whom the stories have been familiar from childhood and who are thus well able to suggest their appropriate spiritual and material environment." Of Mr. Abanindranath Tagore's contributions to the illustrations which embrace five Buddhist subjects, the finest in conception and technique is "The Six-tusked Elephant" which seems to breathe the very atmosphere of the *Jataka* stories. His "Buddha as mendicant" is undoubtedly an original contribution to a subject so well-worn and withal hackneyed in Buddhist Art. It certainly deserved the attention it attracted in the exhibitions in Paris and at South Kensington. The nine illustrations contributed by Nandalal Bose have upheld all that is best in his works and the school which he adorns. "Siva drinking the poison" is another of his masterpieces dealing with the *Saiva* theme which he has made peculiarly his own. His treatment of the "Garuda" rivals the best ancient masters who have dealt with the theme and particularly challenges comparison with the wooden sculpture of "Garuda" from Palur, which is perhaps the best example which has hitherto been discovered. Mr. Venkatappa's illustrations from the *Ramayana* are more narrative than idealistic in their treatment and will attract attention by the purity of their colour rather than draughtsmanship in design. Of the pictures contributed by Kshitindranath Mazumdar "Manasa Devi" and "Pururava"

deserve special mention. Surendra Nath Kar's "Kail" is a very bold piece of work which does not deviate from the traditional representation of the subject.

The titles of the colour plates XIV and XXVIII have been misplaced and should exchange their places. The 32 coloured illustrations from this book have been reprinted by the Indian Society of Oriental Art.

O. C. G.

*Patriotic Poems, selected by R. M. Leonard (Oxford University Press). Pp. 128, 7s. net.*

In clarity develops patriotism more than anything else, and the expansion of England from a mere speck in the ocean into a mighty empire has naturally led to deeds of daring and endurance, proving the "mettle of the pasture" of the Island Race. Judged from a purely aesthetic standpoint, the 19th and 20th centuries, so rich in deeds, have been extremely barren in true poetry. What definition of poetry, — as "impassioned thought" or as "a criticism of life," — is applicable to the following stanza of the present laureate

Thy mirth lay aside,  
Thy cavil and play.  
The foe is upon thee,  
And grave is the day?

After all, the giants of old were extinct by the end of the 18th century.

The abundance of sea-poems shows how true is the Englishman's boast

"The hollow oak our palace is  
Our heritage the sea."

No nation can be great without a belief in its future. It is this spirit that finds expression in Swinburne:

"All our past acclaims our future:  
Shakespeare's voice and Nelson's hand,  
Milton's faith and Wordsworth's trust in this  
our chosen and chainless land,  
Bear us witness: come the world against her,  
England yet shall stand."

So, also, Alfred Austin:

So long as flashes English steel,  
And English trumpets shrill,  
He is dead already who doth not feel  
Life is worth living still.

We commend the volume to our pessimists.

*Palms and Temple Bells, by A. Christina Albers, (Publisher ignotus, in spite of the Press Act) viii and 204.*

The author set out with the aim of poetically "interpreting to the West, some of the thoughts, the ideals and the customs of India. This is a land of unusual extremes... Much that is noble and exalting, high virtues stand out in strong contrast to various harsh usages, prominent among the latter being the marriage of children..... I have known among the [Hindu] widows those who reached to great spiritual heights; I have known those who broke down under the strain, and preferred early death to a widowed life. Still, whatever may be her faults, there is not another nation in the world that is so animated by spiritual force as is this land of Bharat-barsha. It is this that has made her live through all the ages..... It is certain, however, that India must evolve on her own lines."

The author has come under the spell of the Indian evening:

"—When the light's gold tremors cease  
In that dark sphere where shades control,  
Then from the spirit's temple door  
The curtain softly draws apart,

## THE MODERN REVIEW FOR MARCH, 1915

And success, hands their incense pour  
Of peace upon the seeking heart." (p. 113)  
But her call to Young India is earnest even to  
ternness:—

"—Rise and dry those bitter tears,  
Forsake the tomb. Why linger with the dead?

Through caves and temples in the bygone days  
Flowed forth the greater knowledge of the spheres;  
To-day the torch of Science sheds its rays  
And points the pathway for the future years.

Take not upon the storied past thy stand,  
Nor with the stars for weal and woe debate.  
To the degraded serf stretch forth thy hand  
And raise the pariah from his low estate.

Let in the light of freedom; break the wall  
That has so long divided clan from clan.  
Open thy temple gates to welcome all,  
And give to all the privilege due to man.

Not by dumb victims bleeding in the fane,  
By deeds of love thy ancient wrongs retrieve.  
Raise woman to her lawful place again,  
And give the justice that thou wouldst receive.

March on with progress; do not linger long  
Mid old traditions, ancient script and lore;  
The world is marching forward. Join the throng  
And, lo, the morn will break upon thy shore!"

(p. 127)

*New Historical Atlas of India*, by Ram Swarup Vaishya, B.A., S.C., (Newal Kishore Press, Lucknow.) 21 plates and 5 graphs, with descriptive letter-press.

A very useful work. Deserves a place in every school-library. The printing is slightly heavy, but never indistinct.

*India's Fighters : their mettle, history and services to Britain.* By Saint Nihal Singh, Sampson Low, Marston and Co., London.

This is a war-time publication. In this book Mr. Singh gives an account of the Indian Fighters and the services rendered by them to Great Britain. The English readers will doubtless by the perusal of the book, be enlightened as regards the efficiency and valour of the various fighting races of India. The book is profusely illustrated with nice pictures.

S.

(1) *The Demi-Gods*, by James Stephens. Pp. 280. 2s. 6d.

(2) *Incredible Adventures*, by Algernon Blackwood Pp. 366. 2s. 6d.

The above two volumes are from Messrs. Macmillan's Empire Library. Both Mr. Stephens and Mr. Blackwood try to interest their readers in things supernatural; but while the one writes merely for amusement, the other seems to have a more serious object in view.

Mr. Stephen's "Demi-Gods" is the story of Patsy Mac Can (an Irishman as will be easily guessed from his name) who had a big appetite but "no knack for work." He was consequently a "gentleman of the road" whose one engrossing occupation was to "hunt" for food, with the help of his daughter Mary. To Patsy and Mary one day appeared three Angels with gorgeous wings and crowns, who, "feeling rather lost in this strange world" requested Patsy to become their guide. Patsy had not "the least objection in the world," only, if the Angels would consent to take off their Angelic paraphernalia and get into human clothes which Patsy, full with the

milk of human kindness, volunteered to find for them. The Angels obeyed and had quite a nice time with Patsy, his daughter and their friends. The Angels seem to have come down on furlough but when the time came for them to return to Heaven, one of them could not persuade himself to leave the earth and—Mary! He remained behind with MacCan and became, we presume, a naturalized Irishman.

Mr. Blackwood's book contains five "Incredible Adventures" which fully justify their title. They deal with supernatural phenomena. The author possesses a good pen and a bold imagination.

GURMUKH SINGH MONGIA.

*Muhammad and the Bible.* Christian Literature for India As. 3.

The object of this little book is to refute the opinion of some Muslims that certain passages in the Bible foretell the coming of Muhammad. The writer has no difficulty in shewing that such an interpretation is fantastic, but his own view of their meaning is equally untenable. He thinks that the so-called Song of Solomon "describes with a wealth of imagery, the bond of love which unites God to his chosen people." As a matter of fact it is a collection of purely human love-song far later than the time of Solomon. Psalm 45 is said to refer "in its primary applications to the marriage of King Solomon to a foreign princess," but at the same time "it has a much deeper signification, and points to one much greater than Solomon." The Psalm is Maccabean and has nothing to do either with Solomon or "one much greater than Solomon." As both the Muslim writer and the Christian writers are ignorant of the results of biblical scholarship, the discussion has not the slightest value.

H. C.

### BENGALI

*Sarala*—by Basantakumar Bandyopadhyay. Published by The Modern Book Depot, Calcutta. Price six annas. 1321.

This is a small volume written in plain Bengali. We do not know what it is. It is neither a short story nor a novelette. It is simply a narration in which the author has tried to show that the duty of a widow is to live up to her dead husband's ideal and to carry on the work left unfinished by him.

There is nothing out of the ordinary in this book.

### HINDI.

*Gitanjali*, by Ravindra Nath Tagore, Bengali text in Nagri Character. (Indi in Press, Allahabad) Re. 1.

I have often suggested how very desirable it is to issue the Bengali classics with interlinear or face to face translation into Hindi, Marathi or Gujarati. The famous Loeb library is doing this work for the Latin and Greek classics, and the firm of Marlborough for German. It is a pity that the commendable enterprise which the Indian Press has shown in this volume should have stopped only half way to the above goal. Spoken Hindi has so long been under the domination of Persian that to many Hindu gentlemen of Upper India the strong Sanskrit element in literary Bengali is the chief obstacle to their understanding of the language. The Bengali script can be learnt in three days by a cultivated reader of Gujarati or Nagri; it does not present the same difficulty as the Bengali idiom.

May we expect the Indian Press to start a cheap series of Bengali poems and novels in Nagri script with a literal Hindi translation on the opposite page? It

## REVIEWS AND NOTICES OF BOOKS\*

would be doing a supreme service to our tongue and to the whole Indian world.

JADUNATH SARKAR.

### GUJARATI

*Nupur Zankar*, by Narsinhrao Bholanath Divatia, B. A., C. S., published by Jiwanlal Amarshi Mehta, Ahmedabad, Printed at the Union Printing Press, Ahmedabad. Thick Card bound, with a picture, pp. 313. Price Re. 1-0-0 (1914)

This is a collection of verses written by one of the best known of Gujarati living poets. His two former works, the *Kusum Mala* and the *Hridaya Vina* have become household words with cultured Gujaratis, and the collection under review bids fair to attain the same position. He was the pioneer who introduced into Gujarati verse the elements of modern English poetry, i. e., such poetry as was written by Wordsworth, Shelley, and Tennyson. It was he who endowed, so far as Gujarati Literature is concerned, Nature with life, and saw in the silent Moon and Stars, in the waving ocean, and the lovely dawn, something more than mere lifeless beauty. His playthings are the stars, the moon, the night, the sea, and the mysterious silence that envelopes the sky like a pall. Till he struck this new note, there was nothing like it in Gujarati, and when to that is joined the music of his numbers,—his musical faculty is both inherited and developed—it is needless to say that the productions from his pen have carved out a niche for themselves in the temple of our verse literature. To one who has read the previous collections, perhaps some of the songs would appear to be no advance on the old ones. The lines (of thought) are the same, the ideas are the same, at times the expressions—the phrases and the similes,—are the same and monotony sometimes palls. The recurrence of the points above mentioned is so prominent that one could after reading a few lines, make an intelligent anticipation as to what would follow. But, perhaps, this can't be helped. It is too late for him now to get out of old grooves.

The *Nupur Zankar* differs from its predecessors in so far as it strikes a sad note. Family misfortunes have rendered the later fruit mellow, and advancing age makes the poet think that perhaps the well-spring of his inspiration is getting exhausted. A large space in the book is given to some beautiful poems relating to the life of Buddha, based on the narration of incidents—in Arnold's *Light of Asia*. Incidentally, he tells us that he is engaged in translating that well-known work into Gujarati verse, a very welcome announcement. His notes explain the etiology of each poem, and as it happens, they furnish the reader with a concise but well-written exposition of the doctrines of Buddhism. Though the masses may fail to take in all that is written by him : on behalf of the educated Gujarati, we give a hearty welcome to this collection. Their note is one of sadness, sadness due, may be, to personal affliction, or to finding India, enveloped in darkness, but then,

"Our sweetest songs are those that tell of saddest thought."

*Balvartavali*, Nos. 2 and 4, published by Veerbal H. Mehta, S. T. C., and printed at Jain Printing Press, Sarat. Price Re. 0-1-0 each (1914).

These are very small books of about 30 pages, containing stories for little children. This is an effort in the direction of providing delectable stuff for juveniles and so far it deserves praise.

*Auspicious Songs* collected by Jaskore, daughter of

*Kunvarji Anandji*, printed at the Saraswati Printing Press, Bhavnagar. Thick card board, pp. 176, unpriced. (1914).

This extremely interesting collection of songs sung by the women of Gujarat on the festive occasion of marriage deserve more than a passing mention, in so far as they throw a flood of light on the domestic life of the people of the province. The collection is not the first of its kind, but all the same women would be very pleased to have it. It is distributed gratis to those who write for it.

*Gujarati Bal Jnan Pothi*, by Kanji Kalidas Joshi, Teacher, New High School, Bombay. Printed at the Vithal Press, Bombay. Paper cover, pp. 48, unpriced (1914.)

This is a small book for babies, part of the Direct Method Baby Series. The writer shews all the intelligence required for his work.

*Vichar Pushpamala. Vol I.* published by Ranchhad Bhavan, and managed by N. B. Vibhakar, Barrister-at-Law, Bombay. Printed at the Dharma Vijaya Printing Press, Paper cover, pp. 47. Price Re. 0-3-0 (1914)

Messrs. Ranchhad Bhavan and Vibhakar have started this series of the "Garland of Thought" with a view to focus the thought-creations of the best minds of the world, and thereby to acquaint the Gujarati reading public with the best portions of foreign literature. It is an idea worthy of all praise. The series is led by Mr. Kaushikram V. Mehta, B.A., Director of Education, Bhavnagar. In a style, which is sure to be followed by every one, he has expounded the principle of *जतो षमं सतो जयः* from certain portions of Plato's Republic.

*Akha ni Vani, Part I.* published by the Society for the Encouragement of Cheap Literature, printed at the Diamond Jubilee Press, Ahmedabad, cloth cover, pp. 299. Price according to style of binding Re. 0-8-0 to Re. 0-11-0 (1914).

Akha, the Vedantic poet of Gujarat was a voluminous writer, and the Society contemplates bringing out all his works at a cheap price. This is the first volume of the series, and the publisher has tried by means of footnotes to simplify the task of the reader in understanding the very hard, obscure and terse language of the poet. K. M. J.

### GERMAN.

*Eine Kritische Prüfung der Quellen des Islamitischen Rechts*, Abdurrahman Seohart B.B., LL.B. Oxford University Press. 21 shillings.

This is an exposition, not of Muslim law as it is, but of Muslim law as the writer thinks it ought to be. The book is controversial and advocates the views of "liberal" Muhammadans. Only the Quran is accepted as the source of Muslim law. The Ahadith (traditions) Qiyas (analogy) and Ijma (general agreement) are rejected. The meaning the writer puts on many passages of the Quran is different from that generally received. He considers the Quran forbids polygamy, concubinage and slavery. The Quran is created and only superstitious Muslims believe that it is written on the Preserved Tablet.

The book is printed on good, thick paper with large margins. Its success as a work of controversy is likely to be diminished by the fact that it is written in German, a language comparatively few Muslims understand. H. C.

## THE ROOT CAUSE OF THE PRESENT WAR

BY PRAMATHA NATH BOSE, B.SC. (London.)

**T**HE War is the absorbing topic of the present day. The European papers hardly contain anything which is not connected directly or indirectly with it. Yet, it is curious, that nowhere is any serious attempt discernible to get at its root cause. It is of course generally recognised that the tragedy of Servia was a mere pretext and that the causes of the War lie much deeper. The analysis on the side of the Allies, however, go no deeper than German megalomania and German barbarism,\* and on the side of the Germans the origin of the war is traced to British perfidy! One is surprised at the amount of loose, incoherent verbiage which is indulged in even by the profoundest thinkers and scientists of the Occident. Sir Oliver Lodge, for instance, delivered himself in the following strain at Browning Hall.

"We all know that there are powers of good and powers of evil. We all know because we are fighting them at present. Why are we fighting this, the holiest war that we were ever engaged in? Because the powers of evil are loose, spiritual wickedness in high places, and in fighting them we are agents of God. It is a holy war."

Mr. Balfour addressing a large meeting at Bristol said, rightly enough, that the War

"was not the accident of a day; it was not due to a despatch having been answered, or not answered at a particular time; it was not due to this casual circumstance or that. It was due to cause far deeper and more profound, which had gradually, and by, as it were, an almost inevitable destiny led up to the terrible tragedy which we now saw before us."

But his diagnosis of these profound causes does not take him any deeper than German megalomania and moral obliquity. "It, was" said he, "the crime of a nation which was

\* The following (taken from the *Daily Mail*) may be given as a specimen: "Under their thin veneer of modern views, they have been concealing the hearts and the habits of savages. They were savages in 1870 when they came to Rouen and committed barbarities without number. They are savages still. Their art, their science, their manners fall away from them. They reveal themselves as they really are.... They disregard everything by which man has raised himself from the brute—honour, treaties, rules of warfare, concern for human life."

resolved not merely to be powerful, to be prosperous, but which said, all these things are valueless unless I can also dominate and coerce the whole civilized world. Unhappily for herself, unnappily for mankind, she (Germany) had apparently felt that it was not enough to be great, honoured, wealthy, and secure, but that no nation worthy of the name, having domination within its grasp, should fail by all means, fair or foul, to pursue domination until it was secured."

The vituperative fusillade of the German savants, including men like Prof. Haeckel and Dr. Paul Carus, is of a far more furious character. Great Britain, according to them, is the archfiend!

The Germans are often represented on the English papers as the modern Huns. Certainly, even if half or a quarter of the atrocities and brutalities which are laid to their charge be true, they fully deserve that title and worse. But the obvious question which suggests itself to one who is not within the pale of Western civilization is—How is it that the people who up to the outbreak of the War were looked upon as the most cultured and the most advanced of all Western nations, who were "the admired of all admirers," who have produced some of the greatest scientists, the greatest philologists, the greatest historians, and the greatest psychologists of the present day, whose educational institutions were regarded as models, and were thronged by students from all parts of the world; how is it, that these people, who, less than a year ago, occupied the zenith of Western civilization, have, all of a sudden, been hurled down to its nadir? Whence this violently antithetic transformation of an entire nation? A short while ago Germany was the worshipped as the apotheosis of culture, now she is execrated as the incarnation of brutality!

There is a good deal of wild talk in the current Occidental literature to account for this supposed sudden change. It is by some attributed to the vanity, ambition and perversity of a fiendish, strong-willed man, the Kaiser—as if any autocrat however masterful, could lead a whole



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nation boasting of 'Kultur' and representative Government like sheep to the shambles! There are others who ascribe this cataclysmal outburst of ruthless militarism to the influence of such writers as Nietzsche, Treitschke, and Bernhardt. Nietzsche, who, by the way, was a Pole and was rather anti-German, has his following in France and England as well as in Germany; and writers of the type of Treitschke and Bernhardt are not confined to Germany. The fact that the writings of these fire-eaters have obtained such wide currency and are so popular shows the dominant trend of the occidental culture. The ethical condition of the West is reflected in their writings. They have only given forcible and artistic expression to the ideas and ideals which are in vogue then—the exaltation of matter above spirit, of egotism above altruism, and of patriotism above humanitarianism.

The fact of the matter is, there has been no transformation whatever. So far as bellicose and pillaging propensities are concerned, the Prussians are no better and no worse now than they were some generations ago, and they are no better and no worse than the various other members of the occidental fraternity. The barbarities of Prussia in France in 1870-71, of Belgium in Congo, of several European Powers in China during the Boxer Campaign, and of Italy in Tripoli are still fresh in the memory of living men. The present holocaust of blood in Europe is only a monumental outburst of the military and predatory spirit which has long characterized Western civilization. It has been calculated, that during the last three hundred years, European Powers have been engaged in no less than 266 wars.\* In the words of Max Nordan :

"The world is being suffocated under the weight of armaments. This weight, however, is not considered sufficient, and everywhere armaments are being piled up with feverish haste. Everybody has the word "peace" on his lips, yet people are being shot and killed in one quarter and preparations for war of everybody against everybody are being pushed in others.

"Diplomacy, with an air of importance, is busying itself with new treaties, while at the same moment it tears off old compacts with cool cynicism.... And while the inscrutable hereditary wisdom of the rulers is throwing into confusion all international relations placing everywhere might before right, throwing about like so many bales of goods living, thinking, feeling races

and nations, Moroccans, Tripolitan Arabs, Persians and Cretans, dragging down systematically our proud morality to prehistoric barbarism, and steering out the ships of State straight towards the bloody anarchy of war—at the same time in every land the masses are groaning under the rising cost of living, which is caused but to a small extent by drought and bad harvests, and to a far larger extent by protective tariffs raised in favour of selfish agrarian minorities and by the crushing taxation imposed for those very armaments."

But why should excessive militarism be so persistent in Europe, notwithstanding the immense advance she has made on the path of intellectual development? I have discussed the reasons in my "Epochs of Civilization" which was published nearly a year previous to the outbreak of the present war.\* In fact, it strongly confirms the theory of the evolution of civilizations which the writer has put forward in that work, and of the classification of civilizations based thereon. Modern Europe stepped into the first stage of civilization about thirteen centuries ago, and into the second or intellectual stage some three centuries ago. According to the writer's theory of the evolution of civilization the time for her passage into the highest or the ethical stage is not quite ripe yet. But one is in the parting of the ways now. If her materialism, of which her militarism is only a well-pronounced expression, persists much longer, her civilization is destined to perish like so many other co-material civilizations of the past. But, on the contrary, if the forces making for ethical and spiritual development, which are at present very weak, gather strength and acquire ascendancy over those which lead to material development, she will, like India and China in the last epoch, attain the harmonious development of the third stage, and the permanence of her civilization will be insured.

The dominantly material trend which the intellectual advancement of Modern Europe has hitherto taken is mainly responsible for the predominance and persistence of the military and predatory proclivities of the West. The most characteristic feature which distinguishes the intellectual movement of Modern Europe from the intellectual movement of the previous Epoch of Civilization, especially as developed in India, is the marvellous progress of Natural Science.

\* The Modern Review for January, 1915, p. 92.

Op. cit, pp. 305-313.

The Aryans of northern and western Europe were not so favoured by their physical environment as their brethren who migrated to India. The physical surroundings of the latter were favourable to early economic development. The wants of the outer life easily satisfied, they had abundant leisure to turn their attention to the inner life. They were either in friendly intercourse with Nature or regarded it as a negligible factor in life. Far different was the case with their Western congeners. Throughout the second epoch they were engaged in a keen struggle for bare existence and were but little above the savage level. Their climate and their soil were adverse to economic progress, and their energies were exhausted in overcoming natural obstacles. They had little time left for introspection, cogitation and contemplation. Nature loomed large before them because they had constantly to contend against her forces. The effort made by them to obtain mastery over her has left its impress upon their national character which exhibits qualities requisite for sustained action in an eminent degree. It has also developed a habit of mind which is as helpful for a minute investigation of the objective world as it is prejudicial to a close study of the subjective phenomena.

Thus in the Occident there has been great diffusion of knowledge pertaining to the macrocosm, but comparatively little of knowledge relating to the microcosm. There is much science, but not much philosophy; much learning, but not much wisdom. Had Natural science confined itself mainly to its legitimate sphere of intellectual development, it would not only have done no harm, but would have done an infinity of good. But its strong tendency to send its discoveries to the market place, its inordinate commercialism, which has done, and is doing incalculable mischief—it is here that modern science is poles asunder from ancient science. The one attempts to secure happiness through spirit, the other through matter. Spiritual and ethical development was the goal of the intellectual culture of the ancients, especially of the Hindus. However various the paths commended by them for salvation, they all agree in denouncing egoism and in suppressing the animal side of man.

They have sought happiness by self-denial, not by self-indulgence; by curtailing

the wants of life, not by increasing them; by suppressing desires, not by gratifying them. Western science, on the other hand, takes but little account of anything but the phenomenal world and the life in it. It takes but little heed of spiritual life, and seeks to accomplish the well-being of man by material developments, by the gratification of his senses, adding to his physical comforts and conveniences, by multiplying his wants and desires.

It is the industrial applications of Chemistry and Physics on such a gigantic scale which are mainly answerable for the monumental military and predatory activities of the West. In the first place there have resulted from these practical applications huge mills and factories but a fraction of the produce of which can be absorbed by Europe. Markets outside Europe must, therefore, be found for it, and markets in Western vocabulary have come to mean dependencies or "spheres of influence." The scramble for such markets in Asia and Africa, have made international jealousies and rivalries in the occident keener than ever before, and is unquestionably one of the most potent causes of the militarism of modern Europe. The Russo-Japanese War and the recent War of Italy with Turkey are entirely attributable to it. The titanic war which is now going on is primarily due to the keen desire of Germany for Imperial expansion outside Europe. Western writers like Norman Angell who try to demonstrate the futility of warfare entirely overlook this aspect of it. It is quite true, as they maintain, that directly no European Power can secure any material advantage by conquests or annexations in Europe; but, indirectly, they can by extending their possessions or spheres of influence abroad. There cannot be the shadow of a doubt, that it is the expectation of this indirect gain which has spurred Germany to stake her all in the Armageddon which she has let going. The only way in which she can hope to profit by conquering or crippling her powerful antagonists is by ousting them out of their dependencies and by capturing their markets outside Europe.

There are other ways in which the result of the industrial application of Natural Science has been distinctly adverse to ethical development and favourable to the growth of militarism. The labour-saving appliances and ma-



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chinery which have come so largely into vogue have created capitalism, one of the greatest curses of the Western social state. No industry on a small scale and with a small capital can be remunerative at the present day. Concentration of capital is the essential condition of modern industrial expansion. The success or failure of an industry depends chiefly upon the scale and quality of the machinery, and, therefore, upon the amount of capital. The larger the capital, the more will it command high class expensive machinery and appliances, the larger consequently will be the margin of profit. Thus capital tends to be concentrated within a small section of the community.

This small section consisting of immensely wealthy corporations and individual multimillionaires exercise considerable influence on the politics of their governments. Herr Arthur von Gwinner, the great financier and head of the Deutsche Bank with immense properties all over the world, and such men as the Krupps, Liemens, Ballins and Rathenans wield immense political influence in Germany; and that influence has, on the whole, been as favourable to war, as it has been inimical to peace.

Further, one of the most important effects of the innumerable inventions for gratifying our senses has been to perpetually multiply our wants and raise the standard of living, so that the goal of luxury today is the starting point of necessity tomorrow. As here is no limit to mechanical development, there is also no limit to the elaboration and complexity of the conditions of life; and ceaseless rise of the standard of comforts and luxuries leads to perpetual enhancement of the intensity of the struggle for animal existence, and to excessive greed. In fact, the mechanical progress of the age has rendered a simple ethical life almost an impossibility in the West. There has never been a community which has emerged out of the primitive stage in which certain sections have not been ardent votaries of Mammon. But there never has been a civilized society in which Mammonism has been so universally prevalent as in the West to-day. It is this inordinate greed for the accumulation of wealth which leads

the Occidental to "develop" the resources of the weaker peoples of the globe which he cannot do effectively without subjugating them, or at least bringing them within his "sphere of influence." There was room enough and to spare in America, Australia and Africa for European colonisation without exterminating or enthralling the simple and, in not a few cases, confiding aborigines, if the European had been less actuated by an unquenchable thirst for material aggrandisement. There is room enough even now in Europe, for much further expansion of her peoples, if only they were intent upon living more in conformity with a high ethical standard, and were content with a comparatively simple living. They would not then need to pursue a career of spoliation and militarism, euphemistically called Imperial expansion, on the pretence of forcing their "kultur" down the throats of peoples who feel that they can get on well enough and, perhaps, much better without it.

Thus we find, that the root cause of the inordinate military and predatory activities of the Occident, of which the present war is only an exaggerated form, is the practical applications of Natural Science on a gigantic scale, which have given rise to and fostered Industrialism, Capitalism and Mammonism. No community can advance on the path of civilization without industries, capital, and a certain amount of desire for the accumulation of wealth. But the thing to see is to have industries without Industrialism, capital without Capitalism, and desire to accumulate wealth without Mammonism. The Hindu sages saw this clearly. They prescribed a life of austere simplicity for the Brahmins who are to pursue knowledge with a view to ethical and spiritual development only and are to serve as models and guides to the rest of the community to whom all money-making occupations were relegated. Until the Western intellectuals are more strongly actuated by this ancient spirit, until they cease to lend their aid so largely to material progress as they do at present, until, in short, they free science from its present unholy and fatuous union with commercialism, there will be no end to Western militarism, and all attempts to establish peace will be utterly infructuous.

## INDIAN PERIODICALS

### Examinations—how to reduce their pressure.

In the *Educational Review* for January a Professor of the Bombay Presidency makes some practical suggestions towards lightening the burden of our student-folk. He points out some of the defects of the present examination system in Indian schools which should seriously engage the attention of the Educational authorities. Says the Professor:

One general defect of our system is that we have come to attach undue importance to intellectual education. We give pass to a student if he satisfies us in an intellectual test only. No numbers are granted for good physique. No marks for good morals. A man gets marks with us because he can write on a piece of paper 'cleanliness is next to godliness,' and not because he shows in life that he is clean. One who can remember a few verses of a moral text-book gets marks, even medals, in preference to another who remembers not verses but having written them on the tablet of his heart follows them sincerely in life. The first suggestion, that we wish to make, is to take into consideration the body and the morals of the students. In our opinion no student should be admitted to a degree or granted a certificate unless he has a minimum of intellectual moral and physical education. It is possible to devise tests for the latter two. A record to show how often a student falls ill, at what rate he adds to his weight, height and the size of his muscles, what interest he takes in games, at what rate he progresses in games—a record of all this should be kept in the case of every student. Similarly such moral virtues as can be easily marked should get their due numbers. The student who is regular, punctual, truthful, serving in his nature should get his dues. A man has two parts—the natural and the unnatural—the hereditary and the acquired. In giving diplomas both of these should be taken into consideration. The sum total of the two should be marked.

The next suggestion that we would make regarding the decrease of the pressure of examinations is to devise a scheme to test all the mental powers of a student. In our present system we only test memory. Even that power is not properly tested.

To remove the above defects, in the first place, real tests of memory should be devised. Secondly, the other two powers of the mind—imagination and judgment—should also be tested. In testing the former it is necessary to ask students to make their own stories illustrating some theme. They may also be asked to make analogies and similes. For instance, a class may be asked to look at the rising or the setting sun and then required to describe the rising and the setting by means of some suggestive simile.

Having thus arranged for the examination of all faculties and having devised means to make the

examination effective, we would suggest that the pressure of examinations should be distributed over long periods of time. In the first place, holding examination in all the various subjects in the short compass of 3 or 4 days should be avoided. Let the Terminal Examination or the Annual Examination be distributed over a month or so. Let one subject be examined to-day and another a week after and so on. The regular lessons should, of course, continue, but with only a little change so as to give a short time to the students to arrange their thoughts and to systematize the facts that they have learnt.

Another suggestion to the same effect is to make weekly and fortnightly examinations more useful. They should form an integral part of the considerations on which the question of promotion is to be decided. The marks obtained at the various examinations throughout the year should be added together and then the best students only promoted.

Home-work also should be marked for that purpose. If a student writes good essays throughout the year and happens to write a bad essay at the time of examination, he should not on that account be detained in the same class for one year more, nor should any disgrace attach to him on that account. Same should be the case with other kind of home-work.

### A Dictionary in the making

We are indebted to Mr. Sydney Walton for the information he has given us in the pages of the February *East and West* regarding the making of the new English Dictionary which will be finished before long, and whose "completion will be a great festival, memorable in the annals of literature."

The sheer industry and strength of purpose of those who are engaged in the task is truly wonderful. The writer tells us that:

in an old English garden at Oxford, a way from the hurry and strife of affairs, the wonderful architecture of the New English Dictionary silently approaches completion. More than thirty years has this treasure-house of the language been in building, first at the Scriptorium at Mill Hill, and later in the city where Johnson spent his collegiate days. With the thirty years many of the first enthusiasts have passed away, Dr. Furnivall and Professor Skeat among them; but the master builder, Sir James Murray, abides still at the task, his natural strength unabated it would seem, notwithstanding his seventy years and six. Summer and winter he rises at six o'clock, and works at the Dictionary the day through winnowing the history of words.

In the preparation of the first section of Volume X. (Ti—Tombac), which has just been published, Sir

James worked ninety hours a week for three months, and the history of 'to' with the infinitive alone cost two months of toil.

The readers will have an idea of the splendid devotion of the makers of the dictionary and the thoroughgoing manner in which they are handling the stupendous task, by going through the following statement of Sir James Murray who is the master builder :

I began on the Dictionary in April of 1879 ; that is to say, I made a start on the material collected by the Philological Society, and it took three years to get it into ship-shape, and make it adequate for the purpose. Under the kindling enthusiasm of Dr. Furnivall, eager readers had been gleaning quotations, but when I came to sift what had been sent in I found the great mass various in quality. Perhaps there were five million quotations, and in the Dictionary itself I estimate we shall have used about a third of that number, shortened in form, of course, because of exigencies of space. Insufficient instructions were originally issued to "readers" to guide them in their work ; Dr. Furnivall had many other interests, and could not attend to minutiae. It was essential, for example, that each reader should have an authentic edition of the book he was engaged upon, otherwise his findings might be full of flaws ; but this condition seems to have been overlooked. Modern edition might be cheapest, but they are seldom verbally reliable, and scarcely ever so for spelling. No proper list was kept of the portions which had been examined of the promised books. When I came to address an appeal to Dr. Furnivall's voluntary helpers more than half the letters were returned with the remark ; "Gone away" or "Dead." Many had left their manuscripts behind, and I had to make journeys into country places, and find bundles of quotations in unlikely places, in stables, in cellars, and empty houses. In some cases I had to pay ransom before I could arrange to get the bundles away. Then we had to increase the quotations by some three millions more under careful control, and so went the first three years.

"At first we calculated that the Dictionary would run into eight volumes. That calculation was made on the basis of existing dictionaries, Johnson's and in particular, Webster's ; but we were not long in finding that there had been a tendency, either from the pressure of the publisher or a natural weariness, to hurry the work in its later parts. One may trace this distinct falling off by referring to the words in the later letters of most existing dictionaries. Ten volumes came even to be narrow limits for the way in which we planned to treat every word, small and great."

Some of the special difficulties and problems of the task are thus enumerated by Sir James :

There is a certain elusive class of words whose parentage cannot be traced ; they defy the telescope of the lexicographer. Whenever we write down "Etymology unknown" it means that days and weeks of study have been spent without other result. Every conjecture made as to the possible origin has been carefully tested and abandoned before we write that final epitaph of failure. English

words not found in other languages are specially difficult to follow into the past.

To ascertain the pronunciation of a word Sir James

makes tests among educated men in Oxford and elsewhere, and his experiment consists, whenever possible, in asking them to read a sentence which contains the dubious word. Sometimes, the learned master of the house pronounces it in one way and his wife in another. He had heard three or four pronunciations of the word 'prolocutor' in the Lower House of Convocation ; and had given three of them in the Dictionary.

In America and Canada one often finds a different vowel or a different stress, a fact which brings the speech of Canada and of the United States into closer kinship.

Sir James goes on to say :

It is a disappointing thing, to have to spend days over the history of a word, to dig deep and root up a dozen conjectural derivations which prove to be baseless, and find at the end that nothing positive is left. Early Latin etymology is very difficult ; I mean the tracing of the sources of Latin words themselves.

The great speech-tendencies, as they may be called, are a fascinating field of study. If our spelling had remained phonetic this task of dictionary making would have been lightened wonderfully. The confusion came in when the Norman scribes, using the Roman alphabet but attaching different sound values to the symbols, began to write down our English speech.

### Forty Years of Progress of Chemistry at the Presidency College

Dr. P. C. Roy contributes an informing article of the above name in the *Presidency College Magazine* for January.

In the early seventies of the last century Mr. H. F. Blandford was "Professor of Natural Science." He taught the outlines of Physics, Chemistry, Geology, Meteorology, Physical Geography, etc. He was something of a jack-of-all-trades. It was Sir George Campbell who "realized" that the time had come for each of the several branches of science to claim undivided attention."

He asked for two specialists—one in Chemistry and the other in Botany. The then Secretary of State was fortunate in securing the services of Alexander (now Sir Alexander) Pedler and George (now Sir George) Watt as Professors of Chemistry and Botany respectively. Both of them proved to be efficient teachers, and successive generations of pupils speak highly of the attractive manner in which they taught their subjects.

When Mr. Pedler joined his duties in 1874, the premises occupied by the present Presidency College were under construction and the old Presidency College classes were held partly in the buildings now occupied by the Hindu School and the Sanskrit

College, and partly in the rented rooms of the upper storey of the Albert Hall.

On the removal of the Presidency College to the new buildings in 1874, the one-storied house on the north of the compound in which had been located the old Hare School (then just entered into possession of its present building) was made over to the Chemical Department. Here the Chemical Laboratory slowly and silently grew up to meet the requirements of the time. The teaching in Chemistry even for the B. A. course was comparatively elementary, and no training in practical work was necessary; this luxury was confined only to the students preparing for the M.A. degree in science, who in addition to Chemistry had also to take up some branches of Physics.

The Chemical Department was housed in the old one-storied building for close upon twenty years, but the growing demand for increased accommodation due to the popularity of the subject and to the opening of the practical classes began to be keenly felt. Thanks to the devoted efforts of Sir A. Pedler, backed by Sir A. Croft, the construction of a new wing of buildings was sanctioned by Sir Charles Elliot at a cost of about 1,60,000 rupees. The Chemical Department was removed to the existing premises in 1894. It should be remembered, however, that some of the valuable researches of Sir A. Pedler, e.g., those on "Cobra Poison," "Action of Light on Phosphorus," etc., which won for him the distinction of F. R. S. ship, were carried on in this earlier humble, unpretending laboratory. The more complete differentiation of the Science Course and the institution of the B.Sc. degree in 1907 gave a fresh impetus to the study of Science.

Dr. Ray thinks it was very fortunate that the late Mr. J. A. Cunningham was in charge of the Chemical department from 1906-1909.

His zeal and enthusiasm for the spread of scientific education in Bengal was unbounded. Not only at Presidency College but often in his capacity as a University Inspector under the New Regulations he was indefatigable in his efforts to improve the quality of science teaching in the colleges of Bengal, Government and private.

In speaking of some of our young workers in Chemistry who have done original work Dr. Ray writes :

Thirty years ago, while a student at Edinburgh, I began to notice that original contributions by Japanese students of Science had become a prominent feature in the Journals of the London and Berlin Chemical Societies. Here was an Asiatic people, who could scarcely look back to a glorious past, adding to the world's stock of knowledge; while India, the land of Buddha, which through the medium of China had contributed in no small degree to the civilization of Japan, was sleeping the sleep of ages. This thought had often filled me alternately with pangs of despair as also with emulation. It is a matter for sincere congratulation that contributions from our advanced post-graduate students now bulk largely in the pages of the Chemical Journals of England, Germany and America, and are beginning to shed lustre on the chemical laboratory of the Presidency College. It is not necessary to recount the names of the many past students who have worked here during the last twelve

years, and some of whom are now holding chairs of Chemistry in Government Colleges of Bengal. I hope I shall be pardoned, however, if I give special prominence to the brilliant contributions of two of our latest toilers in the field—Messrs. Rasik Lal Datta and Nilratan Dhar—both of whom have shown conspicuous talents and marked originality; nor should I omit the name of Mr. Jitendranath Rakshit, who has recently been awarded a research grant by the London Chemical Society for his investigations on Sodium Di-acetamide etc.

## Where is the poetry in life ?

In the course of an article of the above name in the January St., *John's College Magazine*, Mr. M. S. Dave tells us that "without some contact, conscious or unconscious, with real poetry or romance, life on earth would be impossible and unbearable." Just so. The appreciation of real poetry is not the monopoly of poets or writers of verse. This life is real and worth living, we must create heaven here by our own efforts. But "where is that poetry in life, where is that heaven, where is that romance ? The real answer to the individual man who hopes for real poetry in life would be "search within."

We should always see the world with a freshness of mind. We should often try to record our impressions, on the tablet of our heart, of the sparkling waters, the richly coloured flowers, the landscape, and the calm which chains our attention and ennobles our soul, our impressions of those rare moments, when we feel that if we are given up to the mercy of the inexorable law of the struggle for existence to be tossed about here and there by apparently conflicting forces without any purpose, if we are told that we are mere warring units in a purposeless world, where the destinies of nations and of everything we see, and do not see, are not guided by a sentient loving and intelligent being; if there is no order, unity, harmony, or consistency in nature and her doings; if we are asked to imagine every beautiful flower that we see only in the light of a survivor at the expense of others, we would rather like to be let alone and die in our optimistic faith of higher destinies of things and the evolution of nobler qualities of man, with a purpose behind it. We don't mind if they be called 'mere hallucinations' as long as they supply us with higher motives of action, an explanation for the apparently contradictory facts of life, and a consolation in our times of difficulties and bereavements. We should not overlook also in our life of stress and strain the finer and subtler emotions of the human heart, the tears of joy and love, the silent reciprocations, the inner voice for a higher life, the inmost, incessant, spontaneous hankering to approach a reality to guide us to the right path. If one is alive to these sensations and such as these and always ready to imbibe the truth from whatever source it comes, the real poetry of life will not be far removed from him.

### National Education in Bengal

We are in receipt of the "Report of The National Council of Education, Bengal" for 1913, which is the "eighth year of the Council's existence and the fourth after amalgamation with the Society for Promotion of Technical Education in Bengal."

The following statement proves that the Institution is financially sound. We are glad to note this fact.

The total receipts in 1913 amount to Rs. 58,869-0-9. The total amount of expenses was Rs. 51,366-14-4 being Rs. 19,439-1-1 for the National College and School and recognised schools and Rs. 27,444-9-9 for the Bengal Technical Institute. The balance at the end of the year 1913 stood at Rs. 7,356-1-1 in the Bank of Bengal and Rs. 146-1-4 was cash in hand.

We are sorry to learn that some of the recognised institutions closed during the year under review. At present there are six recognised schools at Chandpur, Mayana, Santipur, Jhalakati, Dangarpar and Malda.

The library of the Council has at present 6,615 volumes. A better equipped library is necessary for the research work of the Professors. The Committee of the Council has appealed to all authors and publishers to help them in this object.

We read in the report that

every effort is being made to teach according to the Kindergarten system in the Primary Classes. The students are made to feel as little as possible the burden of their work and they take to it with pleasure. Drawing and Drill and Pictorial Lessons form the essential parts of their instructions. English is taught orally in the 2nd and 3rd year Primary Classes and many students in the Primary Department can frame short sentences in English correctly. At the end of the Primary course, the students finish Compound Division of Indian money in Arithmetic, while in Bengali they are able to read story books with ease and recite poems with an appreciation of their meaning. The special feature of the school is a combination of manual with intellectual training. Elementary lessons on science in the school classes (Biology, Physics and Chemistry) form a part of the course. Instruction being given through the medium of the vernacular, progress is easy and necessarily more rapid. The secondary course is equivalent to the I. A. and I. Sc standards of the Calcutta University and is designed to be finished in 10 years from the date of admission.

In 1912 fifteen students of the Engineering Department of the Bengal Technical Institute appeared at the City and Guilds of London Institute Examination. Fourteen came out successful.

Physical education is not neglected. Arrangements have been made for all

the main out-door games, a special feature being Rowing. No other Calcutta College that we know of, has arrangements for this healthy recreation.

Important research work has been done by some of the professors. Professor Kadhakumud Mukerji alone has brought out two original historical works in the course of four years.

It is gratifying to learn that many of the young men trained in the Bengal Technical Institute and the Bengal National College are profitably employed in Engineering firms, Dockyards, Railways etc. No less than eight young men are employed under the Tata Iron Works of Sakchi.

Out of the seven students sent out to America in 1910 five returned in 1913 after graduating from Harvard and Yale. The Council have engaged the services of two of the Harvard men, both of whom, we read, "graduated with distinction."

### Sanitation in Agra and Oudh.

By the perusal of the resolution in the "Forty sixth Annual Report of the Sanitary Commissioner of the United Provinces of Agra and Oudh for 1913" we come to learn that the birth-rate was 47·67 per mille i. e. 2·29 higher than recorded in the previous year. We are glad to know that this birth-rate was the highest recorded during the last 31 years, with the exception of that for 1899. The death-rate though higher by 4·93 than that for 1912 was exceeded by the birth-rate by 12·83. We read that deaths from fever were responsible for a large proportion of the excess in death-rate. Deaths from Cholera also increased, the death-rate rising from 40 to 1·29.

The highest death-rate was recorded by Kosi, the same being in excess over the birth-rate by 36·17. The Anti-malarial Works in that town for which a grant has been received from the Government of India, have been started and are now in progress. The municipality of Allahabad, which, we hear, is always able to show a healthy record, produced the remarkably low death-rate of 17·41.

Death-rate among children under one year of age was higher by 3 than the average for the decennium 1891-1900 but considerably lower than that for the decennium 1901-1910.

The United Provinces Prevention of Adulteration Act was framed during the year and the provisions of the act have already been extended to a few of the larger municipalities. This, to our mind, is a move in the right direction. The health of a people depends in a large measure on the sort of food they consume.

It is very unfortunate "that the experiment of establishing village sanitary panchayats has so far been attended with a somewhat doubtful measure of success."

This province is notorious for its high death-rate. In fact, it is the highest in British India excluding the province of Delhi.

### Pencil, Toy and other Manufacture.

We have received from the Commercial Intelligence Department copies of notes on Pencils, Toys, Textiles and miscellaneous articles, from which we gather the following :

**Pencils**—No separate statistics can be given of the imports into India of pencils, as they are included in the general heading "Stationery, excluding paper." Of the German and Austrian imports the most important are undoubtedly pencils. These countries are specially favoured in respect of the pencil-making industry on account of the presence of large deposits of amorphous graphite of a suitable quality and of a supply of excellent soft cedar wood. In both these respects India is at a disadvantage. The only part of India in which graphite has been worked is Travancore. The Travancore graphite is suitable for the manufacture of crucibles but it is doubtful whether it could be used for pencil manufacture, as it is difficult to grind to a fine powder. Graphite schists are extensively developed also in the Chhattisgarh Feudatory States, notably in Kalahandi. The material as it occurs would probably be unsuitable for pencil making, but might be capable of treatment.

The second difficulty which confronts the Indian industry is the supply of suitable wood. No wood has yet been found of the same class as the soft cedar wood used in Germany and the United States, but the possibilities of Indian woods for pencil manufacture have not yet been fully exploited and the matter may still be said to be in the experimental stage.

The best timber procurable in India, so far as has been ascertained up to the present, is *Juniperus macrocarpa*, which is found in the dry hills of Baluchistan. Another useful timber is *Cupressus torulosa* which is much more plentiful than the Juniper, but does not make up into so good a pencil being somewhat tough. Enquiries recently made on the part of the Mysore Government showed that a quantity of soft wood suitable for pencil-making apparently exists in the Mysore forests.

An industry of considerable promise in India is the manufacture of chalk pencils. The details of prices of Indian made chalk pencils given below are those of a Punjab Company which recently started this industry. These chalk pencils have been very well report-

ed on by the Director of Agriculture and Industries in the Punjab. The prices of the chalk pencils made by this Company are :

**White crayons**—

Per case of 100 boxes each containing 144 sticks—Rs. 37-8 f. o. r. at any railway station in India.

Packed also in 25 and 50 gross cases for the convenience of schools at an extra charge of Re. 1-4 and Rs. 2-8 respectively.

**Coloured crayons**—

Per case of 100 gross boxes each containing 144 sticks—Rs. 50 f. o. r. at any railway station in India. Retail packed in 12 gross boxes, Rs. 9 f. o. r.

**Toys**—Germany is the largest importer of toys in to India.

Toy-making may be carried on either in factories or as a domestic industry. In Germany both kinds exist, the centre of the former being Nurnberg and of the latter Sonneberg. In Japan also the manufacture of cheap toys as a domestic industry has been rapidly developed. In India there is already a considerable toy-making industry, the articles produced being mostly wooden toys turned, lacquered or inlaid.

In the manufacture of the more elaborate mechanical toys it is not to be expected that India could compete with Germany. Even in England toy manufacturers have been behind Germany in such inventions, although from accounts received of a sample exhibition of toys held by the Board of Trade, it appears that English manufacturers have succeeded in copying some of the special German lines, such as dolls which close their eyes when laid down.

As an illustration of the enterprise and care shown by German firms it may be mentioned that in the manufacture of porcelain and china figures of Indian deities, which have a large sale, the German manufacturer takes the trouble to find out and reproduce in each case the correct religious colours in vogue in India.

Glazed China figures are made at the Calcutta Pottery Works, but not the non-glazed.

**Woolen Manufactures**—

There are five Woollen Mills at present at work in India, one being in the Mysore State. Two of the mills, that at Cawnpore in the United Provinces, and that at Dhariwal in the Punjab, produce 78 per cent of the total outturn of the Indian mills. For the production of the highest class goods they import a certain quantity of Australian wool, which is used either pure or mixed with Indian wool.

In the year ending 31st March 1914, India exported 49 million lbs. of raw wool valued at £1,670,000. Of this, 97 per cent went to the United Kingdom. In the same year India exported woollen goods valued at £167,000. Ninety per cent of these consist of carpets and rugs of which three-quarters went to the United States. In 1909-10, India's export of woollen goods was valued at £160,000, so that there has been little advance under this head.

Imports from Germany consist principally of shawls, piece goods, and yarn and knitting wool. Germany's trade in shawls is far larger than that of any other country. Austria-Hungary's imports are principally in these same lines also, but they are much smaller in each case than the imports from Germany.

**Silk**—India imports the biggest quantity of silk from Japan. The imports during the year ending 31st March, 1914 were valued at £965,622.

Germany, has made a speciality of one particular line, viz., articles of silk mixed with other materials and almost all her imports are in this class of goods,



their value in the year ending 31st March 1914 being £141,063. Her imports of these goods in the previous year were £111,198 and in 1911-12 only £73,821. The United Kingdom and France also specialise in mixed silk goods, imports from these countries being worth £128,250 and £111,712 respectively, in 1913-14.

Imports of silk and cotton mixed piece goods from Germany consist principally of velvets, of which large quantities are imported. Formerly all velvets were imported from France, but Germany secured the trade in mixed velvets by means of a special process in the manufacture of the velvet pile.

### Brushes—

Next to the United Kingdom, Austria-Hungary and Germany are the largest exports of brushes to India. The trade is not a very large one but it is perhaps sufficient to justify a note at the present time, more especially as brush-manufacture is already a well-established industry in India and several factories produce goods which compare favourably with the best classes of imported goods.

The average value of the brushes imported from

the United Kingdom is much higher than from Continental Countries. Continental brushes again are more expensive than the brushes imported from Japan. Imports from Japan of cheap brushes are increasing. The figures under "other countries" include a large number of very cheap brooms made of coconut leaves from the Straits Settlements. Japan and China also supply a large number of very cheap brooms made of grass and fibre with thin strips of cane. These go mostly to Rangoon.

At Calcutta the import of foreign brushes are mostly German and are almost entirely paint brushes. These are made for the most part at one factory in Nurnberg and are much cheaper than similar brushes of British make.

Combs—are imported from several countries into India, viz, Germany, Austria, Italy, France, England and Japan. Japanese combs are cheaper than German or Austrian makes by 20 to 25 per cent.

In India Horn combs are made in the Cuttack district and celluloid combs are made from imported celluloid sheets at Jessore. Sandal wood combs are made in Mysore and it is stated that they are largely used in Assam and the United Provinces.

## FOREIGN PERIODICALS

### War and Literature.

Mr. Edmund Gosse, the well-known English critic, contributes a highly interesting article of the above name to *The Edinburgh Review*, which "contains some observations on the effect of war upon the lives of men of letters."

Every one will admit with the writer that

it is hard for those who are spectators, however strenuously set in heart to share the toils and sufferings of their luckier and younger brethren,—not to turn, by instinct, to the order of ideas with which we are, or until now have been, each one of us, particularly engaged. The artist cannot help considering how the duration of war will affect the production and the appreciation of pictures and statues and music, since, however wide and deep the desecration of harmony may go, these things must eventually rise again and reappear above the welter. The man of science has to put his investigations and his experiments on one side, yet the habit of his brain is too ingrained to enable him to forget relations of knowledge to life, or to lose the conviction that scientific development must proceed the moment that the arresting violence of war is relaxed. And the lover or student of pure literature needs accuse himself of no levity if his mind, also, strains forward with anxiety, and compares with our own cataclysm the catastrophes of former times.

Mr. Gosse is of opinion that the

paralysis of living intelligence is an even more serious matter than the destruction of works of art." What matters most is that "the literature of Belgium has now been trodden into the mud by the jackboot of the Prussian, and the splendid activity of the literature of France is at a standstill."

It is impossible to form at present any clear notion of what has become of the various elements of French literary life in this sudden dislocation of the entire social system. The young men went forth to fight; the older ones, and the women-writers—dispersed through the provinces, or active in benevolence at the seat of war—almost immediately disappeared. But it is admissible to notice that the very first direct victim of the war was an eminent man of letters,—Jules Lemaitre.

Lemaitre had been in failing health for several months, and at last he had been persuaded to leave Paris, and retire to his native village of Tavers, on the north bank of the Loire, a few miles below Orleans. Here, in the calm of this delicious place, in the house where he was born, he was recovering serenity and health, when a newspaper announcing the declaration of war was put into his hands. He fainted at the shock, never recovered his senses, and died two days later (the 6th of August). Jules Lemaitre was, certainly the most charming critic of his age. No mind more subtle than his has ever been directed to the interpretation of literature, and particularly of the drama.

To realize faintly what is now the condition of



literature in France we ought to have before us the parallel of what happened in 1870-1.

Mr. Gosse goes on to tell us how some of the greatest literary men of France fared during the catastrophe of 1870-1. This account is entirely new to us.

Some days before the 4th of September 1870 Victor Hugo broke the chain of his long exile, and came back to Paris, where he was met at the railway station by shouting crowds. He addressed a rather pompous proclamation to the German nation, of which, as was to be expected, the Prussians took not the slightest notice. Hugo then applied himself to bringing out a new edition of "Les Chatiments." This was the principal, indeed the only, literary success of the season. There were sold 100,000 copies of these inflammatory and pathetic poems, which were distributed about as commodities rather than as books. By the end of October hawkers from ambulatory stalls were selling piles of "Les Chatiments" among pieces of cocoanut, flannel vests, and packets of chocolate. Victor Hugo gave the entire profits to the provision of cannon and ambulances; the principal pieces were recited, by leading actors and actresses, in the squares of Paris. His restlessness became great; he went to Brussels, back to Paris, made excursions to the provinces, even, for a short time, entirely unrecognized, lodged *incognito* in London. It is to be observed that Hugo wrote two large volumes during the height of the war—"L'Année Terrible," and "Actes et Paroles."

Most of the elderly authors were struck dumb with consternation, and either died before the Germans left France, or remained in a state of suspended animation. The Nestor of them all, Guizot, was just eighty-three when war was declared, and he was totally unprepared for it. He had been anticipating a sort of millennium, and suddenly all his optimism fell from him. He was at his country house in Normandy, and he took to his bed, a wise thing for a very old man to do. There, while he lay and rested his energy slowly came back to him, and weak as he was he determined to do what he could. He wrote two famous letters, one to Mr. Gladstone, the other to Samuel Wilberforce, Bishop of Winchester, fervently praying for the intervention of England. When no answer came, or lukewarm expressions of civility which were worse than none, energy once more seized the noble old Guizot. He rose from his bed and came up to Versailles, where he begged Thiers so insistently to convoke a synod of the Protestant churches, that this was done and Guizot presided. The vortex of things whirled him back to Normandy, and there he endured the shock of the death of one friend after another, even at last that of his devoted daughter, Mme. Cornelis de Witt. With intrepid persistency he contrived to finish the fourth volume of his great history of France, and his last written words were "Je laisse le monde bien trouble. Comment renaîtra-t-il? Je l'ignore, mais j'y crois. Dites-le, je vous prie, à mes amis; je n'aime pas à les savoir découragés." And his wonderful heroic optimism returned, even in the hour of dissolution, for, on the day he died (the 12th of September, 1874), he lifted himself on his pillows, with shining eyes called his attendant to him, and whispered "Personne n'en est plus sur que moi."

Alexandre Dumas *pere* was in the precise situation in which it would be most unfortunate for an old man to be discovered by the thunderbolt

of illfortune. Worn out with his colossal work, extravagant in his whole conception of life, Dumas had made no species of provision for the future, and was immediately and completely ruined by the war. He retired to his son's house at Puits, where he fell into a sort of stupor. He was utterly tired out, and when those around him asked whether it would not rouse him from his gloom to write a little, the old novelist replied "Oh! no, never again." Almost his last words were: "They say I have been a spendthrift. But I came to Paris with twenty francs, and," pointing to his last piece of gold on the mantel-piece, "I have kept them. There they are!" He died on the 6th of December, in the darkest hour of the defeat of the army of the Loire and the recapture of Orleans.

Jules Janin, who had just been made an Academician, in the room of Sainte-Beuve, gave way to the counsels of despair; he abandoned literature, his friends, and the world. With a pet parrot in a cage as sole companion, he withdrew to his chalet as soon as the Germans approached Paris, and came forth no more. Littré, on the other hand, displayed an admirable calm. When the enemy threatened Paris in September 1870, Littré proposed to remain, but his friends obliged him to retire to Bordeaux, where Gambetta, in January, contrived to found a chair of history and geography for his support. He sat, as a republican, as Deputy for the Seine in the National Assembly, and although he was unable to speak in public, the Government availed themselves to their great advantage of his vigorous and weighty reports. Littré was not merely a prince among linguists but an independent and liberal thinker, who kept up the courage of others by wise and prudent counsel. A different fate attended a different man with Indules Sandeau, who had long been the petted librarian of the imperial palace of St. Cloud, was doomed to watch the conflagration of both palace and library. He was suddenly turned adrift with a pension of two thousand francs. Sandeau was perhaps the earliest of the great French writers to return to work.

Younger men, who were nevertheless too old to be sent out to fight, suffered more than their elders or juniors. The instance of Flaubert is tragic in the extreme. He had always looked upon war with detestation, and to the last he refused to believe that it was imminent. Flaubert thought that the whole of Europe should be ruled by one beneficent tyrant, specially preoccupied with the protection of art and letters. When the Germans entered France, he was at Audemery, feeding his soul with the husks of empty hope and vain illusion. When Rouen was occupied he was seized with hysteric frenzy, and gathering together all his books, his letters, his manuscripts, he burned them. Prussian soldiers were billeted on his house, and as they entered, Flaubert collapsed in a fit of epilepsy, which was the worst he had ever endured, and which threatened at first to be fatal. They moved him to Paris, and he recovered a measure of health; it is characteristic that even in his anger and his despair, literature never ceased to occupy the thoughts of Flaubert. But it took a sombre color of its own, quite unlike any aspect with which it had faced him before. He wanted to write novels about Sedan, and dramas about the occupation of Normandy.

He wandered among the smoking ruins of the Commune, murmuring "Quelles brutes! quelles brutes!" and rehearsing the sentences in which he would immortalize their crimes.

Theophile Gautier, too, had always dreaded every form of political and military disturbance. His

attitude is perhaps the most pathetic that we discern, possibly because its pathos was so obvious at the time. Gautier, the most beloved writer of his age, a glowing exponent of the pure spirit of beauty, not to be thought of in connection with darkness or ugliness or dejection, "being" as Swinburne said of him, "so near the Sun-god's face," had suffered cruelly in previous distractions, and particularly in those of 1848. Poor Gautier, when the Prussians formed round Paris, said :

"If I knew an honest Turk who loved French verses, I would settle in his house at Constantinople: in exchange for a few sonnets to the glory of the Prophet, I would beg for a dish of pilaw to eat, a tchibouck to smoke, a carpet to lie down upon, and I would try to forget that I was born into the races of the West, those races that murder and burn and steal, and then turn and say 'I am civilization!'"

Presently, he longed to lie down, not on a carpet but on the pavement of the street, and die. He was assailed by the blackness of poverty, and Du Camp describes meeting him during the siege, dragging his limbs, prematurely old, his magnificent eyes veiled under their puffed eyelids, and answering, when asked how he was, "Saturated with horror!"

We see the strange figure of Zola, occupied with the plan of a series of novels, "an epic in ten volumes," on the life of a modern family of France—a scheme which worked itself out eventually, in many volumes more than ten, as the famous "Rougon-Macquart" series. But Zola, who was much younger than the rest, is the only one of these men of letters who is displayed to us as continuously involved in literary ambition.

In contrast to the attitude of Gautier and Flaubert, we must observe that of Gaston Paris, who had just been elected to the Chair of Romance Languages at the College de France, and who had announced his first lectures for the autumn and winter of 1870. He was urged to abandon them, but he refused, and, wonderful to relate, they were largely attended.

Sully Prudhomme, was the youngest hope of French poetry when the war broke out in 1870. He had greatly desired to fight, but the state of his health made it impossible. He remained in Paris, a prey almost to despair. Gaston Paris, who was Sully Prudhomme's greatest friend, told M. Jusserand that during the siege of Paris the poet was crossing the Place St. Augustin when he lost his way. He asked a man to guide him and was shown his direction, but falling again immediately into a lugubrious reverie he lost it before leaving the Place. He was obliged to ask his way once more, but unfortunately he did so of the very man he had asked originally, who had stopped there watching the odd movements of the poet. This man, now assured that all was wrong, called out "A spy! a spy!", a crowd gathered, two gendarmes hurried up and Sully Prudhomme was hustled very roughly a long way off to the Hotel de Ville. Once there, explanations were easy, and all apologies were tendered to the already-famous author of "Les Epreuves" and "Les Solitudes." The authorities courteously asked what they could do to express their grief at so wretched a mistake. "Only this," Sully Prudhomme replied, "let me go back to the Place St. Augustin arm-in-arm with the same two gendarmes who brought me hither."

Sully Prudhomme was one of the few pure men of letters in whom the creative imagination was not paralyzed during the war.

## The Oldest Portrait.

A writer in the *Revue Scientifique* (Paris) describes what is supposed to be "the earliest artistic representation of the human figure."

"Two distinguished prehistoric archeologists, Messrs. Lucien Mayet and Pissot, have just published an Aurignacian design, traced on a flat mammoth bone, that possesses remarkable interest for students of the beginnings of art. The drawing constitutes the first document representing, in an engraved form, man of the middle Quaternary period.

"The name 'Aurignacian' has been applied to the beginning of the Post-Glacial epoch..... Aurignacian engravings of the human body are now known to a considerable number. The design found at La Colombe is thus described by its discoverer: 'A man is lying on his back. Above him is depicted, vertically, the body of a woman. The man's right arm is raised vertically, and his hand, with the fingers extended, touches the woman's body. The profile of the man differs absolutely from the Neanderthal type and recalls, in great measure, the Chancelade skull: the head is rather large, with a convex forehead rising somewhat obliquely, and a very high face..... clearly prognathous.' The chin is prominent and bears a short beard, indicated by little strokes; the nose is long and very large; the eye, shown by two curved lines, has an indefinable expression. The trunk is represented as very hairy..... The contour of the woman recalls in no wise the enormous matrons, with voluminous breasts and hips, with whom the Aurignacian sculptors of Brassempouy..... have made us familiar. The upper part of the body is relatively slim, almost graceful, and has a youthful appearance, altho the lower limbs are coarser.....

"Besides its artistic interest, which is considerable, this find possesses great geologic interest, for it comes from a veritable archeological section, carefully studied by the authors."

## Emile Verhaeren.

Of late the name of Emile Verhaeren has very much come to the front. He has been, as it were, suddenly discovered. Mr. Francis Bickley has written a short account of the great Belgian poet in *The Bookman*. Mr. Jethro Bithell thinks that he is "the greatest of all French poets past and present." Professor Gilbert Murray has said that he is perhaps the greatest European poet now living. The famous English man of letters Edmund Gosse admits that "the greatest poet of Europe at the opening of the twentieth century is unquestionably the noble Emile Verhaeren. There is no modern writer more national than Verhaeren, and to study his poems is to gain such an impression of "Toute la Flandre" as is to be found nowhere else."

The writer of the article in *The Bookman* tells us that though "in France itself,

the acceptance of Verhaeren at his true value has been but tardy and partial, there can, at all events be no question that his place is among the very great."

The following account of the poet and his works will, doubtless, prove interesting to the reading public of India,

The names of the places most closely connected with Verhaeren's childhood and youth have lately been made painfully familiar to us. He was born, in 1855 at Saint Amand on the Escaut, in the neighborhood of Termonde. He got his education from the Jesuits at the College of Sainte Barbe, in Ghent. There Georges Rodenbach was his schoolfellow and intimate; and thither, a few years later, came another couple of boys equally destined to literary fame, Maurice Maeterlinck and Charles van Lerberghe. From Ghent Verhaeren went to the University of Louvain to read for the bar.

The study of law, however, was only a pretext, an alternative to his father's unacceptable project of placing him in an uncle's factory. Literature had already claimed him, and at Louvain, stimulated by congenial fellowship and a course of reading anything but legal, he flung himself with energy into his destined career. He took a leading part in the production of more than one collegiate magazine, which the authorities saw good to suppress, and one day he called, with a bundle of manuscript verse, at the house of Camille Lemonnier, the novelist, to whose generosity and ardor Belgian literature owes even more than to his actual achievement.

Lemonnier must soon have realized that the poems to which he had consented to listen were no common undergraduate outpourings. They were, in fact, those which were to compose Verhaeren's first published volume, "Les Flamandes," and were such as would have arrested the attention of the weariest critic. Violent, sensuous, implacably realistic, they were of the order of poetry which can never be denied a hearing; and though they met with the approval of Lemonnier (himself on more than one occasion the victim of public prudery), their general reception was very much that which, in England nearly twenty years earlier, had been accorded to Swinburne's "Poems and Ballads."

These earliest poems are wrought out of Verhaeren's observations of his boyhood's surroundings and the preoccupations of his youth; vivid, objective pictures of Flemish country life, or praise of the past inspired by his admiration of the virile genius of the old Flemish painters; an admiration which has taken another shape in some fine critical studies. "Les Flamandes," was followed at a three years' interval by "Les Moines," a collection of poems very different in theme but similar in method, the offspring of three weeks spent in retreat at the monastery of Forges, near Chimay.

Verhaeren's work falls into several definite, though organically connected, groups. The first consists of "Les Flamandes" and "Les Moines," which though of an individual stamp show no formal departure

from the tradition of French poetry. The three books which form the second group are of very different quality. Briefly, they are the record of a terrible nervous crisis which resulted from the excessive ardor of the poet's first plunge into life. Later, he was to experience the mystic's communion by ecstasy with the heart of life. Now he knew that terrible mystical experience, the dark night of the soul. "Les Soirs," "Les Debacles" and "Les Flambeaux Noirs," are the expressions of an intolerable despair, of horror of life, and of longing only for death or madness. Verhaeren



Emile Verhaeren

in this phase reminds us of Van Gogh, who is the painter of paroxysms, just as his racial kinsman is the poet of paroxysms. The great difference is that the painter suffered defeat, the poet won through to victory.

Verhaeren came out of this black epoch with an enlarged emotional experience and a new sense of the meaning of life. Henceforth, his poetry was to be one tremendous affirmation, growing in intensity and constantly reinforced by new arguments. He is one of the great positive poets of the world.

Verhaeren is a democrat. He believes in the will to power, but dreams of it working through an ever-widening group rather than through the chosen individual. His affirmativeness is too absolute to admit of selection, and boundaries and distinctions are for him things to be annihilated. He is intensely conscious of the unity of life, and of his own identity with its other manifestations.

"In 'Visages de la Vie,' Verhaeren has extolled the eternal forces: sweetness, joy, force, activity, enthusiasm; in the 'Forces Tumultueuses,' the mysterious dynamics of the union which shows through all the forms of reality: in the 'Multiple Splendeur' he has sung the ethical part played by admiration, man's happy relationship with things and with himself; in the 'Rythmes Souverains,' finally, he has typified the loftiest ideal."

In these four volumes the poet appears as the poet not of a country nor even of a continent, but of humanity. He has also written some intimate and tender love poetry, inspired by a happy marriage.

In the five books of "Toute la Flandre," writing in that *vers libre* which he has gradually developed as the expression of his own violent, enthusiastic temperament, the very rhythm of his soul, he has celebrated the country of his youth, with its dunes and waterways and farmsteads; depicting as in his earliest poems but with a larger sympathy, the life of the Flemish peasant with its hardships and gross appetites; and showing, what is perhaps the surest cause which our shattered Europe has for hope, that it is possible to have sympathies at once national and cosmopolitan.

### Literature and the War

is the title of an article, in *The Fortnightly Review*, from the pen of Mr. Arthur Wagh in which he discusses the "immediate effect of the War upon Literature."

Literature marches to-day with a long array of camp-followers. Poets, critics novelists, historians, reviewers, paragraphers—even down to publishers, book-sellers, printers, binders, and paper-makers—when a blow is struck at literary activity nowadays, it strikes at a wide and ramifying industry.

#### The writer tells us that

it is the dreariest of truisms that, when an Englishman is threatened with starvation, the first thing he is ready to starve is his brain. When expenses are to be cut down, books go first. Of that there is no shadow of doubt.

So when war was declared, booksellers began to clamor for terms of "give-and-take" (which is generally understood by the publisher to mean that he is expected to do all the giving, and the bookseller all the taking!); publishers, frightened by the situation, stopped the printers' and binders' work upon their advertising orders; newspaper proprietors, perceiving no advertisements in their columns, ordered that no further books should be sent out for review; so that in the course of a few days all the branches of book-production, the commercial staff of the newspapers, and even the harmless, if unnecessary, reviewers, found themselves threatened with reduced profits, curtailed income, and loss of profitable occupation.

Such was the first effect of the present war upon the trades supported by British Literature. At this juncture the "war-book" came to the rescue. "However shallow and ephemeral it kept people reading something during a period of exasperating restlessness and strain." Slowly but surely an air of confidence was re-established.

"Though poetry and war have ever maintained their alliance, still

few critics would have foretold a chorus of verse so high in quality, so dignified in tone, so altogether free from anything like bombast and vain-glory. The poets of the hour have indeed most faithfully reflected the spirit of the nation. The general level of poetic inspiration has been manful, quiet, and sol-

dierly. The voice of violence and abuse has been heard in no more than one or two inconsiderable corners.

Literature has begun well, and will undoubtedly continue well; but sometime must elapse for things to settle down. The writer hopes, that as a result of the present war,

a good deal of that cynicism will disappear from the literature of the next ten years or so, and that with it will disappear also the taint of irritating swagger that has disfigured the self-consciousness of the rising generation. Swagger, superiority, the super conventional contempt of convention—most of these foibles of emerging youth, will have been dusted out of the khaki tunics of our young men before long.

The writer seems to be a believer in conventions. But is not contempt of convention a healthy sign? Does it not point to the fact that at least the younger generation is beginning to shun the sham and trivial and to see things in their true color? Contempt of convention is not a 'foible,' it is a virtue which every progressive man or woman will do well to cultivate. The writer is quite optimistic. He firmly believes that literature is safe.

Neither commercially nor spiritually, it may be taken for granted, will Literature be permanently injured by present troubles. The atmosphere that stifles Literature is the very antithesis to the atmosphere through which this country is now moving, in its great crusade for the liberation of the Human Spirit. When a nation has done things of which it can only be ashamed; when it has steeped itself in tyranny; or, all classes of the community consenting, has lapped its soul in an enervating luxury; then the springs of literary inspiration may well dry up, and the heart of the people grow tired and cold. But, on the contrary, when a high cause, and the right of the weaker, have summoned a whole nation to the task of sacrifice; when every class, and creed, and interest, are united in resistance against an intolerable and devilish wrong; when our young men have seen visions of present horror, and our old men are dreaming dreams of future peace, then is the very hour when Poetry and the Arts are certain to achieve their vindication. For when a people has found its own soul, its Literature has always found a voice.

### The fall of Sei-To (Tsing-Tao) and its Aftermath

is the title of an article written by Mr. Shinji Ishii in the January "Asiatic Review."

The army system, the legal system, the educational system, almost all the modern sciences with the help of which it has been possible for the old disorganised Japan of yesterday to grow as the modern, up-to-date, progressive Japan of today—all these have been imported from

Germany. In more than one sense Germany is the maker of New Japan. By a curious irony of fate, the Japanese army "trained in its first stages under German tutelage" has wrested Tsing-Tao from Germany.

The writer tells us that "the wiping out of the Germans from the East" was a sacred duty of the Japanese to their allies the British. There was yet another cause which led Japan into war—it was the "protection of mutual interest" in Asiatic waters. The writer could have told us plainly that the one great aim of Japan to plunge into the war was to drive out her most powerful industrial rival from Asia, which she could never do if Germany's hands were not too full.

Japan will not be "so tenacious as to insist on the permanent occupation" of Tsing-Tao, as that "might create endless friction." But what should Japan do with her surplus population? That is a great problem to be solved. We have heard of the Tragedy of Korea. We know Japan has to a great extent solved the problem of her surplus population by the annexation of Korea, that ancient forlorn country which has ever drawn upon it the covetous eyes of many a stronger nation.

The writer thinks that the warm climate of Formosa is specially suited to the Japanese and there they should settle. The countries bordering on the Northern and Southern Pacific refuse to admit the Japanese as the people there believe in the harmful and unscientific color classification.

We are at one with Mr. Ishii when he says that

if the classification of existing human beings is desired at all, it should be made in accordance with the intellectual scale of receptibility of the common idea, which aims at the peace and welfare of all nations.

### An Ancient Buddhist University

Mr. J. Estlin Carpenter, in the *Hibbert Journal* has given an account of the University of Nalanda, collected from the record of travel of Yuan Chwang, a Chinese and a Buddhist scholar. The article opens with an account of Yuan Chwang:

In the year 629 A. D. a young Buddhist scholar named Yuan Chwang arrived at Chang'an in the province of Shense, in the north-west of China, the modern Sian or Singanfu, latitude 34° 17'. He was then about twenty-nine, and had already distinguish-

ed himself greatly as a student of the sacred lore. An eloquent preacher, he travelled from place to place, seeking and imparting instruction. His knowledge of the scriptures and his skill in exposition excited general admiration, and the feudatory kings of the several provinces and the clergy and laity from city to city vied in doing him honour.

He then resolved to make the journey to India, and consult the depositories of Buddhist learning in the midst of the places hallowed by the Master's life.

The journey was by no means easy. Many and varied were the obstacles and disappointments which Yuan had to overcome before he could place his feet on the soil of India. He went along the Ganges

visiting one spot after another famous in Buddhist story, till he came to the hallowed Bodhi tree at Gaya, where the Teacher had finally reached Buddhahood. All round it were memorial shrines and monasteries, and there stood the temple, already all but a thousand years old. Thence he proceeded to Nalanda. Four of the most distinguished professors had been sent to escort him. At a farm on the way to the precincts he was met by a great procession. Some 200 members of the Order, and about a thousand laymen, came forth to greet the traveller from the Flowery Land. They carried standards and umbrellas, garlands and perfumes, they surrounded him with joyous chants, and led him into the great University of Nalanda.

The traveller had spent seven long years before he reached 'the home of the truth.'

What the University was like?

Half monastery, half university, it had been a sacred place from immemorial tradition, though it had only recently attained the height of its prosperity. Five hundred merchants, so the story ran, had bought the original grounds, and presented them to the Buddha; and there the Teacher had himself preached for three months. Successive endowments had created a vast pile, with towers, domes, pavilions, shady groves, secluded gardens, and deep translucent pools filled with blue lotus and crimson *kanaka*. The great entrance on the west of the surrounding park was approached under four large columns. The tower above it, adorned with the richest carving, rose high into the air, so that it made a later visitor, I-ching, giddy to look at it. Eight huge quadrangles contained the chief buildings. There were eight temples with about a hundred relic-shrines, many of them decorated with gold and precious stones which glittered in the sunlight. There were also a hundred lecture-rooms where the ten thousand clergy and students daily gave and received instruction, and six immense blocks of residential buildings, each four stories high.

The President or Rector of the University was named Silabhadra. He was immensely learned.

Yuan resided in all about two years in the University

devoting himself to the study of the Buddhist Scriptures, the books of the Brahmans with the wide range of studies founded upon them, philological, legal, philosophical, astronomical, and the Sanskrit grammar of Panini.

### In Nalanda

the brethren, were renowned through all India for their strictness in observing the precepts and regulations of the Order; grave, earnest, decorous, 'learning and discussing, they found the day too short.' The spirit of the place was strenuous. Those who did not talk of the mysteries of the canon were put to shame and lived apart. Of the foreign students the majority beaten by the difficulties of the problems, withdrew. The teaching included secular knowledge as well as scriptural. There were professors of Arithmetic and Mathematics (perhaps also Astronomy) Geography and Medicine. The latter study had acquired great importance through Buddhist philanthropies. The teaching was conducted partly by recitation of the sacred texts after the mode of Vedic study, partly by expository lectures and disputations.

After the founder's death, difference of view and still more of practise arose; so much so, that in the middle of the third century B. C. there were already reckoned eighteen sects.

Buddhism was divided by the deep cleft between those who denied and those who recognized a living Mind at once behind and through the universe, an infinite Spirit with whom the disciple could enter into fellowship of trust and peace.

Sometimes whole kingdoms followed one or the other; sometimes both existed side by side. In the kingdom of Magadha the scene of the holy places in the midst of which Nalanda was planted, the two types were mingled together; and such, according to I-ching, was the practice at Nalanda.

The whole of the eighteen sects had their representatives at Nalanda, they had their own sets of scriptures, and all followed their own usage, whether it only enforced the cut of a robe and the material of a toothpick, or enjoined hymn and prayer to the Buddha and the Buddhas-to-be.

Under the name of a common Founder representatives of opposite and incompatible theories teach side by side. There is no creed to which professor or student must subscribe as a condition for admission, beyond the solemn recognition of the Buddha, the Dhamma, and the Sangha. No articles bar the way to the equivalents of the chair or the degree. The head of the whole, chosen solely for his learning, presides impartially over all. The secret of union lies in a common life, a common moral ideal, the conception of the service of man.

Neither among its different schools, nor towards the rival establishments of Brahmins and Jains, or the philosophical sects that lay outside all three, the Agnostics and Materialists, did it ever raise the cry that the faith was in danger or kindle the fires of persecution.

Bana, describing a visit paid by King Harsha to a Buddhist recluse, draws a picture in his *Harshacharita* of a university of another type "more flexible still because unembarrassed by establishments needing great revenues for maintenance." Thus runs the description:

Numbers of Buddhists were there from various provinces, perched on pillars, dwelling in bowers of creepers, lying in thickets or in the shadow of branches, or squatting on the roots of trees. There, too, were

Jains in white robes, and worshippers of Krishna. There were mendicants of various orders and religious students; there were disciples of Kapila (adherents of the great school of the Sankhya), Lokayatikas (materialists), students of the Upanishads (Vedantins), followers of Kanada (the reputed author of the Vaisesika philosophy), believers in God as Creator (the Nyaya school), students of the Institutes of Law, students of the Puranas, adepts in sacrifices and in grammar, and others beside, all diligently following their own tenets, pondering, urging objections, raising doubts and resolving them, discussing and explaining moot points of doctrine, in perfect harmony.

In conclusion the writer makes the following pertinent observation:

Some day, perhaps, the great Universities of the West may deem these voices of the dim and distant past yet worth attention. They are more than mere curiosities of literature. They are the witness of the East to the abiding principle that the first condition of the quest for truth is Liberty.

### The Secret of the Colored Criminal

In many cases, the crime of the colored, for which the Americans are ever ready to deal out brutal "justice," is a fiction. We cull the following from the *Crisis*:

"Gertrude Hollinshead, about 16 years old, on whose testimony nine Negroes were convicted of serious charges and sent to the penitentiary for terms ranging from 19 to 35 years, now says that her testimony was false. She met Judge Eugene Lankford, before whom the case was tried at Conway a year ago last August, in Little Rock last night by appointment, and said she wished to retract all the charges she had made against the Negroes and asked that they be pardoned.

"At the time of the crime for which the Negroes were said to have been committed, the girl was under 16 years of age. She was an orphan and until a short time before the Negroes were arrested was living with her step-mother. It was said that she was driven from her home and took refuge with a Negro woman named Lavide Simms, who was sentenced to 35 years for her part in the case."

### Two Nobel-Prize-Winners, Kipling and Tagore.

Mr. Henry Neuman has contributed an article of the above name to the *Standard* of New York. He is of opinion that Kipling's outlook upon life is as different from that of Rabindranath Tagore as can possibly be conceived; though both of them are recipients of the Nobel Prize.

To Kipling the credit must always be due that he interpreted the romance of modern machinery for those who ordinarily prefer prose to poetry, but who do respond to the pulsing of piston-rods and the click of train-wheels suggested by his vigorous rhythms. And it is more than the audible rhythms of modern life that he interprets. Back of all our giant construc-



tion from the steel mills to the ocean greyhounds, he hears the call of our age to severe unflinching toil.

But just because he voices the present-day ideal of the strenuous will, he typifies as well its ethical shortcomings. He is blind to the tragedies of the masterful traits which he so glorifies. To judge from his writings, modern industry is simply a superb conquest over Nature by Titans whom this endeavor makes all the stronger. He has not a thought for the thousands who are maimed and crushed in the process.

The masterful temper shows its deficiencies in its glorification of militarism. Your soldier is par excellence the embodiment of the ideal of strenuousness. If the Anglo-Saxon has a strong fist, is it not at once evident that God gave it to him in order that the Asiatic and the African might be pummeled into the Anglo-Saxon virtues? Such is the white man's burden, to civilize the

"Flattered folk and wild,  
Your new-caught, sullen peoples  
Half-devil and half-child."

The note is familiar enough. Its spirit is dangerous. Intent upon what is deservedly admirable in the masterful ideals of the West, Kipling fails to see the wrong in forcing them upon alien peoples. And that is the very thing which he extols—forcing Occidental culture down the throats of those who are so benighted as not to accept it voluntarily. The Mohammedans played that game over a thousand years ago, sweeping as far west as Spain, with the avowed object of forcibly replacing Christian civilization by what they considered a higher. To-day the tide has turned. The militant West is repeating substantially the same cry and Kipling is honored because he is one of the trumpeters. In his *Pharaoh and the Sergeant* he chuckles at the way in which the sergeant drillmaster makes an English soldier out of the Egyptian. "He drilled a black man white." "He's a charm for making riflemen from mud." That is the voice of the superior civilization! The Egyptian is mud. The black man is to be converted into white presumably because blackness is a stigma.

Another poem lauds Kitchener first for beating the Sudanese and then for making them attend his school. "Ware!" warns the singer. "Go to his school, you black fellows. For he who did not slay you in sport, he will not teach you in jest." The mission of the strong, it would seem, is to serve culture from the mouth of the cannon.

To venture the reminder that the West has anything to learn from the East, is of course gratuitous offense. To the apostle of culture by force the main fact is that the Oriental is not a strenuous Westerner. Therefore make him one. Make the Asiatic as much of an Englishman as the half-devil, half-child in him will permit. Ram him into shape as the trip-hammer shapes steel plates and bars. Let our modern giant machinery be your spiritual exemplar.

We would not at all minimize the importance of the masterful traits, the masculine vigor, the delight in severe endeavor which Kipling so happily sings. But there could be no more apt illustration of the ethical unwisdom of apotheosizing physical vigor and energy of will apart from a closer concern for the ends toward which these qualities are exercised. Like so many of our time, Kipling thinks that it is chiefly war, conquest, the subjection of East to West, which provides the noblest field for their nurture.

To appreciate the association, of Kipling and Tagore imagine Mr. Roosevelt paired with St. Francis of Assisi or gentle Meiser Eckhart. The comparison may possibly suggest the extremes to which

our goodnatured age is ready to turn for ethical sustenance.

To grasp the teachings of Tagore it must be remembered that the mind of Indian thinkers has a passion above all things for unity. Some minds love to dwell upon the differences in a manifold universe; and, on the other hand, there are those that are unhappy until they can see the oneness back of the diversity. Tagore is typical of his people in being attracted by the unifying process. Hence he thinks of his God not as a single personal being, but as the whole undying universe, the All without beginning or end. Whereas Kipling's God is a magnificent individual superman, the master of all good workmen, a great captain, engineer and man of letters, Tagore's deity is not a person at all, but the depersonalized, infinite existence in every atom in the whole of things.

From this point of view, the supreme business of life is self-realization by union with this all-embracing one. "In the music of the rushing stream," says the poet, "is heard the glad assurance, 'I shall become the sea.'" The height of bliss is attained in such a blending. The whole misery of life is due to the illusion of looking upon man and man, or upon man and nature, as separate entities. The man who, for instance, oppresses or cheats another is prevented by that illusion of separateness from seeing that this other's self is his own.

The way to the consciousness of unity, Tagore holds, is through escape from the desires in which the illusion of separateness would hold us enchained. Our objects of desire must be renounced.

This idea of the highest purpose of the human will explains why Tagore has found so many readers outside of his home country. He offers a corrective to the strenuousness advocated by Kipling. If Western self-expression results in ruthless love of combat and zest for dominion, what is more natural than for those who stand aghast at these consequences to see the remedy in the ideal of self-surrender? If the brutalities are due to exaggerated individualism, then the way of escape would seem—to lie in the effort to lose the self in the bosom of the All.

That there is a danger from this extreme, Tagore is evidently quite aware. His contact with Western progress in such fields as medical science has made him cognizant of the perils which lurk in the doctrine of surrender. Idealists of the Hindu type, he says, are prone to prize too highly the mystic experiences in which the mind lets itself go. "Their imagination soars unrestricted; their conduct disdains to offer any explanation to reason." The danger in this attitude we need hardly repeat. Only a misleading fondness for mysticism and obscurantism can make us forego the treasures won by centuries of vigorous, genuinely scientific endeavor. The attitude of mind which classes evil among the other unrealities and illusions is scarcely likely to breed the robust, clear-thinking, level-headed fighters of evil whom our imperfect civilization requires. Tagore sees this quite clearly. He is the idol of the new generation in India which is anxious to lift its country out of its social ancient rut by means of Western science and reform.

But in spite of his warning, the main appeal to Western readers in Tagore's writings is more likely to be found in its call to renunciation.

### Anglo-Indian Life Before the Mutiny

by Francis H. Skrine, I. C. S. (Retired), in the "Asiatic Review" gives us some idea



of the India of 1856. At that time "Anglo-Indians constituted a caste, speaking a jargon of their own, and possessing interests apart from those of their fellow-countrymen." Stay-at-home Britons were profoundly ignorant of India.

For the man in the street that mysterious realm was the breeding-ground of an army of hypochondriacs, some of whom had shaken the pagoda-tree with advantage to themselves, while the rest were chiefly occupied in nursing a disordered liver.

India was discovered by home-staying Britons after the Sepoy War of 1857. It produced a flood of literature describing life in the East. "The Timely Retreat" by the sisters Evelyn and Rosalind Wallace-Dunlop is one such book. The civilian-brother of the sisters was stationed in Meerut. He was a bachelor. He invited his sisters to come over to India and stay with him if they liked. The sisters decided to start for India, which verdict created quite a sensation in the Wallace-Dunlop clan. The two visitors took many tons of luggage with them, "including fifty two frocks apiece." They reached Calcutta on March 23, 1856 and "were welcomed by a family friend whose mansion graced Chowringhee."

Calcutta was then "a city of pale-faced queens," whose costume lagged sixmonths behind Paris fashions, and whose conversation smacked of parochialism. The girls were bored to extinction by the professional "shop" that formed its staple; they groaned under the espionage and tittle-tattle of local society, and failed to understand the flutter in Calcutta lovecotts caused by the news that two female "griffs," *anglice* "newcomers," intended to travel nearly 300 miles up-country without an escort.

At that time the East India Railway extended no further than Raniganj a distance of 120 miles. The remainder of the journey to Meerut had to be done in four-wheeled vehicles drawn by a pair of ill-fed ponies. During the journey they had to cross rivers in ferry-boats and pass through jungly tracts infested with tigers and dacoits. They reached Meerut after a lot of trouble. Their brother "Keith" was the ruler of the place.

If he was a fair sample of the Indian civilian in pre-Mutiny days, one of the causes of that cataclysm leaps to light. It was a complete loss of touch between English officials and the teeming population or whose welfare they were responsible. "Keith" had a positive horror of natives. He declared that he could detect the copperish smell of the colouring matter in their skins the instant they entered the room, and would sooner be touched by a toad than by one of their clammy hands. Even Christmas, with its message of peace to men of good-will, called no truce to his rooted antipathy. At that season Indian

notables follow a graceful custom of despatching *dalis*, or baskets containing fruit, vegetables, sweetmeats, and flowers, to the houses of Europeans of rank. The poor coolies who bring them are sent away with a rupee as *bakshish*, and the donor's heart is rejoiced by a note expressing thanks.

He would never allow a *dali* to cross his threshold on the plea that it indicated a lively sense of favours to come. His sisters were highly amused by the eagerness with which the staff of the police station used to tumble out to render obeisance to the *Bara Sahib*; but he always cut short their salutations with a few hasty words, and rode onwards with his nose in the air. The glories of Indian art excited this philistine's contempt. He had such an aversion to everything native that he would scarcely have walked ten yards to see the most beautiful mosque.

"Each district throughout Upper India had a European chief, who was supposed to control a horde of corrupt subordinates, but the Directors' (of the East India Company) main object was to reduce working expenses, in order to declare high dividends on East India stock. They thought to compass the end by allotting nominal salaries to their European servants, and allowing them the privilege of private trade. District chiefs, were, of course, more concerned in lining their own pockets than fulfilling public duties. Many a "Factor," who figured in the company's books as in receipt of a salary of £ 300, retired to England with a fortune of £ 100,000 and upwards before he had reached the Rubicon of forty."

The following is a picturesque description of how things were managed in Keith's household :

During the hot weather every communication with the external glare was hermetically closed at sunrise; gloom overspread the whole house, and its silence was broken only by the creaking of punkahs. In and out of the rooms a host of bare-footed servants flitted noiselessly; there was an uncanny suggestion of "eyes everywhere," rendering privacy impossible.

In 1856 early rising was a fetish. European soldiers mustered for parade at five in the morning, after fortifying their constitutions with a dram of ardent spirits. These English maidens "went one better." At 4 a. m. the ayah aroused them from fevered sleep; they donned riding-habits by candle-light, and sallied forth without partaking of *chhota haziri*. In Keith's opinion, *chhota haziri* was a vice from which half the prevailing liver-complaints originated. So the luckless sisters were content with a morsel of bread and a glass of water before commencing the daily round. Then they mounted a pair of pot-bellied ponies for an hour's canter on the Meerut Racecourse. At half-past five they returned to bed and the punkah's fitful breeze until nine, when they bathed and dressed for the day.

At noon, when Keith was busy in his office, the sisters would be reading ancient novels belonging to the station circulating library or strumming on a tuneless piano. At 6. p. m. the servants "let in hot blasts from outside by throwing every window open." There was no "afternoon tea" then, so the sisters dressed and went out for a drive in the Racecourse which was a rendezvous for Meerut society between 6-30

and 7-30. The Regimental bands played airs not new, but of the previous season.

How did the sisters spend the night ?

At 10-30 the sisters retired to their sleeping chamber, where two beds, draped in mosquito curtains, were as an oasis in a wilderness of Calcutta matting. If no blood-sucking mosquitoes penetrated the meshes of the flimsy enciente ; if no jackal outside broke silence with its blood-curdling yells—they fell into a troubled slumber. It was generally broken by a sense of suffocation, arising from the sudden stoppage of the punkah. The sleeper awoke, bathed in perspiration ; and as the peccant punkah coolie was squatting on the veranda outside, she had not the resource of hurling a boot at his head which was open to Anglo-Indians of the sterner sex.

Towards the fag end of the night when the girls felt like going to sleep the ayah's nasal voice aroused them from sweet repose.

On Sundays "attendance at Church soon after dawn was obligatory."

The clerical establishment was recruited from an inferior class of curates at home, whose utter worldliness simply killed enthusiasm. For instance, a military chaplain was compelled by regulations to visit the hospital once a day. One of these worthies used to drive up to its gate and ask the orderly-sergeant whether his services were needed. That officer invariably shouted, "Any spiritual consolation required to-day ?" and when nothing but groans arose from the row of beds within, he reported, "No spiritual consolation is necessary, sir ;" whereon the *padri* wended his way to the club for a game of billiards.

The insularity of these little British communities was as marked as their contempt for intellectual pleasures. Anybody who showed a trace of "Indian blood," was contemptuously styled "half-caste," and was uniformly treated as a pariah ; it is passing strange that the entire Eurasian community should have joined men who heartily despised them in fighting the Mutiny. Beyond the scope of official duty the only Indians with whom the average European came into contact belonged to the menial class. At remote military stations an offending menial was sent to the barrack-master with a note describing his misdeed, and he might calculate on a severe flogging. *Dasturi*, literally "customary" deductions from bills paid by a servant, constituted a serious tax. The butler of a district magistrate was known to have amassed £3,000, though his wages had never exceeded 28s. a month. Ladies regarded Hindustani as a "frightful jargon," and never mastered more than half a dozen words. If they wanted anything, they stamped angrily, and said, "*Lao !*" (Bring it !). They met excuses by the injunction, "*Jao !*" (Go) a command which, thanks to the servant's acuteness and his respect for British obstinacy, generally had the desired effect. Yet these despised creatures showed incredible patience in dealing with the spoilt English children who swarmed in every station ; they were the tenderest nurses in illness, and very many of them proved true as steel at a time when their quondam masters were hunted like wild beasts.

Amongst Anglo-Indians in India

the bond of union between wife and husband was, indeed, closer than at home, because they depended on each other for a modicum of happiness. The misfortune was that climate had so enervating an effect that men felt the sorest bereavement less acutely than their home-staying colleagues. A dying wife knew too well that her helpmeet would do his best to replace her within a year after she had been laid in the ghastly station cemetery. It is on record that one of these widowers wooed and won a charming girl within sight of the tomb of his devoted wife !

The sisters "were deeply hurt by the rudeness of Delhi shopkeepers. Even while customers were cheapening their wares, these ruffians used most insulting expressions in Hindusthani."

### Forests of Stone

Dr. F. H. Knowlton, of the United States Geological Survey, gives a description of some of the fossil forests in *American Forestry*. These may be found in



A FOSSILIZED PINE,

A monarch of a forest of a million years ago, this pine-tree remains preserved in stone. Even its thick bark has been preserved. It is three feet through and thirty feet high.

America, in the districts of Arizona and California and also in Egypt. In California most of the trees were entombed by volcanic outbursts, while they still stood upright, and upright they still stand—or what is left of them—often indistinguishable, at a little distance, from lichen-covered trunks. These fossil forests cover an extensive area in the northern portion of the park, being especially abundant along the west side of the Lamar River for about twenty miles.

"One traversing the valley of the Lamar River may see at many places numerous upright fossil trunks in the faces of nearly vertical walls. These trunks are not all at a particular level, but occur at irregular heights; in fact, a section cut down through these 2,000 feet of beds would disclose a succession of fossil forests. That is to say, after the first forest grew and was entombed, there was a time without volcanic outburst—a period long enough to permit a second forest to grow above the first. This in turn was covered by volcanic material and preserved, to be followed again by a period of quiet, and these more or less regular alternations of volcanism and forest growth continued throughout the time the beds were in process of formation.

"The series of entombed forests affords a means of making at least a rough estimate of the time required for the upbuilding of what is now Specimen Ridge and its extensions.

"During the time this 2,000 feet of material was being accumulated, and since then to the present day, there has been relatively little warping of the earth's crust at this point; that is, the beds were then, and still are, practically horizontal, so that the fossil forests, as they are being gradually uncovered, still stand upright.

"The height attained by the trees of this fossil forest can not be ascertained with certainty, since the tallest trunk now standing is only about 30 feet high, but every one observed is obviously broken

off, and does not show even the presence of limbs. Perhaps the nearest approach to a measure of the height is afforded by a trunk that happened to have been prostrated before fossilization. This trunk, which is 4 feet in diameter, is exposed for a length of about 40 feet, and as it shows no apparent diminution in size within this distance it is safe to assume that the tree could hardly have been less than 100 feet high and very probably may have been higher. This trunk is wonderfully preserved. It has broken up by splitting along the grain of the wood into great numbers of little pieces which closely resemble pieces of kindling-wood split from a clear-grained block. In fact, at a distance of a few yards it would be impossible to distinguish this fossil 'kindling-wood' from that split from a living tree."

"An enumeration of the kinds of trees that are represented by the woods in the fossil forests of the Yellowstone National Park is interesting. By studying thin sections under the microscope it is possible to distinguish the different kinds with reasonable accuracy, and the following species have been detected:

"Magnificent redwood, Alderson's pine, amethyst pine, laurel, aromatic bay. Hayden's sycamore, Knowlton's sycamore, Felix's buckthorn, Lamar oak, and Knowlton's oak.

"The question is often asked, how old are the fossil forests? It is, of course, impossible to fix their age exactly in years, tho it is easy enough to place them in the geologic time-scale. The forests of the Yellowstone National Park are found in the Miocene series of the Tertiary period...—relatively very recent, tho .....it may well have been a million years ago. It must be remembered, however, that this estimate involves more or less speculation based on a number of factors which may or may not have been correctly interpreted.—*From the Literary Digest.*

## BELLS

### I

#### *Anklet-bells*

Anklet-bells, frail anklet-bells  
That hold Love's ageless mystery,  
As hide the lips of fragile shells  
Faint songs of the unfathomed Sea,  
You murmur of strange swift delights,  
Of sobbing breath and broken speech,  
Sweet anguish of enchanted nights,  
And wild breasts calling each to each  
Or mute with yearning ecstasy.

### II

#### *Cattle-bells*

Cattle-bells, soft cattle-bells,  
What gracious memories you bring  
Of drowsy fields and dreaming wells  
And weary labour's folded wing!  
Of frugal mirth and festal fires,

Brief trysts that youth and beauty keep  
And flowering roofs and fragrant byres,  
White heifer gathered in for sleep,  
Old tales the wandering minstrels sing.

### III

#### *Temple-bells*

Temple-bells, deep temple-bells  
Whose urgent voices wreck the sky,  
In your importunate music dwells  
Man's helpless, immemorial cry  
That smites the dawn with wings  
of praise,  
That cleaves the dark with wings  
of prayer,  
Craves pity for our mortal ways,  
Craves solace for our life's despair,  
And succour for sad hearts that die.

SAROJINI NAIDU.

*Hyderabad, Deccan.*

## A SCHEME FOR AN INDUSTRIAL INSTITUTE FOR WOMEN

**W**ITH the changing times the expenses of middle-class families in Bengal have increased; but their incomes have not kept pace with the increased expenditure. It has, therefore, become necessary to supplement their incomes. This could be done if the widowed relatives and other similar female dependants of the earning members could earn something on their own account. It is also to be borne in mind that the inability, due to increased expenses, of many middle-class families to support as many relatives as they formerly did, now-a-days casts adrift many helpless women. The break-up of the old Hindu joint family system to a considerable extent, has also tended to produce the same result.

While, therefore, many widows and other indigent women are under an urgent necessity to earn their livelihood, the openings for remunerative work are few. Some of them can earn a pittance by domestic service. But in cities like Calcutta domestic service is attended, owing to unwholesome environments, with moral dangers to which many women succumb.

Under these circumstances it has become necessary to devise some means by which indigent women may be relieved of their wants. The best means of doing this, without subjecting them to the loss of self-respect which must result from receiving charity, is to teach them some handicrafts or home industries, not repugnant to their upbringing, by which they may be able to earn an independent income.

This may be done by starting an industrial institute.

While some women may be able to attend the classes of the institute from the homes of their relatives, conveyance alone having to be provided for them, for others shelter will have to be provided in the institute itself.

As at present sufficient funds are lacking to locate the institute and hostel in a permanent building of its own, it is desirable to make a start in a hired building. A house could be had for this purpose at a monthly rent of Rs. 150.

The supervision and some of the teaching

would be done in an honorary capacity, but it would be necessary to employ some teachers and servants. Their salaries would come up to about Rs. 170 per mensem, as per details given below :

Teachers	...	...	Rs. 150.
Durwan	...	...	" 10.
Peon	...	...	" 10.
<i>Total...Rs. 170.</i>			

The monthly expenses of 20 Boarders would come up to Rs. 300 and the cost of raw materials to Rs. 50.

As already mentioned, it would be necessary to arrange for the conveyance of the women who would attend the institute as day scholars. At first probably hired conveyances would serve the purpose, the monthly expenses on this head being about Rs. 160 for two carriages.

A lump sum of Rs.1,000 would be required for appliances, and an equal amount for furniture.

Arrangements can at present be made to teach

1. Chikan-work.
2. Embroidery.
3. Lace-making.
4. Weaving towels and napkins.
5. Dress-making.
6. Manufacture of artificial flowers.
7. Making clay figures and dolls.
8. Knitting.

No difficulty is anticipated in disposing of the articles manufactured.

An experiment has already been carried out with success at 83, Manicktollah Street, Calcutta.

The number of pupils attending the classes has been 12. They learn the following kinds of work :—

Dress-making, Clay figures, Chikan-work and the Manufacture of Artificial Flowers.

Their manufactures have found a ready sale. A large number of applications for admission has been refused owing to want of accommodation. It is believed, therefore, that a larger institution would meet with similar, possibly greater, success.

Contributions should be sent to Babu Krishna Kumar Mitra, 6 College Square, Calcutta.

## WAR CARTOONS



FEEDING THE FLAMES

MILITARISM—"I've fuel enough to last through the new year."

—*De Notenkraker* (Amsterdam).



INDUCEMENTS.

—Harding in the *Brooklyn Eagle*.



FREEDOM'S BARDS.

NICHOLAS—"Come, boys, we must sing the Marseillaise, so that the world can know that we're fighting for freedom."

—*Der Wahre Jacob* (Stuttgart).



LET US HAVE PEACE—AS SOME WOULD HAVE IT.

—Westerman in the *Ohio State Journal*.



## UNCONQUERABLE.

THE KAISER—"So you see, you've lost everything."

THE KING OF THE BELGIANS—"Not my soul."

A cartoon By Bernard Partridge in *Punch* that expresses in striking fashion Maeterlinck's idea of his country's position.



## THE RFCRUIT !

—Carter in the *New York Evening Sun*.



## A PERTINENT QUESTION.

JAPAN—"Want a loan of this arm, eh ? You say it's good for something greater than Kiaochow ? Ah yes ; but what do I get for its service ?"

—*Tokyo Puck*.



## GOING TO "POT" !

THE AUSTRO-GERMAN EAGLES (*in the soup*) : Come in with us, old chap ! We're 'doing' splendidly !"

—*John Bull* (London).



## IS A COMMERCIAL EDUCATION WORTH WHILE ?

**A** FEW decades ago this branch of education was practically unknown in the curriculum of a university or an institution. Then the training for commercial pursuits was conducted in a primitive way. Boys or young men were put into business, where they grew up to manhood in contact with business. A few made distinguished records, but the majority merely performed the routine work,

In this age of modern and complicated commercialism the world calls for men who have been trained scientifically and can perform their various duties efficiently ; men who have been trained not only to do one thing well but to understand and appreciate the relation of their work to the work of others ; men who have a sense of proportion, broad vision and can grasp the underlying principles of commerce and trade, and can recognize their duties to their fellow-men and to the communities in which they live, men who strive mightily for success, but will scorn to do a cowardly, unfair or dishonest act.

Business, like society, is no longer simple. It is no longer conducted by laymen or individuals, but by corporations, trusts and consolidations. It is no longer the men trained in the old-fashioned way that hold the reins of modern organizations, but only the well-equipped and highly trained in Commercial Science will be the leaders and captains of industry and commerce. The man of medium skill depends upon fortunate conditions for success. He can not command it, nor can he keep it. The untrained man invites all the tragic possibilities of failure, but the trained man, with his superior knowledge will be the successful commercial leader of the future.

To-day the great merchants, manufacturers and bankers have realized the advantages of commercial education and have extended their assistance extensively for the furtherance of this particular object. This spirit has been manifested by the different commercial associations of Bombay, in establishing the department of commerce in connection with the Bombay

University. In the West, this subject is one of the compulsory requirements in the high schools and colleges, and great attention has been paid to it. Here one example may be cited about the progress and importance of these commercial schools : The School of Commerce, Accounts and Finance in connection with the New York University was established in the early part of 1900 with sixty students and to-day the number of students has gone up to two thousand and sixty. This school today has the largest number of students in the world.

Indeed, there is a special need for education, and for ideals, in commerce and trade, because it is the foundation of civilized society. Most of our young men who are studying in different institutions to-day in India have confined themselves mostly to the so-called "learned professions", ( law, medicine, etc., ) and they have failed to see the fundamental advantages of other professions, which are equally important in manual labor, in business, in trade and in commerce. The man who day after day with his hands, runs a machine, keeps books, sells over the counter, works in the bank or manages a great business corporation, becomes a mere drudge, a mere slave to work alone, unless he has by superior education had his mind opened to the thoughts and work of other men.

It is the commercial development of England which has made her one of the foremost countries in the world. It is the commercial development of Germany since the Franco-Prussian war which has placed her second to none among the nations. It is her commercial development which has made the United States of America one of the sisters of the civilized nations, and it is the few decades of commercial development in Japan which has brought her upon the stage of the world's commercial history. India is one of the most backward countries in industry and commerce and she has to realize the unusual opportunities of modern commercialism and has to pay more attention



to this branch of education and other technical studies in order to stand well in the eyes of highly developed commercial nations.

Indeed, the growth of business and the spirit of commerce have made this the "commercial age" of the world's history.

Commerce and the extension of trade are now the all-potent factors in determining the policies of nations.

*New York University  
School of Commerce,  
Accounts & Finance.*

SUCHET SINGH.

## EDUCATION IN HYDERABAD

**P**ROGRESS in education is at the basis of national advancement. Commercial prosperity, industrial greatness and social efficiency, follow in the wake of a sound system of education, without which abundance of wealth in a certain section of a community or large material resources count for nothing. There can be no doubt that His Highness the Nizam's Government is keenly alive to the educational needs of the State in the satisfaction of which alone lies the welfare of the people.

Recently the Government review of the educational report for the year 1322 Fasli has been published and it has evoked adverse criticisms in many quarters. A perusal of the report will convince any one that the progress in education here is comparatively slow but every critic will have to bear in mind certain conditions which are peculiar to this state.

### A Linguistic Labyrinth.

(i) Linguistically, the Hyderabad state can be divided into three great divisions, viz., (1) the Telingana, (2) the Mahārāwadi and (3) the Karnātak. Roughly speaking, 46 per cent. of the total population speak Telugu, 26 per cent. speak Marathi, 14 per cent. speak Kanarese, 10 per cent. Urdu, and the remaining 4 per cent. speak other languages. It is but natural, therefore, that a study of these languages in the respective areas is necessary. It should also be noted that Urdu is the court language and as such its study is also compulsory. Then again there comes the study of the English language. For proficiency either in Telugu or Marathi the study of Sanskrit is as

necessary as the study of Persian or Arabic is for that in Urdu. It is now easy to perceive that a perfect mastery over all or some of these unallied languages is an impossibility, and for young students a regular linguistic labyrinth is created, and original writers or thinkers, therefore, in these languages are lamentably few. At the most the study of any two languages only will relieve the strain and advance the cause of education and literature as well. A curriculum drawn up after taking into consideration the study of any two indispensable languages is desirable.

### THE EXODUS.

(ii) In a comparatively backward state of education, pupils are desirous of proceeding along the line of least resistance to a University degree. Now the Hyderabad State lies within the jurisdiction of the Madras University, whose examinations are very exacting and unusually stiff. The students were regularly being frightened by the disastrous results of the University examinations and began to think of other Indian Universities, as the Allahabad, the Punjab or the Bombay, where they used to fare better. In the city of Hyderabad alone there are several institutions which send up boys privately for the Matriculation examinations of other universities. Hundreds of Hyderabad boys year after year leave the state and join schools and colleges in Poona, Aligarh, Lahore, Lucknow and Ajmere. If correct statistics be taken, it will be found that at least 500 boys are now reading in schools and colleges outside the state and when these institutions draw a large number of Hydera-

bad students out, it is but natural to expect that the only one existing first grade Arts College here affiliated to the Madras University should remain unfed and the strength of the High Schools also should fall off. This exodus of students is probably responsible for the falling off of the strength. In the interests of the local schools schemes must be devised to put an effective check on this out-flow.

#### WORTH BUT NOT BIRTH.

(iii) The report mentions another fact. For the middle school examination that year 878 students appeared while only 54 appeared for the High School Leaving Certificate Examination, the next higher examination. For one thing, the middle school examination is the goal of many. With that certificate and some knowledge of Urdu, candidates find the gates of public service open. No need of higher English education is felt. Birth, heredity and official patronage are probably found to be more effective than university diplomas in securing decent salaries. This is another cause why no noticeable progress is seen in higher education. Stiff competitive examinations and the recognition of worth thereby would give an impetus to the students. Better results are then bound to follow.

#### BETTER MEANS OF COMMUNICATION

(iv) The want of proper communications, and first-class metalled roads far in the interior of the country is also to be taken into account. A state which is equal to  $1\frac{1}{2}$ ths of the combined areas of England and Wales maintains only 858 miles of railway lines in all. The rural population remains unaffected by the currents of civilisation running in the metropolis. Inspecting officers have to surmount innumerable difficulties before they can make their presence felt in the villages by their frequent visits. Want of effective supervision and strict control creates among the low-paid village school-master a sense of indifference. The opening of new railway lines, the construction of better roads, stricter control of well-qualified educational inspectors and a better system of training in the Normal School given to the village school-master should, in due course, better the state and it is highly encouraging to note that the benign government is

giving its best attention to every one of these points.

#### PUBLIC SPIRIT.

(v) Institutions of the type of the D. A. V. College at Lahore, the Fergusson College at Poona or the M. A. O. College at Aligarh are conspicuous by their absence. Private institutions did not show any increase in their numbers from 1315 to 1319 F. Their number of 1440 remained the same, while the Government institutions showed a steady increase as is shown in the following table.

The no. of Govt. institutions in	1315	'16	'17	'18	'19
were	F	F	F	F	F
	882	909	930	960	1034

Even in other provinces private agencies take the lead in matters of education and all that the Government does is to aid them. With the exception of a few High Schools and Middle Schools started by private bodies there is not much to say regarding the enthusiasm displayed by wealthy men in the starting of schools and colleges.

#### "DEPRESSED CLASSES MISSIONS."

(vi) As far as the education of the 'low castes' is concerned, the missionary institutions take the lead. The 'Depressed Class' amelioration societies in India may find here a wide field for their self-less work. The "*Manya-Sangham*" of Hyderabad is maintaining two such schools and training up about 100 children of the 'depressed classes,' but their financial condition is far from being satisfactory. The labours of men like Mr. Shinde of Bombay are bound to be amply rewarded here.

#### HINDU THEOLOGY.

(vii) The question of imparting religious and moral instruction to the boys is a thorny one. While denominational institutions find it easier to tackle this problem, the question assumes a different aspect altogether when the Government takes it up. Here, in the case of Muslim youths, it is easy to perceive that such sort of instruction is easier. The task, however of teaching Hindu Theology to Hindu youths is well-nigh impossible in Government institutions. All that can be done is to lay greater stress on the ethical side of the Hindu scriptures and conduct 'religious' classes. Suitable text-books, of course, will have to be prepared which can

be of great value to the Hindu Theology teacher as well to the youngsters. The notion that mere maxim-grinding for about 15 minutes in a class-room can be productive of much good deserves to be exploded, as also the notion that an entire divorce between ethics and religion is possible. As far as the question of teaching Hindu Theology is concerned a syllabus drawn up on the following lines may be taken into consideration :

In the lower classes, i.e., up to the 1st form, stories from Hindu mythology or history rich in ethical significance might be introduced ; e.g., for the teaching of the virtue of obedience simple stories might be selected from the Ramayana or the Mahabharata. Lives of saints and great men like Kabir, Rama-dasa, Nanak, Asoka, Harishchandra, Deelipa and Shriyala might be embodied in a text-book.

In the Higher Classes from the 11th to the VIth Form passages from Hindu Scriptures purely ethical in significance and at the same time having a halo of religiousness coming as they do from the Scriptures might be explained and illustrated by the Hindu theology teacher. It is our firm conviction that from the *Vedas* down to the *Pooranas* it is possible to select many such passages. In spite of the fact that healthy home-influences and school-influences alone can work out

the salvation of Hindu youths, such books are bound to give substantial aid to the Hindu Theology teacher and the taught. The attention of the authorities is drawn to this aspect of the question with which is bound up the welfare of many Hindu youths.

#### TECHINICAL EDUCATION.

(viii) In a state like Hyderabad, which is rich in mineral wealth and which was once famous for its manufactures, the cause of technical education needs also greater encouragement. There are only three industrial schools, one at Hyderabad and the other at Aurangbad and the third at Bidar. But they need better equipment and management. Though it is not easy for the state to achieve marvellous success in industries all at once, agricultural industries, as sugar manufacture or cotton manufacture, seem to have a brighter prospect. It is hoped that with the appointment of capable heads of the department the state will show greater advancement in matters of education in the near future. We are not one of those pessimists to whom affairs look quite gloomy but are sanguine enough of the industrial, agricultural and all-round improvement of this premier native state, at no distant date.

G. A. CH.

### TO THE BRAVE

( 1 )

Soldier and hero, O my countryman,  
In admiration of thee stands the world,  
And, I, though little, become great in thee,  
My brother, and in thy proud state forget  
Myself the sorrows of my servitude.

( 2 )

Even as stars of burning beauty seem,  
Merely to shoot and in the etherial vast  
To lose themselves, yet none can see the  
Of intense dreadful fire that in their being  
Through every particle and atom breathed.

( 3 )

Yet far more splendid is thy sacrifice !  
This death espoused not for thyself,  
not even

For country, but for duty's sake alone,  
Thy selfless death-pyre, holy warrior.

( 4 )

So long as bursts not yet the flood of doom,  
And sun and moon within their orbit run,  
Over her vesture thy great deeds shall earth  
Print, and thy glory's hymn proudly  
proclaim.

( 5 )

How shall we praise, when speech to praise  
thee fails.  
Thou, hope of gods in this tremendous war,  
I know not with what offering I shall greet  
Thee, in whose name, O hero, thine own land  
Glories, and foreign lands feel blest indeed !

SWARNAKUMARI DEVI.

## NOTES

## NOTES

### Gopal Krishna Gokhale.

The death of Gopal Krishna Gokhale at the early age of 49 and at this critical juncture in the history of India, is a great national misfortune. All India with one accord, mourns his loss, and mourns as it has not mourned for many a year. Humanly speaking, the loss to India is irreparable. We do not know when we shall see his like again.

The starting point of his brilliant, versatile and noble career was self-sacrifice, and its end, too, was crowned with self-sacrifice. Even two days before his death, while in the grip of his fatal malady and struggling with it, he devoted many an hour to the performance of an urgent public duty.

It would be worth while to understand the meaning of self-sacrifice like his. It is not simply that one ceases to work for selfish enjoyment or selfish gain. One has also to rise superior to the indifference, the ridicule, the slanders and the insults of those among and for whom one has to work, not to speak of the cruel depreciation and ill-treatment of Indians by foreign opponents of India's advancement. Mr. Gokhale had more than his share of all these; but he triumphed.

There are men in India who possess intellectual powers of a high order, a wide range of information on a variety of subjects, statesmanship, eloquence, and love of the Motherland and her children. Mr. Gokhale possessed all these qualifications and more. But his unique distinction, that which made his life a force and an inspiration, was that he made politics his religion and devoted all his powers and all his time to the service of his country mainly in the sphere of politics. His self-limitation was one of the secrets of his power. Eminently fitted to serve and shine in all spheres of national activity, he did not spread himself over a wide field but confined himself chiefly to politics. This self-limitation must have cost him a great struggle, but the resulting strength and intensity were worth the effort.

For ages Indians have been moved and uplifted by idealism of only one kind—namely, religious idealism. There is need of more of it still, and there will ever be. But there was and is need in India of political idealism, too; of our politics and economics, our sanitation and education being spiritualised; of men who would make politics and economics, education and



Gopal Krishna Gokhale.

sanitation their practical religion. Mr. Gokhale was an illustrious embodiment of idealism of this description, unapproached and unrivalled by any man of his generation.

The Indian legislative councils are so constituted that even if the Indian members can refute all the arguments of the officials, the work of administration must go on exactly as the officials desire; public opinion can make itself felt only very slowly and by almost imperceptible

degrees. But even for obtaining a dialectical victory over the officials, a very careful and laborious study of politics, civics, economics, statistics and official publications of all sorts is absolutely necessary; the devotion of odd minutes or hours snatched from a busy professional life, or from a life of pleasure-seeking, cannot serve the purpose. For the officials are paid to master their facts and have ready access to all sources of information. He who would meet and beat them on their own ground, can do so only by superior mental calibre and greater mastery of facts achieved by more careful and industrious study. Mr. Gokhale was the first Indian member of council to set an example in this direction. Success cannot be achieved in Indian politics, unless his example is largely followed.

Only a few men can become members of council; but the number of journalists in India is large. Larger still is the number of those who contribute to papers and periodicals and those who for some days in the year take active part in the work of the Congress and Conferences and of the various societies and associations in the country which seek to promote public welfare. All these persons cannot do better than walk in the footsteps of Mr. Gokhale in obtaining mastery of principles and facts by hard and incessant labour. Declamation will not tell. It is knowledge and the wise and courageous use of knowledge that alone can tell. Amateurism will not bring success. Make a business of the work in your hands without any sordid aim. That is the only way to success.

Mr. Gokhale said on one occasion that it was his desire that educated Indians should levy a contribution upon themselves, not in money, but in men, for doing the work of the country. That is to say, his demand was that a certain percentage of educated Indians should devote themselves, without thought of selfish gain or enjoyment, to the service of the Motherland. If even one percent. of the graduates turned out by the five Indian universities every year were to dedicate themselves to the service of India, what an effective and noble band of workers we should have: though in reality India stands in need of every one of her sons and daughters working for her. Should not every one of us devote at least a part of our life or of our

working time to the service of India and the world, while a chosen band gave themselves up, body and soul, to the work?

When a self-sacrificing man like Mr. Gokhale demands sacrifice, there ought to be a response. The best way to honour him, the best memorial to raise to him, would be for Indians to make themselves servants of India. It would not be possible for all to join the Servants of India Society, but opportunities for service lie at the door of every son and daughter of India, and these opportunities should be utilized to the full.

Born in a republic Mr. Gokhale might have become its president. Born in an independent country over which a constitutional monarch reigns, he might have become its premier. But the position of one who, in a dependent country, seeks to marshal and guide its political workers, is intrinsically higher because of the heroic faith and sacrifice it requires.

When the seed disappears from view, in time comes a magnificent tree with abundance of fruit. All that was mortal in Gopal Krishna Gokhale has mingled with the elements, but his spirit hovers over his beloved country. It will produce fruit in the hearts of the sons and daughters of India.

### To Indian Students.

In many provinces of India thousands of students would soon appear at some University examination or other, and enjoy rest at home for some months to come. Others, who would not sit for University examinations, would have their long summer vacation. Students often ask, How shall we serve? Organisations exist in very few places to direct their enthusiasm and energies to fertilizing channels; and in these days of political suspicion it is not easy to organise even for the most innocent of objects. We can, however, point out one kind of very necessary and very valuable work which students can easily do without the help of any organisation. Those whose University examinations would be over, would, for months, have no prescribed work to do. Every one of them should resolve that during these months they would each educate and make literate at least five illiterate persons. If they cannot each teach five, let each of them take as many

pupils as they can teach. We think they can each easily make ten persons literate during their months of leisure. For this work, no school building, no benches, chairs or other furniture, no apparatus, no committees of management, no recognition from the education department, no affiliation to any University, would be necessary. Great scholarship, too, is not needed. The knowledge which school-boys and school-girls possess would suffice. One or two vernacular primers would be necessary. As they cost a few pice each, the learners themselves would generally be able to buy them. In those cases where they would be unable or unwilling to spend even these small sums, the students who want to teach them would not find it difficult to supply them with these cheap books.

Students who would not appear at university examinations would have some home work to do during the vacation. But this would leave much spare time in their hands. By utilising this in teaching illiterate persons, they also can make many boys and girls and grown-up men and women literate before the end of the vacation.

Those who have their homes in villages where bookshops do not exist, should, before they leave their school or college towns, provide themselves with copies of vernacular primers.

This is the fundamental work absolutely necessary for an all-round national progress embracing all classes of men and women. Many students of both sexes and others are already doing this blessed work. But all who have received the blessing of knowledge in whatever degree ought to share it with others who have not.

No nation can progress if any sex or class lags behind; for the word nation has no meaning apart from the units composing it. Just as a chain with 99 strong links and one weak link is weak, so a nation is unregenerate if even a small class is backward. But, remember, in India it is the vast majority who are ignorant and illiterate; only 59 persons per thousand "are literate in the sense of being able to write a letter to a friend and to read his reply." Of the total male population 106 per thousand are able to read and write, and of the female, only 10. The very first condition of progress is that all our people should be conscious of their wretched condition. For this a rousing from torpor is needed which education alone can give. The

second condition of progress is that all our people should have the firm faith that it is possible by our innate power to rise in the scale of humanity. For this self-confidence, too, education is required. Then comes the question of progress in different directions. In whatever direction progress is sought to be made, education would be necessary. Agriculture, manufacture, trade, sanitation, science and literature cannot be improved without education; and education cannot be carried far enough without literacy. Moral, social and religious progress also depend on education. Hence we exhort all our students and other literate persons to spread literacy among the people by all the means in their power.

### Free Speech.

Sometime ago the newspapers in America resounded with a story that a former student of Harvard, Clarence Wiener of the class of 1900, had threatened to cut out of his will a bequest of 10,000,000 dollars, more than three crores of rupees, to Harvard University, unless Professor Munsterberg, who had expressed himself freely in defence of his native country, should immediately end his connection with the University. It was subsequently announced that the German professor had tendered his resignation.

People were eager to know what the University would do. Soon came the official announcement from the University that "at the instance of the authorities, Professor Munsterberg's resignation has been withdrawn, and that the University cannot tolerate any suggestion that it would be willing to accept money to abridge free speech, to remove a professor, or to accept his resignation."

*Harvard Alumni Bulletin* observes that "this whole performance has served as a useful *reductio ad absurdum* of the question of personal neutrality during the European war. Personal neutrality is and ought to be, as far beyond official control as personal opinion of any kind. Official neutrality is a different matter. It is the policy of our national government, and loyalty to the government, apart from all other motives, demands it of representative institutions like Harvard. But there would be an immediate violation of official neutrality if Harvard should begin to say that this, that, or the other opinion should or should not be held or expressed

by any individual. A friend of Germany is no more to be silenced—when he speaks as an individual—than a friend of the Allies : and there are both among men of conspicuous association with Harvard."

The *Bulletin* is of opinion that "the sentiment which has actuated the authorities in dealing with this widely advertised matter accords entirely with the Harvard tradition of freedom, and is, we believe, the sentiment of Harvard men in general. There must be even greater unanimity among them regarding such a procedure as that with which the suddenly famous Mr. Wiener is credited. It has been well said, in effect, that if he thinks so meanly of Harvard as to believe she desires an accession of millions on the terms proposed he should certainly look about and bestow them elsewhere."

### The Conception of Right.

Mr. Benjamin Kidd, author of "Social Evolution," "The Principles of Western Civilisation," &c., has contributed a special article to the "Daily Mail" Year Book for 1915 on "The Great War of Mankind : Towards the United States of Civilisation." In it he says :

The state doctrine of modern military Germany is simply and briefly, the doctrine of the omnipotence of force as the supreme test of fitness and efficiency in the world. The popular interpretation of Darwin's conception of the pre-social and non-moral war for existence among animals has been applied to the politics of civilisation by the ruling caste of a nation aiming at world dominion.

Haeckel and Treitschke, Nietzsche and Bernhardt, with a large group of followers and compeers, have become the prophets of the conception in the interpretation of history and world politics. The military caste of modern Germany have found in the group exactly what they required. It is these writers which have become the builders and creators of that modern German ethos which alone has made the work of German militarism possible and given to it its peculiar effectiveness.

"We are the people who are able, therefore we are the fittest to hold dominion, therefore we have the right," said Professor von Treitschke, in effect. "A new commandment I set over you," said Nietzsche. "Become hard, O my brethren. For we are emancipated. The world belongs to us.....If men do not give us the best things, we take them; the best food, the purest sky, the strongest thoughts, the fairest women." "In the struggle," says Bernhardt, bringing the doctrine to its full issue in world affairs, "no one stands above the state. It is sovereign. It must itself decide whether the internal conditions or measures of another state menace its existence or its interests.....the whole discussion turns not on international right, but simply and solely on power and expediency."

Mr. Kidd further observes:—

It has been one of the most extraordinary sights of the modern world to see these doctrines gradually absorbing the whole national life of a people, and then becoming accepted by a crowd of litterateurs of all nations, as if they embodied a new conception of the world and a new gospel.

From this it appears that Bernhardt, Treitschke and others have fellow-believers among all nations. The writer proceeds:—

Germany continues to be a Christian country, and in the minds of the men of action of Germany such doctrines are vaguely accepted as if they were in some way associated with the principles of Christianity as these might be conceived to express themselves through the ambitions of German dominion. As a matter of fact, they represent the oldest political doctrine of the world—namely, the doctrine of the predatory State as it found its highest expression in history in the empire of pagan Rome. They express, in short, the denial of the characteristic principles with which the progress and liberties of the West have been identified since the passing of the ancient world. But they express this denial backed with science, resources, and organisation such as Rome never commanded.

The writer's history is not correct. He is unjust to "pagan" Rome in singling her out for special pre-eminence in predatoriness. She has been surpassed in that quality in more modern times by states and nations not pagan. Examples of predatory states are to be found in all ages, including the present, and in all continents. Predatoriness is a characteristic which is to be found among Christian and non-Christian states alike. Though, on account of their superiority in science, resources and organisation, Christian peoples have been more predatory and on a larger scale, than others, sufficient data do not exist to warrant crediting them with stronger predatory proclivities than other peoples. From ancient times up to the present, no multiracial or polyglot empire has been built up without greater or less predatoriness. "The characteristic principles with which the progress and liberties of the West have been identified since the passing of the ancient world," whatever they may be, have, for the most part, found scope only in the West. They have not been very largely acted upon in the dealings of Europe with Asia, Africa, Oceania and aboriginal America. One difference between Germany and other predatory countries is that she is a rather late arrival wanting to possess abroad where others are already in possession. This is no extenuation of her guilt. Nor is it a virtue in her that, instead of being sanctimonious or pecksniffian, she is



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brutally frank in her theory and more scientifically and thoroughly organised for a consistent carrying out of that theory than any other predatory state, ancient or modern.

Mr. Benjamin Kidd summarises the opinions of the German military caste as follows :

The immoral State is the State which is weak and inefficient in power to hold dominion.....World dominion is the Divine mission of the German people, says, in effect, the Kaiser, claiming to speak as its sovereign by Divine right.

The German State has, therefore, its own morality, its own justice. The standard of Right is, therefore, its own interests. The gauge, therefore, of all things is Bernhardt's "power and expediency." The end sanctifies the means.

The dream of Nietzsche was the emancipation of the strong man from what he called the slave morality of the Christian religion, and of the strong State from what he described as the intolerable and enervating burden of civilised ethics.....In the ideals of the ruling military caste of Germany the dream has become backed by the tremendous and unprecedented power of one of the greatest of peoples, organised under modern conditions with all the terrible resources of science and education directed to the supreme national end of success in aggressive war. It is the religion of Force inspired and organised as the world has never seen it before.

Mr. Kidd thinks that

...the history of Western civilisation for two thousand years is nothing else than the history of the smashing and pulverisation of this doctrine [namely, the religion of Force] in every form in which it has attempted to embody itself in the State in alliance with military power.

This is probably true to some extent *in the West*. But elsewhere the activities of Western civilisation have not been synonymous with the sovereignty of Right even to that extent. Let us, however, hear what the writer says. The religion of Force

has organised itself in Churches, in creeds, in empires, in Kingdoms, in systems of philosophy and thought, in the refusal of rights to smaller nations, in the despotic rule of weaker peoples by stronger.

That is true and tragically true to the majority of the peoples of the earth. This state of things has existed for ages. What is new in the present situation is that

never before has civilisation witnessed a belief in the aggressive mission of a State raised to the plane of a religion allied to so powerful and efficient an organisation, material and military, of a whole people.

According to the writer,

The meaning which underlies all forms of Western progress for twenty centuries is that that progress represents the great spiritual integration of mind which has raised the conception of Right to the plane of the Universal by projecting the sense of human

responsibility outside all theories of the State whatsoever. It has made Right independent of and superior to all interests of the State on whatever scale they may be represented, by whatever force they may be backed.

In India the conception of Right was raised to the plane of the Universal and Right was made independent of and superior to all interests of the State more than two thousand years ago. It is not, however, claimed that the real and the ideal generally harmonised in ancient India any more than it does in modern Europe.

All peoples who are unorganised, uncivilised or lacking in adequate military equipment and training would rejoice if the adequately armed and organised aggressive races could be made to pay practical homage to Righteousness in all their dealings with the former.

The conditions for the victory of Great Britain laid down by Mr. Benjamin Kidd would make one hopeful for her future.

There is only one way in which Great Britain can attain to victory in the conflict. She can only win if, behind all her forces and through all her efforts, she is ultimately sustained in the prolonged struggle by an idealism which is higher and a belief and a determination which are stronger than those which sustain Germany in this war.

One need not also quite despair of the future of Great Britain when it is claimed on her behalf that

It is Britain who, in her contact with the world for centuries, and who, alike in the humiliations and failures as in the triumphs of an Empire of 450,000,000 of the human race, has been learning the great lesson of the Universal—namely, that there is but one Race, and but one Colour, and but one Soul in Humanity, although the knowledge at times has seared her flesh.

But the spirit of unalloyed self-complacency and self-laudation breathing through passages like the following does not make one sanguine :

The quarter of a million men equipped and maintained which the Colonies, India, and the Indian princes will place in the field are an example of the results of the spirit underlying British rule, which is beyond the understanding of those who govern modern Germany.

One feels disposed to believe in much that Mr. Benjamin Kidd writes, as he dispenses both praise and blame. For instance, he speaks of the Germans as "one of the greatest races of the earth," "one of the most kindly and upright peoples in the world," when he characterises their idealism of the religion of Force as barbaric.

### The War and Temperance.

One of the most welcome results of the European war has been the changed attitude of nations toward temperance. Russia has forbidden the manufacture and sale of vodka, the German Kaiser has severely pronounced against beer-drinking, France has prohibited the sale of absinthe, and Lord Kitchener has warned his troops to abstain from drinking. In other words, temperance has become a military necessity. That abstinence from spirituous liquors is good for both mind and body is becoming more and more an irresistible conclusion.

E. Quillent writes in *La Revue Socialiste* :—

While it is not correct to accuse alcohol of being the cause of all human miseries there is no doubt that it does contribute to the major part of them. If governments and legislators would realize the terrible power of alcohol, the entire legislative voice would be lifted against it, not only in absolute prohibition of the sale of absinthe, but of every form of alcoholic liquor. A marked increase in numbers of protagonists of the anti-alcohol movement is noted, even among the working-classes. Other nations are taking legislative action against this menace to the proletariat; Norway, Sweden, Denmark, Iceland, England, Switzerland, Canada, United States, Hungary, and Russia are among the foremost. It is time for France also to discover that while the liquor traffic does add materially to the revenues of the state, it also undermines the pillars of the state. All those who speak in the name of the proletariat's highest welfare are convinced that alcoholism is a question of the life or death of the people.

When will the Government of India act upon this conviction ?

### Educational "Alarm !"

At the last meeting of the Calcutta University Senate Dr. E. R. Watson is reported to have moved the following resolution :

"That the Senate views with alarm the rapid increase in the percentage of passes in the University Examinations, especially the Matriculation and the B. A. Examinations, which has taken place in recent years and desires an immediate enquiry to be held as to its cause and significance."

Are the passed candidates tigers, lions, cobras, anopheles mosquitos, carriers of plague germs or cut-throats that their increase should be viewed with alarm ? What an attitude of mind does that word betray ! It is certainly not desirable that those who are insufficiently qualified should pass ; but it is absurd to use the word "alarm" in this connection. The increase

in the percentage of passes may be due either to the better equipment of schools and colleges for their work, including arrangements to see that students are more regular in their attendance and more assiduous in their studies and other work, or it may be due to greater leniency on the part of paper setters and examiners ; or both causes may have been at work. Dr. Watson, however, tells us dogmatically

That the only possible explanation of the increased percentage of passes in recent years was that the examiners had been much lenient and that the number of European examiners, who were stricter examiners than the Indians, was decreasing."

We do not know on what data the speaker based these conclusions. We personally know some Indian examiners who are very conscientious in examining and valuing answers. We do not like the use of the words lenient and strict in this connection. Examiners should not display any keenness either in passing or plucking candidates. They should see whether candidates have answered questions, not in an ideal manner, but as persons of their attainments should be reasonably expected to do.

Schools and colleges are at present better equipped for their work than before as regards libraries, scientific apparatus, geographical apparatus and appliances and the number of instructors. In our college days, students could and many did appear at examinations by simply answering the roll-call in the hour devoted to English literature. But at present the percentage of attendance at lectures in all subjects must be shown to be up to the mark. Formerly there were no college tutors ; now there are. Laboratory work is now much more thorough than before. Hostels and students' messes are now supervised, though there is much room for improvement. Formerly there was nominal supervision exercised only over college and school hostels, but students' messes had no supervision whatever. The greater devotion to sports ought to result in better health and attendance. All these causes would explain to some extent the increase in the percentage of passes. To attribute it entirely to the laxity or leniency of Indian examiners is undoubtedly wrong ; though it is possible that some of them have been lenient. That, however, ought to be a matter for enquiry, not of opinion.

## Lahore Arts and Crafts Exhibition.

We learn from "The Bulletin" that

Through the untiring energy of Mr. Lionel Heath, the Principal of the Mayo School of Art, and Mr. S. N. Gupta, Assistant Principal, a remarkable collection of painting, wood carving, silver work and other exhibits of Indian handicraft has been assembled in the Victoria Jubilee Hall at the Lahore Museum. One of the most attractive features of the Exhibition is the beautiful and instructive series of paintings brought from Bengal by Mr. Gupta. These are over 100 in number and represent the work of the New Calcutta School—barely ten years old. It may seem invidious to single out any special picture in this collection for distinction, but, to the writer's mind, quite the most beautiful pictures were two by Mr. A. K. Haldar. Mr. S. N. Gupta's pictures were also on view, together with a number by the students of the Mayo School. Mr. Gupta's pictures were much admired, and the School is to be congratulated on the acquisition of such an exponent of what is best in Indian Art.

In briefly explaining the objects of the exhibition Principal Heath said:—

The collection of works of the New Calcutta School of Indian Painting has been kindly lent and sent here without any trouble or expense to us, and when you have seen the works I think you will agree with me that it is an admirably representative Exhibition and that our thanks are due to all the members of the Society and to Mr. Tagore. Mr. Tagore was appointed to the Calcutta School of Art while Mr. Havell was still Principal, and this movement was started by Mr. Tagore about 1905 and the first Exhibition held about 1909. There is not a doubt in my mind that the works of this School will live. I have been able to be present at two of their Exhibitions and I have for some time wanted to show their work in the Punjab. I look upon the movement as a challenge to other Art Schools in India and am anxious to see whether we have not in the north of India latent talent of the same kind. A few months ago an opportunity occurred and I obtained Government sanction to appoint Mr. Gupta to the post of Assistant Principal and Head of the Painting and Teaching Department in this School, and it is due to his efforts that we obtained the loan of this collection.

"I think I should say a few words upon the qualities of these modern paintings, and it is with a view to the better appreciation of them that I show them with the old paintings. These works owe their inspiration, like all good Art, to the religion, mythology and writings of the country and time in which they are born. They have retained in a marked degree what is called the subjective qualities of the older masters. This quality I may explain as the simple, direct and decorative convention derived from a desire to visualize a beautiful idea. They have besides two other qualities both due to modern thought. One is, I think, increased beauty of form, and the other what artists call atmosphere or beauty of execution, colour, and tone; these qualities are not attempted in most of the older works, and are obtained here, I venture to think, without loss to the main simple thought of the picture. If one can trace the influence of any particular nation upon these Indian artists I should say it is that of the Japanese, and we know that Mr.

Tagore and Japanese artists worked together at one time.

"We want work of this kind in the Punjab, and my hope is that if we cannot raise up such a school of idealists, we may at least train illustrators who shall have their appreciation for beauty and a power of expressing Indian thought and subjects, and so be of immense educational value. You will see here a few of Mr. Gupta's and our students' works, and considering the few months the students have been trained I think the work is promising.

His Honour the Lieutenant Governor of the Punjab then declared the exhibition open. In the course of his speech he said that he trusted that the works of the Bengal School would lead the students of art in the Punjab, not exactly to copy, but to draw inspiration from their achievements. Referring to the pictures of Mr. Gupta, His Honour observed that the Mayo School of Art was fortunate in having the services of one so well qualified.

The Punjabee rightly says of the works of the Bengal school:—

To many the works of the new school make no appeal, but those who are capable of realising anything beyond the visible manifestations in nature find in them suggestions of unwritten poetry, more real than mere representations. The school is still in its infancy, but it cannot be doubted that its advent marks a new epoch in the history of Indian paintings and that it is full of great promise.

## The Responsibility of Non-Combatants.

At the Faculty reception to freshmen of Harvard university, President Lowell said, in part, referring to the war in Europe:—

It is destroying the flower of the youth of Europe. It is blotting out lives that would otherwise be destined to be of incalculable value to mankind. We cannot know what sources of human progress are being destroyed by the flying bullets, but we do know this, that if the torch of civilization is to be carried forward, a certain responsibility rests upon us, who are not being killed, to fill the gaps in the ranks of civilization which those men would have filled.

America has not yet contributed her fair share to the intellectual development of the world. We have not produced our share of the scientific, literary and other men who have added to the sum of knowledge and thought.....Men who would otherwise be eminent in science, in literature and in art, are now having their young lives torn out of them by shells, and it is for the youth of America to take their place.

In ancient times India played the same part in civilizing the East as Greece did in civilizing the West. But in modern times India has not contributed her fair share to the intellectual development of the world. Should not the youth of India try to take the place of those European men who would have been eminent in science, literature and art, but who are dying—

timely deaths in the war? Indians, too, are taking part in the war, but their number is comparatively small and they all belong to those classes among whom education has made but slight progress. In Europe the most educated nations do not make the worst soldiers, but in India provinces and classes cease to be represented in the army as they push forward in education. This circumstance should be taken advantage of by our educated classes to fill the gap caused by the death of the possible intellectual workers of Europe. They can undoubtedly succeed if they only seriously try.

### "Brothers All."

This is the title of a paper by Mr. Edwyn Bevan, M. A., which has been published by the Oxford University Press. It considers how the war has already influenced and will in future affect the race question. The process of the drawing of the world together, the practical diminishing of distances, had, before the war, thrown various races together more and more, giving rise to what is called the colour question. The white man has all along considered himself superior to the black, brown or yellow man. But in this war the Allies have had to take the help of black, brown and yellow soldiers. Black and brown soldiers have been used as hired fighters belonging to subject races, but Japan has helped as "an Independent Power of equal standing; that is the abominable thing!"—not to the author, but, it is said, to Germany. He says:—

One must remember that the German people as represented, not only by its military caste, but by its thinkers and spiritual leaders—the persons, for instance, who signed the *Appeal to Evangelical Christians Abroad*—points to this very disregard of the 'colour bar' as an evil. It is probable that there are many amongst ourselves who sympathize with that view. Just at the present moment, while applause of India fills the press and the Japanese are being so obviously useful to us on the Pacific, such persons may not give utterance to their feelings, or their utterance may be drowned. But that many English men shared all the 'colour prejudice of the Germans last July is certain, and it would be miraculous if in these few weeks all that inveterate prejudice had ceased to exist. When the applause dies down, the voices of these men will be heard again. We cannot afford to overlook their objection.

So far as the mere fact of a difference in complexion, taken by itself, is urged as a barrier which we should not try to transcend, the prejudice appears in a form so crude that it would perhaps be vain to argue with it. The antipathy of men of different complexions to each other, we are sometimes told, is something deep-lying and essential in human nature.

This is just one of those would-be scientific generalizations which magazine-writers throw off without any vestige of real scientific examination. The considerations adduced by Professor Royce,\* Lord Cromer,† and Mr. Basil Thomson‡ tend, on the other hand, to show that 'colour-feeling' is something of very recent appearance in the world, and generated to a large extent artificially by suggestion.

Where the objection to our close association with Indians and Japanese takes a more reasonable form it might perhaps be stated as follows: 'It is not the difference in complexion in itself, (so the objector might say) 'that matters; it is the fact that in the present state of the world a brown complexion and a yellow complexion go with a religion and culture and social tradition different from the tradition of Christendom. The white races represent a higher culture or at any rate a culture that ought to be kept uncontaminated by alien elements. For this reason it is important that the material power of the white races, taken as a whole, should not be diminished as against the power of the non-European peoples. If the white races only fight amongst themselves, their power as a whole is not necessarily decreased; it may be merely shifted from one European nation to another. If, on the other hand, Asiatic peoples are allowed to take part in the struggle, Europe parts with some of its power to non-Europeans. The power of Europeans in the world,' the objector might continue, 'is not entirely due to superior material force. It is largely a matter of prestige, of suggestion; the imagination of the other races must be held captive. In all conflicts, *morale* is a prime factor. It would be fatal for the predominance of Europeans if non-Europeans in large numbers lost the sense of the white man's superiority. If they face a European enemy and take part in his defeat, awe of the white man, as such, is gone.'

Mr. Bevan continues:—

#### THE GREAT OPPORTUNITY.

One surely cannot deny that this reasoning has something in it. It is true that we Christians believe the culture of Europe—permeated, however imperfectly so far, with Christianity—to have in it something of special value for the world. It is true that the position of Europeans as rulers, outside Europe, has in the past been secured largely by their impressing the imagination of the peoples they governed. It is further true that if this prestige, this control by suggestion, were taken away, and no better relation substituted for it, the result might be worse than the present state of things—a lapse of the East into chaos.

'And no better relation substituted for it'—that is the great issue of the present crisis. We have been forced by events into a position where safety is to be found only by going forward. We are being called to new things; the fatal things is to stand still. While we are rightly glad and proud at the cordial advance of India, while the air is full of congratulation and applause, quiet reflection may recognize that the entry of India upon the scene has its dangers. It is big with possibilities of evil. For one thing, it means inevitably a disturbance of the situation in India. Yes, but it is big too with possibilities of good, because that disturbance of the situation may open the way to something much better. It would be a mistake to suppose that in the loyalty of India at

\* *Race Questions* (Macmillan, 1908), pp. 153.

† *Ancient and Modern Imperialism*, pp. 128f.

‡ *Bedrock*. Vol. I, pp. 157f.

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the present moment we had attained everything ; we have really attained little, except an immense opportunity. It depends how we use it. We shall be less able after the war than before to take our stand in India on some supposed superiority of the white man, as such. We have given way on that ground. And to any one who would tell us that our sacrifice of the white man's prestige is rash and foolish, we can answer that in any case, even apart from the war, circumstances were forcing us from that ground. As European education spread in India, as India awoke more and more to the modern world, that ground would have become increasingly untenable. Sooner or later, if India remained a member of the British Empire, it would be because India chose the association voluntarily, intelligently, with head held high. By admitting India to co-operation in a European war, we have accelerated the disappearance of the old imaginative awe. But the war has given us an opportunity we could never have forecast of substituting for the old relation a new relation built on the consciousness of great dangers faced and great things done together, feelings of mutual friendship and respect and trust. In the kindled atmosphere of the present moment, when hearts are warm and quickly stirred, things may take a new shape which time will solidify that the attachment of the British and Indian peoples to each other in the future will be stronger than any bond which conquests of the old style could fashion. It all depends, as has been said, how we use the opportunity.

It must be confessed with shame that there are many among us who are eager to be called brother by the white man, while being patted on the back by him. This servile desire should be ruthlessly eradicated, and real brotherhood should be won in all walks of life by our own exertions. The heart of the penurious beggar should be replaced by the heart of the self-respecting labourer. There cannot be true brotherhood so long as any party has real reason to entertain feelings of superiority or inferiority. So long as we are really inferior in any respect, we should be too proud to accept brotherhood or rather its semblance. Not that we are inferior in every respect. But until we are more than a match for the white man, he cannot respect us ; and without respect there cannot be brotherhood. The heart of the patron and the heart of the favour-seeker can never fraternise. That is the stern fact which we must face.

The attitude of mind which we wish to see cultivated and which we have indicated above is not inconsistent with amicable relations between the two parties, as its aim is sincere friendship.

### Cultivation of Papya fruits.

Every one in a village has a few fruit plants grown in his homestead lands or

in gardens, but any attention on the part of the owner is scarcely found to be paid to their proper treatment, care, propagation, etc.,—they grow, so to say, quite in a haphazard manner and struggle their utmost against great odds and the owner at the end becomes easily satisfied with any number of fruits that are ultimately harvested from these plants. It will be sufficient to say only that a little care in the culture of plants produces fruits far better in quality and greater in quantity. Papya plants, which are so ordinarily grown and found almost everywhere, respond admirably to a little amount of nursing. In the October number of the *Agricultural Journal of India*, Vol. IX, Part IV, Mr. L. B. Kulkarni, L. Ag., of the Bombay Agricultural Department, has published his investigations on "papya."

Papya, as it is known to everyone, has a supple, thin, straight trunk, attaining a height of from 12 to 20 ft. On account of its considerable height difficulties arise in watching and gathering the fruits, and the wind very frequently damages its stem. To remove these difficulties experiments were carried out in the Ganeshkhind Botanical Gardens, Poona, to encourage branching by heading in the stems about the time of flowering. In a fortnight after the removal of the tops, shoots were produced below the wound, only two being encouraged in each case. As a result of these experiments it can also be safely noted that the branched plants give a greater average number of fruits, which are of slightly less average weight, and the branched plants can in many cases withstand the violent influence of winds. The watching and harvesting of fruits becomes also easier. The system of branching, if done carefully, so as to admit air and light and at the same time to break the force of the wind, will prove most beneficial. Again, thinning of papya fruits is a very essential operation. The fruits cluster very closely round the stem causing serious interference with each other's growth. It is therefore best to remove a certain number of fruits to allow the rest to develop better. The average number of fruits from the thinned plants is much less than that of the unthinned, but the average weight is correspondingly high.

With a small number of, say, six good fruits per plant the experiment may pay ultimately when run on a large scale.



the Annual Report of the Government Horticultural Gardens, Lucknow, it has been stated that an acre of land carrying 1000 plants each producing 6 to 10 fruits after thinning may give considerable profit to the grower. But one should learn how and when to hit exactly the right amount of thinning compatible with the greatest number of fruits. Practice alone can give a knowledge about it. It can be safely recommended however to remove only such fruits as are obviously going to be badly crushed.

In these hard days of competition, specially in the "service market," it is high time for one to see whether a little attention to his gardens is not more profitable than a whole day drudgery in the office fetching only Rs. 15 or 20 a month.

DABENDRA NATH MITRA, L. AG.

### Medical Instruction through the Medium of Bengali.

The Bangiya Sahitya Parishad or Bengali Academy of Literature has submitted a representation to the Government of Bengal suggesting that in the medical schools of the province instruction should be imparted through the medium of Bengali, and examinations also should be conducted in that language. We believe this was the former practice. At present English is the medium of instruction and examination. The women students are still allowed to answer questions in all subjects in Bengali. Male students can do so only in chemistry and physiology. We think the suggestion of the Parishad ought to be accepted on several grounds. There is, the Parishad understands, no government order enjoining the use of any particular language as the medium of instruction in medical schools; but the teachers of the Campbell Medical School generally deliver their lectures in English. The students, particularly the women students, of the medical schools do not generally possess a sufficient knowledge of English to follow lectures in that language. College students in the B. A. classes undoubtedly possess greater knowledge of English; but in their case it has been found that they can more readily grasp what the professor says if he addresses them in Bengali. This has been done very successfully in many subjects, including mathematics. Where suitable synonyms for

English technical terms do not exist in Bengali, they may be coined, or the English words themselves may be used. If lectures are delivered in Bengali and answers are permitted to be given in all subjects in Bengali, the knowledge acquired by the students will be sounder, and there will also be a growth in Bengali medical literature. It is true that there is a far larger number of good medical books to choose from in English than in Bengali. But those students who know English are not debarred from making use of them, even if they listen to lectures and answer questions in Bengali. In our medical colleges, lectures are delivered and examinations conducted in English. But those medical men who know French or German study medical works in those languages.

### A Statue by Mr. G. K. Mhatre.

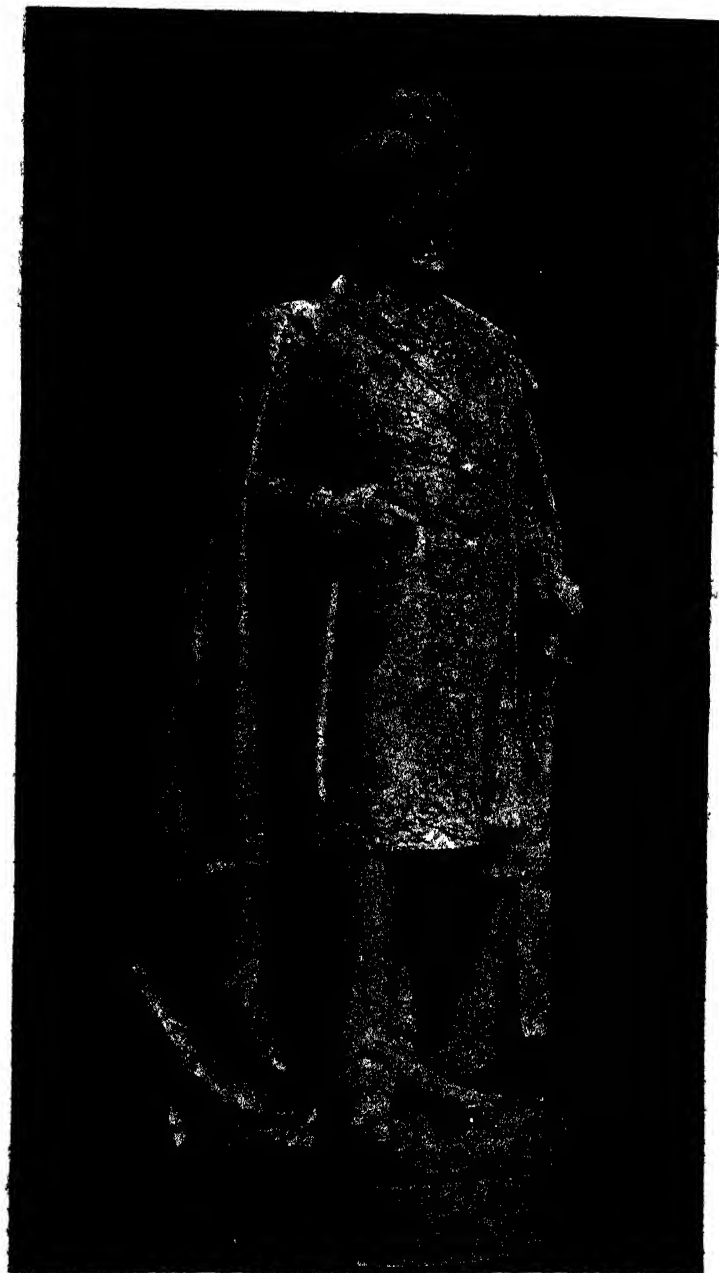
By the courtesy of Mr. G. K. Mhatre, the sculptor, we are enabled to reproduce a photograph of the statue of H. H. Chamarajendra Wodiyar, the late Maharaja of Mysore, which is one of Mr. Mhatre's latest works. We understand H. H. the present Maharaja of Mysore has expressed satisfaction with the work, which is only to be expected. For, it is a fine work of art. For those in India who want statues or busts to be made, there is no excuse for placing their orders abroad, before they have ascertained Mr. Mhatre's terms. In his case, it is not merely swadeshism which prompts us to prefer his work; the quality of the work, too, demands recognition.

### "The Best Gift."

There is a Buddhist story that once upon a time Anatha-pindada, one of the chief disciples of Buddha, went a-begging for the Lord Buddha in the streets of Sravasti in the early morning. A wealthy lady, wife of a rich merchant, threw down for him on the street handfuls of gems, some gave necklaces, others jewels which shone in the hair of their heads. Wealthy men brought for him trays full of gold coins. But the mendicant passed on unheeding, saying:—

"Attend O ye citizens. The Master is the best of mendicants. To him give your best gifts."

King and Merchant turned back sad at heart, not finding fit offering for the Master. The vast city seemed to



STATUE OF  
H. H. CHAMARAJENDRA WODIYAR BAHADUR,  
LATE MAHARAJA OF MYSORE

BY MR. G. K. MHATRE. ]

RAY & SONS.





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hang down its head in very shame. Anatha-pindada walked out of the city and entered the parks in its confines. There was a poor woman there whose bed was the bare earth and who had neither food nor jewelry. She fell prostrate at the feet of the monk, and, hiding herself somehow behind some shrubs, took off her only cloth from her body and threw it on the ground as her offering for the Master. The monk rejoiced with hands raised on high and blest her, saying: "Mother, thou art blessed; thou hast in a moment fulfilled the heart's desire of the mendicant." He then left the city, bearing the tattered cloth of the woman on his head, to be placed at the feet of the Holy One.

The frontispiece to the present number illustrates this story, on which one of the poems of Rabindranath Tagore is based.

### "Special Inducements to Moslems."

Rev. W. St. Clair Tisdall contributes a paper on "Islam and National Responsibility" to the *Moslem World*, which is a Christian missionary organ. "Almost all Missionary Societies at work in India," says he, "have men and women engaged in preaching the Gospel to Moslems as well as to others. It is well-known that the Indian Government professes strict religious neutrality, and that it has generously helped education, not only by establishing secular schools and colleges of its own, but also by giving grants-in-aid to both Christian and Moslem, Hindu and other institutions, in due proportion to the secular work which they do. There are Government as well as Mission hospitals. Government has given special inducements to Moslems to accept a Western education. Unless in this way, it cannot be said that, except very recently in one instance, any undue encouragement has been afforded to Islam as such."

The instance, he says, he refers to is, of course, the Islamia College at Lahore. We learn from the article that this college was opened about a year ago, under the auspices of the Local Government, "and the whole weight of that Government was thrown into the scale in its favour by a system of 'tied' scholarships attached to it and provided out of public funds."

This policy was adopted to the detriment of the

Edwardes College, which had for many years done an admittedly excellent work among the youth of the Afghan and frontier tribes, and regarding which a great educational authority has thus borne witness: "Nowhere in India have I seen an Institution where all external features were so eminently adapted to foster the spirit of orderly work, and with it mental and physical cleanness." The Government has gone so far in the way of encouraging a Moslem College in Peshawar in opposition to a Christian one that it actually gives Rs. 42,000 per annum as a Grant-in-aid to the new Islamia College, and only Rs. 200 a year to the Edwardes College. This conduct is in direct opposition to their professed neutrality in religious matters. It is a "Political experiment" which may have far-reaching results, and it has naturally produced far and wide the impression that the Government is hostile to Christianity and strongly in favour of Islam. To produce such an impression is a political blunder of the first magnitude. Such an unfair step should be retraced at once.

We note this protest and demand of the missionary writer. But we also know that large sums of money are given from the public funds to missionary girls' schools and boys' schools and colleges, though it is well-known to Government and to the public that the openly declared object of the educational and other activities of Christian missionaries is proselytization. Will not missionary writers enquire whether this is consistent with religious neutrality? It is not our contention that the educational institutions conducted by Christian missionary societies should not receive State aid. What we say is that the consistent position for Government to take up is to sanction grants on the condition that pupils are not to be taught any other religion than that of their parents or other guardians, except with their explicit consent.

### Political Prisoners in the Andamans.

*India* of London writes that complaints continue to reach it with regard to the treatment of political prisoners who are interned in the penal settlement on the Andaman Islands. Our contemporary says, it is true that, as the result of agitation in the Press, visits were paid to Port Blair by Sir Reginald Craddock, the Home Member of the Viceroy's Council, and Sir Pardey Lukis, the Director of the Indian Medical Service: but although an opportunity was given to certain of the prisoners to state their grievances, it does not appear that any substantial attempt was made to meet them.

*India* goes on to observe:

In our view, no political prisoners should have been sent to the Andamans at all. The penal settlement there is a hideous blunder; and its continued existence is entirely out of keeping with modern ideas of jail administration. In any case, the convicts who are there are undergoing punishment for crimes which are not only of the most serious character, but involve moral turpitude. It is altogether wrong to assign to the same category men whose only offence has been to write a "seditious" article or to despatch a "seditious" telegram.

But if political prisoners must be sent to the Andamans, it is surely not too much to ask that both there and in the central jails in India, they shall not receive severer treatment than that which is experienced by ordinary prisoners. We do not want to make too much of this, but we do not like the stories which reach us of political prisoners travelling in heavy bar fetters. In case our readers do not know what is meant by bar fetters, we will explain. An iron bar is added to the leg fetters which keeps the legs at a distance of one and a half feet apart and reduces free movement to a minimum. It is a form of punishment which is ordinarily only applied to the most refractory prisoners and should, in our judgment, be altogether abolished. We hear also of educated men, imprisoned for political offences, being put to the hard manual labour involved in such tasks as the oil-mill and coir pounding.

Our confidence remains unshaken in the sense of humanity and justice which marks the administration of Lord Hardinge. The idea of revenge, we are sure, never crosses his mind in connexion with these misguided men: and we do not for a moment believe that he has any knowledge of the complaints to which we refer. We have only one object in calling attention to them, and that is to enlist the Viceroy's sympathy in a practical manner. If an amnesty be deemed impracticable, let the political prisoners be interned in India itself: and while all reasonable precautions are taken, let them be treated as political prisoners would be treated in this country, until their sentences have expired.

### The Criminal, who is he, and what shall we do with him?

That is, in effect, the question asked by William N. Gemmill in the *American Journal of Criminal Law and Criminology*. He asserts that "since no two individuals are exactly alike, it logically follows that a universal and inflexible law must in its applications sometimes work injustices." He illustrates this remark by referring to changes in American law. "The rapid changes wrought in our social view-point have led to changed definitions of crime, until we may well pause to ask, What is a criminal? The majority of those in our criminal courts today are not criminals because of what they have done, but because of altered ideas of the relationship between the individual and the state. The passing of the Pure Food law, for example, made instantly fifty thousand criminals out of persons who were previ-

ously regarded as good citizens. Consider further, that of 106,363 persons arrested in Chicago in 1912, over one-half were arrested for violating laws which had no existence twenty years ago."

There are offences which are crimes in all civilized countries; such as theft, robbery, assaults on women, murder, &c. But as press laws, laws relating to public meetings, public speech and procession, and sedition laws differ in different countries, and in the same country in different periods, offenders against these laws ought by no means to be classed with those who have violated both moral and statutory laws. Some ten years ago and earlier still honest and righteous men in India did and said many things with a clear conscience which would to-day make them criminals. But in spite of the laws the moral standing of the men remains the same. It may be considered necessary in the interests of the administration to place them under some sort of restraint or other, but it is absurd to expect any intelligent man to believe that these men ought to be punished in the same way as thieves, robbers, ravishers or murderers, "because of altered ideas of the relationship between the individual and the state."

Mr. Gemmill says:—

In order that justice may be done in each particular case, our laws should be revised to allow of fitting their application to the particular offender. It has been demonstrated times almost without number that the whole scheme of imprisonment, as such, is a failure, both from the standpoint of the reformation of the individual and from a financial one. Not only do prisons fail to pay expenses, but society is burdened as well with the care of the dependent families of those incarcerated. A number of states and cities in America, as well as sections of Europe, have found a partial solution in the establishment of industrial farms. These almost invariably prove self-supporting, with a considerable surplus of profit which may be used for the needy families; and at the same time they provide institutional care, both physical and moral, for those committed. Two questions arise in the execution of a penalty: (1) How can the state, in the best and most economical way, care for those who have been found guilty of violating the criminal laws, and upon whom penalties have been imposed? (2) How can the state best provide for the prisoners' dependent families? In general it is recommended that the adult probation law be so amended as to include within its provisions every crime except murder and treason; and that proper provision be made for adequate institutional attention for those for whom it is a necessity, instead of mere punishment.

### "All Men Are Brave"

"All men are brave," That is the deli-

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berate verdict of Mr. Robert Blatchford in the "Weekly Despatch" And here is how he comes to this conclusion.

### LESSON FOR SWELLED HEADS OF MILITARISM.

This war, besides being the biggest, is perhaps the strangest war of all. It is a war full of lessons, full of surprises. It is a war noteworthy for many inventions. It is a war remarkable for high courage and stubborn resolution on both sides. It is a war terrible for its cost in treasure and limb and life, amazing for the meagreness of the results of so much desperate and heroic fighting.

One lesson it has taught to those in need of such instruction is the lesson that there are no "super-men," that where so many nations and so many races are fighting no one nation and no one race can boastfully exalt itself above the rest for its superior prowess or valour. Who dare choose from among so many brave the bravest? Our own soldiers and sailors are as good men of their hands and hearts as any that ever fought for Britain. But he must be a very partial patriot who would claim that the British troops excel the French, or the Serbians, or the Belgians, or the Russians, or the Japanese. The French have a tacked with all their old gallantry and fervour, and have defended with a steady skill and iron resolution worthy of the highest praise, and the small measure of their advance is a proof of the courage and tenacity of the Germans who have opposed them. No seamen could have died better than the officers and men of von Spee's squadron. What more can sailors do when overwhelmed by heavy odds than go down cheering at their guns.

### PROVED TO BE A MYTH.

Here is a lesson for the swelled-heads of German militarism. The German arms are not invincible. The Germans have failed to prove their claim to the premier place in war. All the peoples fighting in this war, all the races, white and black and brown and yellow, have displayed high courage and fine ability. There is no master fighting race: all men are brave. The Japanese, the Indians, the French, the Germans, the Serbians, the Belgians have borne themselves with equal hardihood and bravery. The British are great sailors, have always been great sailors, but so have the Dutch, the Danes, the Americans, the Spaniards, and the French, so are the Russians, the Japanese, and the Germans today.

That ancient myth of military sovereignty, for which so many millions of brave men have died, has surely been proved by this war to be a myth, and nothing more. Henceforth, let no nation boast and swagger, strutting in barbaric pride of arms and saving up for itself a thrashing by its pretension as a race of supermen, with a special patent from God for lordship over its neighbours. Vanity of wealth and vanity of arms, what have they cost mankind? Of military vanity there will surely in the future be much less than heretofore. When the Japanese proved themselves sailors of the very highest class, when the Japanese armies defeated the Russians, the bottom fell out of the various national legends of peerless military genius.

We believe to-day that there have never been finer sailors than the British; but we know very well that there never were finer sailors than the Americans or the Dutch. All men are brave.

### The relative position of foreigners in Turkey and India.

Captain A. F. Townshend writes in his book entitled "A Military consul in Turkey":—

"I need not describe the position of an English Sahib in India—a member of the ruling race, and an altogether superior being. Such an one lands in Turkey and finds the tables completely turned; he finds that to call people "natives" is the highest compliment he can pay them, and he cannot call them "niggers" as they are as fair-skinned as himself. He is treated with outward respect and toleration and on terms of perfect equality by the humblest peasant, he who has been accustomed to the idea that he is rather a good fellow for tolerating "natives" finds that they tolerate him, and are proud of themselves for doing so! that they look upon him as a sort of curiosity, a thing to be studied with interest and amusement, but not copied—God forbid; an infidel, a poor benighted Christian, who cannot for one moment be considered superior to a True Believer. But, owing to their innate politeness, they will try to conceal these facts from him."—"A military consul in Turkey," by Captain A. F. Townshend, London, 1910, page 36.

### Dr. P. C. Ray at Lahore.

Alone among Indian universities the university of the Panjab has honored itself by recognizing the scientific work done by the professors of a sister province. A few years ago, at the invitation of the Panjab University, Dr. J. C. Bose lectured on his researches in Lahore and aroused great enthusiasm among students and the public. In response to a similar invitation Dr. P. C. Ray visited Lahore last month and lectured there on his researches both in connection with the university and for the general public. By the university, the students and the general public he has been accorded, as he eminently deserves to be, a most enthusiastic welcome. We hope the influence of his personality will produce lasting results. His scientific researches, his services to the cause of Indian industries, the unique work that he has done in training a devoted band of original workers in chemistry, the simplicity of his life combined with the value of his work and thought, his unostentations and intense patriotism, his open-handed charity to students, each and all of these cannot fail to excite the enthusiastic admiration of all who come to know him.

### Numerical Strength of Schools.

Some European educational officers in India seem to be obsessed with the idea that efficiency cannot be secured, if colleges and schools do not have a small

number of students. It is said that recently the Bengal Director of Public Instruction, after distributing prizes at the Basirhat School, made a speech in which he said that good education cannot be given in a school containing more than four or five hundred boys. The same wrong opinion led an East Bengal Inspector of Schools last year to seek to drive away from schools all boys in excess of 500. This wrong notion we have sought to dispel in previous numbers by quoting the numbers of students in various educational institutions in England, Japan and America. In the present number we publish an article by Professor Sudhindra Bose of Iowa which shows that numerous schools in America have more than one, two, three or even four thousand pupils each. One is inclined to presume that a rich, great, intelligent, educated, education-loving and self-governing country would not have tolerated the existence of such schools if they had been inefficient. No, for efficient teaching in schools, it is not a small aggregate number, but only small classes that are indispensably necessary.

The article in the present number on commercial education also gives an example of a school in New York which contains more than two thousand students.

Just as in Bengal, so in the United Provinces, efforts are being made to reduce the number of students per school, though on different grounds and by different methods. For instance, one educational order in the U. P. which has recently given rise to much agitation is that no recognised school must admit any student who has failed more than twice in the Matriculation examination. We have some experience of that province. Somehow or other the proportion of such students there is larger than in Bengal. The obvious remedy is to improve the teaching in the schools still further and also to make steady improvements in the courses of study and in the examinations and methods of examiners. Instead of doing this, the education department of that province has ordered that all students who, either owing to dulness, bad teaching, ill-health, truancy, or any other cause, have failed more than twice are not to have any further school education. But what are they to do? The official reply is, let them arrange for tuition at home and appear as private candidates. But how

many can afford to have private tutors? And are the private tutors generally better qualified men than the headmaster and other higher teachers of schools? We should think not.

In the West special schools for mentally defective children are increasing in number and there is a steady progress in the methods of dealing with such pupils. In the U. P. the official theory would seem to be that the state should preferably take care of the education of the healthy and the bright boys, leaving the rest to shift for themselves.

It is said that the order is meant to reduce congestion in schools. But that object can be gained by opening more schools and more sections of classes. The United Provinces are among the most backward in education. There is nothing to show that the limit has been reached or almost reached there either in the number of schools or in that of students. The young man who has failed more than twice in the Matriculation may yet pass, and many have passed in their fourth attempt. The public men of U. P. would be doing great good if they published a list of men who matriculated at the fourth attempt and became useful members of society afterwards.

Another official argument in defence of the order is that immorality increases if young men and boys are thrown together much. There is some truth in this apprehension; but the argument applies more to hostels and boarding schools than to day-schools. And it can not be said that vice is a necessary consequence of students of unequal ages reading in the same school class, or that it cannot be prevented to a great extent by the school having a high moral tone owing to the presence of teachers of high character and by effective supervision.

Briefly put, the state owes a duty to precocious children, and to children of normal mental growth as well as to children of slow intellectual development. It will not do to shirk its duty to any class.

#### **Aghornath Chattopadhyay.**

Dr. Aghornath Chattopadhyay of Hyderabad fame is no more. We learn from the *Star of Utkal* that he received his higher education in Scotland and Germany. He read with Professors Crum Brown and Tait. He went up for the B.Sc. examina-

tion of Edinburgh in 1875 and came out at the top of the list, obtaining the Baxter Physical Science scholarship. He then carried on research work and competed for the Hope Prize, which is awarded to one who comes out best in a competitive examination in Chemistry, and Aghornath got it. "Professor Crum Brown is still alive," says the *Star of Utkal*, "and he is proud to repeat to Hyderabad students who come in contact with him that he never had another student like Aghornath." After winning the Hope Prize Aghornath went to Germany and studied crystallography, heat and electricity and made some researches in the benzene compounds. Coming back to Edinburgh he took its D.Sc. degree in 1877.

Immediately afterwards he was engaged by Sir Salarjung II, the shrewdminister of Hyderabad, for the intellectual development of the Hyderabad people and the Doctor gave the best of his life in the service of the late Nizam. He founded the Nizam College, established various schools for boys and girls, advised the Nizam Government generally with regard to the sort of education that should be imparted to children, and at one time worked in the Peshi office also. After a few years' service some people conspired to get him out of their way because the farsighted Doctor saw through their plan of feathering their own nests at the cost of the Hyderabad people. They brought a false charge against him and without any notice or investigation he was deported; but he cleared his character before the Viceroy, his Private Secretary and the Foreign Secretary, and afterwards when the Nizam asked the permission of the Viceroy for the Doctor's restoration, it was readily granted. The conspirators were turned out for ever, some by the order of the Foreign Office.

In Calcutta he founded University College, which was amalgamated with Pandit Iswarchandra Vidyasagar's Metropolitan Institution. After his retirement on pension from Hyderabad he lectured in the Calcutta City College for some time and also in the College of Physicians and Surgeons. Mrs. Sarojini Naidu, his eldest daughter, writes of him :—

He has wasted all his money on two great objects ; to help others and on alchemy. He holds huge courts every day in his garden of all the learned men of all religions—Rajas and beggars and saints and downright villains all delightfully mixed up, and all treated as one. And then his alchemy ! Night and day the experiments are going on, and every man who brings a new prescription is welcome as a brother. But this alchemy is, you know, only the material counterpart of a poet's craving for Beauty, the eternal Beauty. The makers of gold and the makers of verse, they are the twin creators that sway the world's secret desire for mystery ;.....

#### **The Tata Hydro-electric Installation.**

The great Tata Hydro-electric scheme

is now an accomplished fact. By it the waters of a river have been harnessed to supply cheap electric power to Bombay for lighting and driving purposes. The idea originated with the ever-memorable J. N. Tata. It has been made a concrete fact by Indian engineers working under an Indian directorate and with Indian money. There is no disposition to deny that it has materialised under British rule and in the British empire, or that British men in power expressed sympathy with the project. But there need not also be any anxiety displayed to annex it as an "imperial scheme", as has been done in some quarters. The imperial British race has done many grand things. We presume they can afford to allow Indians to have some confidence in their own capacity born of their own achievements. In a different field, when Rabindranath Tagore won fame by his *Gitanjali* and other works and obtained the Nobel Prize, he was at once annexed by the *Englishman* and other imperialists as an asset of the British Empire. It was said in effect, that Britishers and Anglo-Indians ought to be proud of him as a British subject ! The moral is that all successes are somehow British and all failures "swadeshi."

#### **Mr. & Mrs. Gandhi at Bolpur.**

Recently Mr. and Mrs. Gandhi visited Bolpur. Those who went to receive them at the railway station searched for them in the first and second class carriages of the train. Not finding them there, the party were about to leave the station disappointed, when the guests were seen to get down bare-footed from a third class carriage. So says the *Sanjibani*. This incident shows why Mr. and Mrs. Gandhi are what they are. We cannot become what we ought to be unless we make the indignities, inconveniences and sufferings of the humblest and poorest among us our own in fact, not in imagination.

#### **Arjun Lal Sethi's Case.**

The case of Pandit Arjun Lal Sethi is a peculiarly hard one,—similar to that of several innocent gentlemen in British India who were deported without trial and against whom not an iota of evidence could ever be brought forward. The Pandit has been sentenced to undergo

confinement for five years. There has been no trial, because, it can be safely presumed, there is no evidence against him. He is a subject of the Jaipur State in Rajputana. As there is no constitutional check on the arbitrary actions of the rulers of the Indian states, there can be no hope for the Pandit regaining his liberty before the period of five years is over, unless the Maharaja of Jaipur relents or the Viceroy intervenes. It always gives us great pain to criticise any Indian state, and in this particular instance we are not at all disposed to find fault with the Maharaja. For we do not know how far he is a free agent in the matter or how far his hands have been forced by extraneous influences. We incline to the view that he would not have been unjust and would gladly yet be just, if he could have his own way. The only way out of the difficulty is for the Viceroy to mercifully interpose, and request the Maharaja to set free the unfortunate Pandit.

#### Indian Indentured Labour.

Recently Mr. Roberts, parliamentary under-secretary for India, made a statement in the house of commons that indentured Indian emigration has been found to be more advantageous than hurtful and that therefore only some improvements are needed. Our firm conviction is that slavery and semi-slavery are accursed systems and encroach upon the fundamental rights of man; no material advantages ought to reconcile anybody to slavery or semi-slavery. It is far better that men should live on one scanty meal obtained every other day than that they should be enslaved; for in a condition of freedom alone can the true remedy for human misery be found. It is better for the body to be starved than for the soul to be killed—if, of course, one were reduced to choosing between the two alternatives. But it is not true that indentured coolies are all well-off and have not serious grievances. Their moral condition, too, is far worse than their material. Indentured labour must go. It must be abolished root and branch. It is a slur on our national self-respect. India should no longer be allowed to be branded as the mother of slaves and of human cattle.

#### An Educational Benefaction.

The second annual report of the Central Committee of Workingman's Institutions records that

An important event of the year is that on the 15th January 1913, Sj. Sashibhusan Roy Choudhury and his elder brother Sj. Umesh Chandra Roy Choudhury by a registered settlement *patta* and trust-deed conveyed to Dr. D. N. Mallik, Sj. Satyananda Ray, Sj. Manindranath Seth, Sj. Saratchandra Ghosh, Sj. Sushilkumar Acharya and Sj. Bhupatinath Benerjee collectively, some property belonging jointly to the executors and some other property belonging to Sj. Sashibhusan alone, situate at Teghara village, *thana* Khardah, Dt. 24 Parganas. It purports to vest in them collectively an absolute interest in those properties subject to the condition that they as trustees shall have to utilize the property (both corpus and rent and profit) in a way tending to the propagation of education among the workmen along a sound basis.

We know one of the donors, Babu Sashibhusan Roy Choudhury. He is an unassuming man and has for years devoted himself to the work of educating workmen as a labour of love. His brother and he are not well-to-do. Their gift, therefore, is worthy to be recorded by the side of the lakhs given by rich men out of their plenty.

#### Workingman's Institutions.

The Central Committee of Workingman's Institutions have five schools within the Berhampur municipality, nine village schools in Murshidabad district, three schools in Calcutta and three in other places. They have also, "in some way or other," "come in contact with" 15 other schools in various places. Prof. Radhakamal Mukherjee, a member of the Committee, has written and published at his own expense a text-book for workmen and has instructed the Committee to distribute the book free of charge to all students at different night schools and to workers and friends. The Committee have organised lantern shows and excursions, opened small libraries for workmen in their schools held annual conferences "to talk over difficulties, exchange ideas and devise better means for improving the work," provided work for some of the unemployed among their students, done propaganda work, and given medical relief on a small scale in their mofussil institutions. Their institutions in different places have not the same course of study. Reading, writing, arithmetic, history, geography, sanitary science, botany, physiology, natural science, agriculture and carpentry are the subjects taught in some schools or other. The committee are doing good work. The general secretary is Babu Satynanda Ray.



The office is situated at 80-3, Harrison Road, Calcutta.

### **The Bengal and Assam Depressed Classes Mission.**

Last month the Bengal and Assam Depressed Classes Mission held its annual meeting at the Calcutta University Institute under the presidency of Mr. Justice Chowdhury. We understand that the last year was a bad year for this organisation.

The following summary gives an idea of the situation :—

The greater part of the funds necessary for maintaining the institutions of the Mission come from the agricultural people among whom the Mission has been working and the present crisis in the jute trade has almost entirely closed that source of income. The Committee of the Mission had been obliged to incur loans to the extent of Rs. 1,200 to meet demands. This with the debt of the previous year raised their total liabilities to the heavy sum of Rs. 1,850. Nineteen schools had been started or taken over by the Mission during the year and altogether there were 56 schools under the Mission. Towards the end of the year cholera broke out in Dighirpar, one of the centres of work of the Mission in the district of Mymensingh, where owing to the collapse of the hide-trade about 2,000 people were on the verge of starvation. The Mission is in urgent need of more men and money. The total of donations and subscriptions received during the year under report was under Rs. 600. 175 applications for help from schools in various districts had to be refused. Efforts were being made by the Mission to give technical education such as carpentry, tanning and shoe-making. The Mission had budgeted for expenditure of Rs. 9,000 for the year. Any help, however small, would be thankfully accepted and conscientiously utilised to the best advantage by the Mission.

One of the secretaries is Babu Hemendra Nath Datta of Wari, Dacca. With proper help and organisation the Mission is sure to have a great future.

### **The Co-operative Movement in Bengal.**

In opening the proceedings of the 7th Bengal Provincial Conference of Co-operative Credit Societies, H. E. the Governor made a speech, in the course of which he referred to the remarkable progress of the movement during the last year.

Although a policy of consolidation was strictly followed, and although a not altogether inconsiderable number of Societies which had originally been formed on wrong lines, or which were unprogressive, have been wound up, and although every care has been taken that new Societies should be organized only on sound lines, and where the demand for them is spontaneous, the number of Societies has increased by nearly 50 per cent., and the number of members by practically 60 per cent., and the capital by just over 95 per cent.

He then went on to bestow well-deserved praise on the voluntary non-official workers.

This remarkable result was not due to any artificial stimulus supplied by Government officials. It was caused in part no doubt by the increasing interest taken by the public in Co-operation, but it was due also and mainly to the energy of a large number of voluntary non-official workers. It certainly looks as if the economic revolution to which I referred last year is coming on faster than many of us anticipated, and as if the rapidity of its approach is one result of the efforts which members of the educated community are making to help their less fortunate brethren. The true interests of the educated classes and of the masses is identical, though this has not always been recognised in a practical form here any more than it has been in other countries. The improvement of the material condition of the masses ought, even if only from a selfish point of view, to be one of the chief cares of the educated classes. The best security for such improvement is the recognition by the educated classes of their duty towards the masses, and we must all welcome anything which points to a growth of that recognition. In the co-operative movement we have ready to our hand a powerful agency by which to effect improvement and I trust Government will always gladly welcome the non-official workers who come forward to assist that movement.

The tone of this encomium does not show that His Excellency considers it a danger to the Government that the educated classes should do their duty to the masses and the masses should in consequence come to have faith in the beneficence of the educated classes. Nor do His Excellency's observations on the village societies betray any desire to keep them in the leading strings of official's lest the latter lose some of their power and prestige.

We must never forget that the basis on which the whole progress and solvency of the movement rests is found in the village societies. "It is through these societies that we can teach the cultivators who form them how to manage their own affairs. We must not try to keep them in leading strings: we must aim at making them businesslike and at developing, especially in the office-bearers, a sense of responsibility."

Lord Carmichael, no doubt, spoke of the pitfalls on the way; but even in doing so he observed that "*the more the movement develops on what I may call thoroughly democratic lines the better.*" He said:

But with progress comes increased responsibility; and some of that responsibility lies on Government. The more the movement develops on what I may call thoroughly democratic lines the better—so at least it seems to me. I believe the co-operative movement more than any other movement which I have come across in India, contains the germs of a healthy spirit of local self-government. But co-operation such as we are here to discuss is one of the things

which India has borrowed from the West; it is, therefore, incumbent on Government as its sponsor to do its best to make it move on lines likely to be successful, and to help those who work for it to avoid pitfalls such as experience in Europe, where commercial affairs have been longer and more closely studied than they have been here, has shown and which may trip up the unwary.

The sum invested in co-operative societies throughout India is now very great. In Bengal alone the figure is rapidly approaching a crore of rupees. It was to help the co-operator to solve the problems which this increased financial responsibility brings that the Government of India appointed the Committee on Co-operation over which Sir Edward MacLagan is president, and to which we look confidently for valuable advice.

With the spirit of His Excellency's speech contrast the tone of the Bengal District Administration Committee's remarks regarding the Department of Co-operative Credit. The Committee observe in their Report:—

"Co-operation has succeeded in Bengal, inspite of very great initial difficulties, past all expectation, and is fast making itself felt as one of the greatest political assets of Government. *But we think it necessary to voice a warning, lest the very proper policy of helping the people to help themselves, by maintaining the co-operative movement on unofficial lines, should lead to a weakening of the position of the District Officer* and, if we may use the expression, to over-departmentalizing in the effort to de-officialize. There are certain functions in respect of co-operative credit that must be fulfilled by Government, either through the Registrar or others of its officers; some of these may suitably be delegated to District Officers. At present there is a certain tendency to regard the Department of Co-operative Credit as something apart from Government, and to deprecate the interference of the District Officers. *The result is a weakening of his responsibility for a part of his district work which will soon be of very great importance, while Government is deprived of much of the credit for beneficence to which it is fairly entitled.* It seems doubtful how far the orders contained in Bengal Government circular No. 20-Agri., dated the 30th August 1911, are likely to produce the required effect. To qualify the District Officer to take his

proper share in the responsibility for the control of the movement, Assistant Collectors must receive a practical training in co-operative credit." (The italics are ours.)

The committee have recommended the partitioning of all large districts on the ground, to put it briefly, that District Officers cannot now do all their duties properly in these districts. But here is a proposal to still further increase the work of the Magistrates. What an insatiable craving for power do the remarks of this committee of covenanted civilians betray; and what jealousy lest some non-officials share the credit for beneficence with the officials! The words "*the very proper policy of helping the people to help themselves*" embody a very awkward and unsuccessful attempt on the part of the members of the committee to conceal their thoughts. It is clear what they mean. The District Officer, of course, a civilian, must be the centre of all power. He should also be the central luminary from whom must radiate all beneficent rays. If others want to shine, they must shine by borrowed light, as the planets do. The people or no section of them must be allowed to have substantial grounds for thinking that they can do any good without the initiative, control and guidance of the District Officer.

The spirit which breathes through the remarks of the committee is one of jealousy, distrust and suspicion of the growing enthusiasm for social service among the people. It is obvious that the members look upon the proved beneficence of any body of non-officials as a menace to the bureaucracy. Will it be possible for Lord Carmichael's statesmanship to exorcise this spirit of ill omen?

# THE MODERN REVIEW

VOL. XVII  
No. 4

APRIL, 1915

WHOLE  
No. 100

## NOTES

### Misleading Educational Statistics and Assumptions.

In official reports in India, the word "school" in such expressions as "school-going population" and "school-going age," is taken to include schools, colleges and universities. "The school-going population" means, in Indian official parlance, persons of both sexes who are actually receiving or are of an age to receive education in any kind of school or college or university; and it is in this sense that we shall use the expression in the present note. The question is, what proportion of the population may be taken to be of school-going age in the sense explained above? We are told in Mr. H. Sharp's "Progress of Education in India, 1907-1912" that "the school-going population has been calculated in India as 15 per cent. of the population." Accordingly we find, for instance, in the Report on Public Instruction in Bengal for 1913-14 that out of a total population of 45,483,077, the population of school-going age has been taken to number 6,822,461.

But the fixing of the population of school-going age at 15 per cent. of the total population is arbitrary and is an obvious underestimate. For we find that in many countries a much larger proportion of the population than 15 per cent. is receiving education in schools, colleges and universities. If 15 per cent. really represented the maximum population of school-going age, how could the actual number of persons under instruction in any country exceed this maximum? Moreover, in all countries which are educationally most progressive, year after

year the number of pupils is increasing, showing that though their school-going population is now much more than 15 per cent. of their total population, they are far from having yet reached the possible maximum or enrolled in their educational institutions *all* persons of school-going age.

Let us now prove our assertion that in many countries more than 15 per cent. of the population are already at school, college and university. Figures for the United States of America will be quoted first. The table printed below is compiled from the Report of the Commissioner of Education, U. S. A., for the year ended June 30, 1913.

States	Per cent. of the total population enrolled in each grade of institutions.			
	Elementary	Secondary	Higher	Total
United States	19.45	1.40	.37	21.22
Maine	18.76	2.00	.42	21.18
Connecticut	19.61	1.64	.43	21.68
Michigan	19.87	1.69	.47	22.03
Wisconsin	19.57	1.66	.53	21.76
Minnesota	20.06	1.80	.45	22.31
Iowa	22.17	2.19	.45	24.81
Missouri	20.61	1.33	.47	22.41
North Dakota	21.06	1.20	.31	22.57
South Dakota	20.31	1.38	.34	22.03
Nebraska	22.23	2.12	.64	24.99
Kansas	21.75	2.05	.50	24.30
West Virginia	22.04	.76	.24	23.04
North Carolina	23.45	.89	.26	24.60
South Carolina	21.44	.75	.34	22.53
Georgia	20.89	.73	.23	21.85
Kentucky	22.58	.76	.27	23.61
Tennessee	24.83	1.00	.28	26.11
Mississippi	26.43	.69	.16	27.28
Arkansas	25.05	.66	.11	25.82
Oklahoma	23.97	.83	.23	25.03
Colorado	19.66	1.88	.50	22.04
Utah	22.97	2.24	.32	25.53
Idaho	22.57	1.65	.25	24.47

It will be seen from this table that

*taking even the elementary grade by itself* these States have all an enrollment exceeding 15 per cent. of the population, many having more than 20 per cent., some exceeding 25 per cent., and one, having 26.43 per cent. It is only in the single State of Nevada that we find an enrollment of less than 15 per cent. every other state having more. Turning to the total enrollment, we find the State of Mississippi having so high a proportion of its entire population as 27.28 per cent. under instruction. So it is a glaring underestimate to take 15 per cent. of the total population of a country as the possible maximum of persons which it may send to school, college or university.

But we must not rest our case entirely on the educational statistics of the United States of America. The figures we are going to quote are taken from the U. S. A. Commissioner of Education's Report for 1913. "The latest statistics of *elementary schools* available for Norway pertain to the year 1909, at which time the enrollment was equivalent to 15.6 per cent. of the population." The percentage of the total population *receiving elementary education* is in

Austria 15.30, the German Empire 16.30, England and Wales 16.84, Scotland 17.74, Ireland 16.16, Holland 15.42, Cape of Good Hope 15.66, Natal 16.53, Alberta (Canada) 16.53, British Columbia 15.10, Manitoba 15.17, New Brunswick 19.66, Nova Scotia 21.12, Ontario 18.22, Quebec 21.13, New South Wales 15.13, Queensland 16.91, Victoria 17.86, New Zealand 1.77, and *British India* 1.89. These figures, which, it should be borne in mind, relate only to pupils in the elementary grade, are generally of the year 1911; none are later than 1912-13. Since then further progress must have been made. Among European countries the most backward is Russia; it is partly Asiatic. Its percentage for the elementary grade is 3.77. Among the large South American countries the percentage of Brazil is the lowest, being 2.96. But education is more widely spread even in these countries than in India. The figure for Japan, 1910-11, is 13.16, for elementary education alone. Marked progress has been made since then.

It is clear, then, that the Indian Education Department greatly underestimates

the possible maximum of persons who may be under instruction in assuming it to be only 15 per cent. of the total population. As we have found that in one State of America the *actual* proportion of persons under instruction is 27.28 per cent. of the entire population, it would be nearer the truth to fix the possible maximum population of "school-going age" at 30 per cent. of the whole population.

It may now be asked, what does it matter what the proportion of the school-going population is *assumed* to be, so long as education is not stopped or is not prevented from spreading? We will show that it does matter. Supposing a time came when in the whole of British India or in any province 15 per cent. of the population or thereabouts were found to be at school, college and university, the educational officials might then say that there was no need of more schools or colleges. But that is a remote contingency, it may be said. So let us come to actual facts. In Bengal by taking 15 per cent. to be the population of "school-going" age, the Director of Public Instruction has shown in his Report for 1913-14 that the percentage of "Male scholars to male population of school-going age" is 42.86; *whereas it is really nothing of the kind*. We have proved that 30 per cent. instead of 15 would be nearer the exact proportion of the possible population of "school" age to the whole population. So the Education Department of Bengal, said to be educationally the most advanced province in British India, can justly take credit for having under instruction only 21.43 per cent. or about one-fifth of the boys and young men of "school" age. But we have heard from unofficial sources that the Inspector of Schools, Burdwan Division, has told his subordinates not to recognise any more new schools or encourage the foundation of new schools, on the alleged ground that more than 40 per cent. of "school" age are already under instruction. This rumour was published more than a month ago in the most widely circulated Bengali monthly. It has not yet been contradicted. Of course, even if more than 40 per cent. of males of school age were at school, that would be no reason for discouraging the starting of new schools. But by greatly underestimating the possible maximum of scholars, the Education Department is enabled to convey a highly

exaggerated idea of its really poor achievements. Of course, we neither say nor suggest that this is done deliberately.

In a sister province, which is very backward in education, the Government intends, it is said, to provide elementary school accommodation for 50 per cent. of the possible maximum number of scholars. But as the possible maximum assumed by educational officials is really half of what it ought to be, the Government of that province, if it really carried out its intention, would really provide school accommodation for one-fourth of the possible pupils.

It is evident, then, that the underestimation, by the Education Department, of the possible maximum of scholars, enables it to feel and show that it is doing its duty by the people to a much greater extent than is really the case. It may thus be the cause of lukewarmness in the cause of education.

The justification of the official assumption of 15 per cent. is found in the following words from Mr. H. Sharp's "Progress of Education in India, 1907-1912," vol. I, p. 15 :—

"..... where the bulk of the population is agricultural, the period of education is necessarily shorter than under more complicated social conditions and the amount of education required is less."

If one were appointed Director of Public Instruction of a country where the people lived by hunting and on wild roots and fruits, one might write in imitation of Mr. Sharp that there "the period of education is necessarily non-existent, and the amount of education required is *nil*." But unfortunately such a happy country would require no director of public instruction.

Mr. Sharp is absolutely mistaken in thinking that an agricultural population requires little education or that their period of education is necessarily short. This baseless assumption shows astounding ignorance of or blindness to the facts of agricultural education in the United States of America and various other civilised countries, including England.

Let us take England first. The following institutions in England and Wales, according to Hazell's Annual, provide full courses of instruction in agriculture and the allied sciences. They are of university rank, and the highest courses can lead up to a degree; the period of education is, therefore, not short. Courses

of a less advanced character are also provided at them.

Oxford University; Cambridge University; Victoria University, Manchester; University College of North Wales; Leeds University; Armstrong College, Newcastle-on-Tyne; University College of Wales; University College, Reading; South-Eastern Agricultural College, Wye, Kent.

Courses more or less complete, but not leading up to a degree, are held at six other Colleges. In addition, there are many institutions which either give general agricultural instruction of a less advanced character or confine themselves to some particular branch. There are also a number of agricultural or farm institutes.

In the United States of America, where a larger number of persons depend on agricultural pursuits for their livelihood than on any other single class of occupations, there are sixty-nine Universities and Colleges teaching agriculture. Of these 17 are for coloured students, *i. e.*, Negroes and mixed races. Surely, if the Negroes of America, who were until some 50 years ago savages in a state of slavery, require universities to teach them agriculture, it cannot be said to be axiomatic that the period of education among an agricultural population is *necessarily* shorter than among others, or that the amount of education required by agriculturists is less than what is required by others. It should be borne in mind that the American universities and colleges which teach agriculture are in addition to the numerous elementary and secondary schools which have the same object in view. In 1912-13, the number of agricultural high schools in the United States was about 2,300. The number of elementary agricultural schools was very much greater. We refrain from quoting figures for other civilised countries. The curious reader is referred to the Report of the U. S. A. Commissioner of Education.

If it be said that an agricultural population may require agricultural education, but not general literary education, we reply that agricultural education, whether elementary, secondary or collegiate, implies literary education, and that the Indian Education Department has made an absurdly inadequate provision for the agricultural education of the people. In all advanced countries, the period of agricultural education is, from the elementary

grades to the finishing of the university courses, generally quite as long, as that of any other kind of education.

We may, however, be met with the objection that though the agricultural population may require agricultural education together with what literary education may be needed for the purpose, among the general population of a mainly agricultural country, including agriculturists, the possible maximum of scholars must be low. We shall now dispose of this argument.

According to the Statesman's Year Book, 1914, of the total active population of France numbering 20,720,879 in 1906, the largest number, viz., 8,777,053 had agriculture and forestry as their occupation; the next largest class, those engaged in manufacturing industries, numbered 5,979,216. So France is largely an agricultural country. But here out of the total population of over 39, millions, 6,336,241 scholars, or about 16 per cent., are enrolled in infant, primary and higher schools alone, leaving out of calculation colleges and universities. Thus in this mainly agricultural country, the Indian Education Department's possible maximum of scholars of all grades has been exceeded in schools alone.

Canada exports agricultural produce of far greater value than any other class of goods. Its dominant agricultural character is, therefore, undoubted. Still, the pupils in the elementary schools of all its provinces number much more than fifteen per cent. of the total population.

For example, "Nova Scotia is largely an agricultural province." (Statesman's Year Book, 1914, p. 276.) But the elementary scholars there form 21.12 per cent. of the whole population.

"Although manufactures have increased tremendously of recent years...agriculture is still the predominant industry of the United States, employing nearly half of the workers, and probably giving subsistence to considerably more than half of the people of the country." (*Encyclopaedia Britannica*, Vol. XXVII, p. 639.) Nevertheless we have seen that in that country the pupils in elementary grades alone formed 19.45 per cent. of the whole population. The State of Mississippi is mainly an agricultural State. But the pupils in its elementary schools form 26.43 per cent., and scholars in all grades of its ins-

titutions form 27.28 per cent. of its whole population. "The principal industry of Minnesota is agriculture" (*Encyclopaedia Britannica*), but it is a highly educated State. Missouri is "an agricultural State" (*Encyclopaedia Britannica*) but is highly educated. Iowa stands "pre-eminently as an agricultural State" (*Encyclopaedia Britannica*) but it is an enlightened State. In Nebraska "agriculture is not only the chief industry but is also the foundation of the commerce and manufactures of the State;" but in spite of Mr. Sharp's authoritative dictum, it is an enlightened State. And so on and so forth.

Lastly, we learn from Whitaker's Almanac for 1915 that "Ireland is essentially an agricultural country." But, nevertheless, its elementary scholars alone form 16.16 per cent. of its population.

We hope we have shown conclusively that "where the bulk of the population is agricultural, the period of education is necessarily" NOT "shorter than under more complicated social conditions, and the amount of education required is" NOT "less."

There is one unanswerable argument which we can recommend for the use of Indian educational officials in defence of the position that Indians require less education and a briefer period of education than other peoples and that consequently 15 per cent. of the total population is the possible maximum of the Indian "school-going" population. This argument is, "India is India."

### Manufacture and Use of Steel in Ancient India.

As one of the results of the excavations conducted by Mr. D. R. Bhandarkar, Superintendent, Archaeological Survey, Western Circle, at Besnagar in the Gwalior State, he found below the Kham Baba pillar there two pieces of iron, one of which was sent to Sir Robert Hadfield for examination. "The Bombay Chronicle" writes that on analysing it Sir Robert found the piece to be of such interest and importance that he could not help making a prominent mention of it before a meeting of the Faraday Society in November last, an account of whose proceedings has appeared in the "Engineer" of November 27, 1914.

"One of the special points," he says, "is that,

Notwithstanding the large number of specimens of ancient iron and supposed steel I have examined during the last few years, none of them have contained sufficient carbon to be termed steel in our modern time meaning. . . . This specimen is probably the first to be exhibited in modern times of an ancient piece of high carbon steel which has been hardened by quenching." The results of his analysis have been embodied in the "Engineer," and conclusively prove that the iron piece sent by Mr. Bhandarkar was a specimen of steel. It is, therefore, impossible to venerate the importance of this discovery. So long it was thought, not by laymen merely but even by archaeologists, that steel was unknown to the Hindus of the pre-Muhammadan period and they would have stood aghast if they had been told that the Hindus could manufacture steel and that even so early as B. C. 140, to which date the pillar has to be assigned. Prof. Panchanan Neogi, in his book entitled "Iron in ancient India," no doubt tries to prove with the help of Sanskrit texts that the ancient Hindus were acquainted with the use of steel iron, but his conclusions have been called in question. Whether these conclusions were rightly or wrongly drawn, certain it is that Sir Robert Hadfield's analysis no longer leaves any room for doubt in this respect.

### Superior Ancient Indian Mortar.

"The Bombay Chronicle" informs us that another important and interesting discovery which Mr. Bhandarkar has made in the course of his excavations in Jalwarior was in connection with the cementing material used in the most ancient brick wall which has been unearthed by him. He sent a portion of this cementing material to Dr. Mann, Principal of the Agricultural College, Poona, who, on examining it, pronounced it to be a mortar superior to any ever made by the Phoenicians or the Greeks and equal to that of the Romans.

This is, indeed, a very startling discovery, as all archaeologists were heretofore convinced that the old Hindus did not know the use of lime mortar, which was believed to have been introduced into India for the first time by the Muhammadans, and would have considered any assertions to the contrary as the very height of temerity. No excavations have up till now been carried out in Western India on such an extensive scale and with such brilliant results, as Mr. Bhandarkar has done, who, therefore, deserves the thanks and congratulations of all students interested in the ancient civilization of India. It must also be remembered that it was H. H. the Maharaja Scindia who most liberally financed the whole excavations and gave all facilities and help to Mr. Bhandarkar in his work. The archaeological, nay even the civilized, world cannot therefore be too grateful to this Indian prince.

### Filipino Unrest.

It has happened on some occasions in India that when the British Government were rightly or wrongly rumoured to have intended to confer some great boon

on Indians, the "anarchists" perpetrated some outrage and the "Times" or Reuter's Calcutta correspondent sent "home" an exaggerated account of the affair and the boon was withheld. It seems some people in America and the Philippines know this trick of the "anarchists" and the *Times* or Reuter's Calcutta correspondent. In January last while the U.S.A. Congress were discussing the Jones Bill, which proposed to grant independence to the Filipinos after a fixed period of preparation, disturbances took place round Manila the capital of these islanders. *The Literary Digest* says :

A direct causal connection is seen by Republican editors and others who disapprove of this measure to increase the Filipino's share in his own government and to prepare him for eventual independence. They argue that this discussion has reached the ear of the Tagalog agitator, and he is taking advantage of it to talk "independencia" and sell bolos. On the other side, while the supporters of the bill are not quite prepared to accuse the "imperialists" of instigating the Christmas-eve riot, they do suggest that persons in Manila may have taken the trouble to send over exaggerated accounts of what happened, in order to prejudice public opinion and Senators against giving our "little brown brothers" any more political privileges or responsibilities. The first reports of trouble were brief and vague, and were promptly denied in Washington. Then there were stories of extended plots and large-scale distribution of arms to American residents for protection against *insurrectos*. Some of the papers printed biographical notices of a picturesque and thrifty intriguer named Ricarte, with several aliases, a residence in Hongkong, a prison record, and a general seeming resemblance to a New York gunman. But Emilio Aguinaldo was reported quietly at work on his Cavite farm, and when the official dispatch from the Governor-General appeared, it was evident that, though there had been a "rising," it was a very little one.

"The supporters of the bill are not quite prepared to accuse the imperialists of instigating the Christmas-eve riot"—that is very well put. But there is here a very mild insinuation that the American opponents of Filipino independence are not absolutely incapable of instigating riots among the Filipinos in order to prejudice the American people against them and thus spoil their chances of obtaining independence.

### The Hindu University.

While we have more than once expressed our opposition to sectarian universities, we have at the same time said that ignorance and illiteracy in India are so widespread that under the circumstances the multiplication of educational institutions, whether sectarian or non-sectarian, can-



not be unwelcome. It is from this point of view that we would desire the passing, without any avoidable delay of the Hindu University Bill, introduced last month in the Viceregal Council. Circumstanced as India is, it could not have both Government recognition and full freedom. So one must be content with what freedom can be got. We heartily approve of the provision for the admission of both Hindu and non-Hindu students. That Government is prepared to recognise schools, all over India, preparing students solely for the Hindu University is a concession to Hindu opinion.

The promoters are going in for compulsory religious teaching for Hindu students. We do not think compulsion in the things of the spirit can generally be productive of good results. Everything depends on the personality of the teachers and the reasonableness of what they teach. As Hinduism is not a narrow credal religion, we hope the promoters will not insist on imposing any credal test on the teachers, and that they will allow them full freedom of teaching and interpretation. In their essence Hindu culture and religion are very valuable, and it is in the interest of their conservation that we write as we do.

#### Government & Indian Industries.

In February last the Honorable Rajah Kushal Pal Singh raised a debate in the Imperial Council on the duty of Government to help forward Indian industries. His resolution was to the effect that in view of the cessation of imports from hostile countries local governments be consulted on the desirability of promoting industrial enterprise by loans on the lines of *taka-vi* advances. The Honorable Mr. Clark was, of course, sympathetic. Government, however, could not do what was suggested, as Indians were not up to the mark as regards their resources, industrial skill and aptitude. One would suppose that was all the more reason why Government should do more for industries here than the British Government did at home. But Mr. Clark thought otherwise, and also said that the India Government was not as rich as the Home Government. That is quite true. But cannot Government here spend lakhs or even thousands where the British Government spends crores? It is fortunate that Mr. Clark

does not belong to the heaven-born service. Else there would have been the tragic-comic reflection that whilst there is always money in the state treasury to increase the salary or emoluments of civilians, poverty is pleaded on occasions on which the people or their representatives want public money to be spent in ways which they think would benefit the country.

As the money in the state treasury is contributed by the people, we should never say that we do not want it; nor should we cease to ask that it be spent according to the people's wants and desires. At the same time, we should not wait for state help to come and build up our industries.

Pandit Madan Mohan Malaviya's resolution last month in favour of setting apart money for promoting industries, had no better luck than the Raja's. Mr. Clark even asked whether people would be prepared to pay additional taxes for subsidizing industries.

#### Restrictions on Marriage.

In our country there are no restrictions on marriage other than indirect economic ones. Even lepers may and do marry; and among certain sections of the people, the marriage of girls is obligatory and universal, as an unmarried grown-up girl is looked upon as a disgrace to the family. But it is plain that in the interests of society there ought to be some restrictions on marriage. Whether they are to be legal or brought about by social opinion, is a matter for discussion. Jessie Spaulding Smith writes in the *Journal of Criminal Law and Criminology* of America:—

The growing interest in social and moral reform includes a new attention to the bringing into existence of children who are doomed from birth to disease or mental defect because of sin or misfortune of defective parents. This interest is finding itself crystallized into law in certain states. There is an increasing tendency for the law to forbid marriage of epileptic, imbecile, insane or feeble-minded persons, or those habitually subject to drugs or drink, or suffering from diseases possible of transmission. But inasmuch as the restriction of marriage, unfortunately, does not prevent the birth of defective children, sex-sterilization is now advocated as a further means of checking their numbers. Twelve states have already passed laws approving it. No one with the interests of society at heart desires to see legitimate entrance into marriage unnecessarily hampered. But it is merely a proper scientific precaution to require physicians to report all cases of general disease, tuberculosis, drug use, alcoholism, mental deficiency, etc.; to require a clean bill of health with regard to the foregoing, properly certified by an accredited physician, from every applicant for a

marriage license; to require a heavy penalty for failure to comply with these regulations; and to require proper institutional care for all those who are—by reason of such defects—liable to become parents of defective children.

What methods will serve the purpose in our country ought to engage the serious attention of all who desire race preservation and race improvement.

### **Appeal of Social Service to the Heroic in Man.**

It is unquestionable that those who nurse patients who are down with some infectious disease, or those who advocate causes which arouse the murderous fury of fanatics or persons with vested interests, and religious martyrs and social workers of various other kinds are at least as heroic as soldiers in the fighting line. Yet where you can enlist thousands of soldiers, you won't get a hundred social workers. The reasons and the remedy are suggested in the following paragraph from the *Christian Register* :—

It is unquestionably true that there are as many opportunities and needs of heroisms, and exhibitions of it, in the work of the world as in any of its battling; but the assertion of this fact will not take away the glamour of war, nor put halos round the humdrum tasks. What is needed is the dramatic presentation of things, some color and light about the enterprises of peace, that will stir what the call to battle stirs. There must be the taste of adventure, the risk, the chance of glory, the inviting cause, the thrill of a patriotism. There must be a noble appeal of a sort so genuine and so pertinent that it will swing the mind above the usual incitements of ambition. The hope of wealth, the necessities of living, the pride of advancement, are dull incentives. The professions should not be reserved about their ideal sides, and should present them in inspiring fashion. Businessmen should bring out the adventurous aspects and the human side of their callings. From every side beckon problems that challenges all that is heroic and daring in human nature. The enemies of happiness, not only the happiness of those concerned, but of those who look miserably and helplessly on, face the candid man. If we are to utilize in peace what is thrown away in war, we must make more of what brings out courage and generous rivalry and the fighting spirit in men. The painful fact about goodness is that it is too often uninteresting.

Those who, like us, wish to wipe out "anarchism" and "political" and other dacoities ought to try to provide work that will give full play to the heroic and daring in human nature in legitimate ways.

### **Martial Law in India.**

We cannot speak from personal experience of what need there may be

of martial law in countries which are at war, which are the scene of war-like operations, or which are close to the centres of the conflict. But we are not convinced that there has been any occasion in India for the passing of an act which is in effect equivalent to martial law. The kind of persons who will sit as judges to try cases under the Public Safety and Defence of India Act are not sufficiently experienced and equipped with legal training to dispose of cases finally and sentence accused persons to undergo the extreme penalty of the law. Judges of their standing, legal training and experience have not often their judgments reversed on appeal to the High Court; and it does not require more than a little common sense to perceive that to make the decisions of such judges final and unappealable must occasionally lead to the conviction of innocent men. If the course of justice *must* be made very swift and the decisions of the judges made final, only High Court judges ought to be entrusted with such responsible work. The probability of the punishment of innocent men is gravely injurious in many ways. The infliction of suffering on those who have done no wrong, besides being unjust, exasperates them and their friends and near relations. Besides, if the innocent are punished, those who are really guilty go unpunished. Thus the real offenders are emboldened in their career of crime by the impunity with which they can break the law. Of course, even martial law does not contemplate the punishment of the innocent. But if the ordinary laws and legal procedure of the realm are held in abeyance as it were and, in addition, judges who are not of the highest standing are entrusted with the work of speedy and final trial, there is a greater probability of the innocent being convicted than under ordinary circumstances. This is made all the more probable by the tendency among some Police officers to concoct evidence, as illustrated in the recent Musalmanpara Bomb Case.

### **How to combat "Anarchism" and Allied Crimes.**

For the reasons stated in the concluding portion of the foregoing note, we cannot seriously entertain the suggestion of some Anglo-Indian papers that the police should have power to arrest and keep in

confinement for an indefinite period all whom they may suspect of holding anarchical or revolutionary opinions, or that there should be a lowering of the standard of legal evidence in order that convictions may be more easily obtained. The Police are neither infallible nor immaculate, and they have to depend on spies and informers, who are admittedly not men worthy of implicit reliance.

It is not certain whether all bomb outrages or cases of shooting with revolvers are due to "anarchism." Some of them may be non-political in character and due to private revenge, though one cannot be sure. So also, as regards the dacoities, all which are assumed to have been committed by men of the *bhadralog* class, may not be so; some may be the doings of professional robbers. Moreover, as shown in a statement made some time ago in the Bengal Legislative Council by Sir William Duke, only a small percentage of these robberies are political in character. But after making all allowances, it can, we think, no longer be doubted that some murders and robberies are political in character, and they are due to a kind of political propaganda with which platform speaking and the existing newspapers and periodicals have nothing to do.

There is great wisdom in the adage that an idle man's brain is the devil's workshop. The reduction of unemployment necessarily leads to the reduction of crime. This has been strikingly proved by the remarkable decrease in crime and vagrancy in England produced by brisk recruiting as also by the consequent increased demand for labour. Whatever reduces unemployment also reduces poverty to some extent and thus cuts off the supply of possible criminals. One principal means then of combating political and other crimes is the opening up of new careers and the improvement of the material condition of the people in other ways.

A general acquaintance with the history of anarchism shows that it has almost everywhere had its birth in an atmosphere of political despair. It has never flourished in a free country like England. The surest way to kill anarchism and revolutionary tendencies is to produce political hopefulness. This can be done by enunciating and following a programme of political progress towards a goal which can appeal to the intellect and imagination of a self-

respecting people. The programme should have the binding character of a statutory law and be definite as regards the methods of carrying it out and the time to be taken in reaching the goal. The highest servants of the Crown ought to see that the programme is not reduced to a nullity by subordinate public servants substituting a high-sounding hollow thing for a hope-inspiring scheme. Those who, humanly speaking, hold the destinies of India in their hands ought to know and believe that the people of India can distinguish between substance and shadow.

In the mean time steps ought to be taken by which the detective ability of the police may be increased, both by more efficient training and by the appointment of a better class of men. The only direct method of rooting out political crime is to detect and punish criminals and prevent would-be criminals from breaking the law, the other methods can only cut off the future supply of new recruits to the band of anarchists and revolutionaries. To gain this object, it is not necessary to arm the police with more powers but with more detective ability.

It has been a mistake on the part of Government to try to keep students away from all politics. Civics and politics of the right kind should be taught and discussed. Man, even the Indian man, is a political animal. If our students be not allowed to learn and discuss the right kind of politics, they would fall a prey to the teachings of the anarchists all the more easily. Government knows better than the public what the details of the anarchist propaganda are; for during several years past many leaflets, pamphlets and books have been forfeited and seized. Civic teaching in our educational institutions ought to be directed against this propaganda. All persons, particularly when they are young, desire independence. Though this desire is healthy and ineradicable, and though in the abstract it is true that independence is meant for all nations, it ought to be brought home to all intelligent persons in a rational manner that circumstances condition and modify all abstract political theories. The following wise words of Burke in his "Reflections on the Revolution in France" will bear quoting in this connection :—

"I think I envy liberty as little as they do, to any other nation. But I cannot stand forward, and give

praise or blame to anything which relates to human actions, and human concerns, on a simple view of the object as it stands stripped of every relation, in all the nakedness and solitude of metaphysical abstraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing colour, and discriminating effect. The circumstances are what render every civil and political scheme beneficial or noxious to mankind."

So while the existence of this natural and healthy desire for the utmost political freedom should be boldly recognised and faced, it should be shown in detail how under present circumstances India can neither win independence nor preserve it against aggressors if somehow obtained. The utility of the British connection as an unifying, modernising, democratizing, and world-contact producing agency should be explained. It is true these results are not being produced as fast as and in the way we desire and it is true, too, that they have been produced elsewhere in the Orient by other means, and they might have been produced here too in others ways. But "might-have-beens" are outside the sphere of practical politics. They may produce only vain regrets. We have to recognise facts as they are, and shape our course accordingly. Flag-waving and flunkeyism are not only of little practical use, they indirectly produce results which they are intended to prevent. A rational acceptance of India forming a part of the Empire on equal terms ought to be the object aimed at. No greater finality for the Indo-British connection ought to be insisted upon as a political creed than generally falls to the lot of things human.

Wherever there is a discharge of electricity from cloud to cloud or from the sky to the earth, whether destructive in its character or not, the flash and the noise of thunder alone attract attention. Scientists, however, know that the electric tension was not confined to the points of discharge and entrance, but characterized the whole mass of the clouds and the terrestrial objects between which the discharge took place. So while rightly condemning political murderers and robbers, the general public, both Indian and Anglo-Indian, official and non-official, should recognise to what extent they too are responsible, as they all are, for the present undesirable state of things. Hatred is in the air. The misguided men who commit murders are the points of discharge of this evil electri-

city. They are fully responsible for their misdeeds: but others, too, are. Let all exercise restraint and sweet reasonableness. And just as "Rain discharges the electricity quietly to earth, and lightning frequently ceases with rain," so may the tension of feeling between class and class cease with showers of kindly feeling and kindly deeds. But it should always be remembered that true kindness is far removed from airs of patronage and condescension on the one hand and favor-seeking and flunkeyism on the other. Greater justice and courtesy and manliness are wanted everywhere.

Heroism and daring appeal to Indians, too. They, too, like to be adventurous. Let there be careers of heroism, daring and adventure open in a proper, lawful way to those who do not like lives of humdrum drudgery. Thus will their love of daring and adventure be prevented from misleading them into paths of crime.

We do not say that repression is no remedy. It is one of the remedies within certain limits. But standing by itself it cannot produce lasting results, and it does not touch the root of the evil. And stringent laws frequently do not reach the criminals at all; they are troublesome mostly to the innocent.

For the prevention of dacoities, the Arms Act requires to be relaxed to some extent. The unarmed condition of the people emboldens robbers to plunder them. It is not possible to increase the number of policemen to such an extent as to enable them to give adequate protection to the people. By some underhand means criminally inclined persons can procure arms, and the only way to prevent dacoities is to arm the people. This need not be done indiscriminately. Only those persons whom the District Magistrate can trust may be supplied with fire-arms. The Bengal Government is prepared to allow pensioned sepoys, if employed by rich men in Bengal, to use arms; the implication perhaps being that the employers would not be allowed to possess and use fire-arms. Such an arrangement would convey an indirect slur on the reliability and manliness of the employers, which is undeserved. It might also tend to make the armed servants insolent and disobedient, and might make the employers feel that they were inferior to and somewhat at the mercy of their servants. For these reasons, it is doubtful whether

the well-to-do classes of Bengal would avail themselves to any appreciable extent of the concession proposed to be made by Government. It is rather humiliating to have to prove that Bengalis can handle weapons, and it might seem useless to refer to "the good old days." It may, however, be said that as Government believes that Bengalis of the *bhadralog* class can as robbers use arms effectively, law-abiding men of the same class may not be incapable of doing the same in self-defence. There are still Bengali *shikaris* who kill big game. Bengali gentlemen and ladies still in some cases fight and repel robbers. Whether Government can trust law-abiding persons with weapons is another matter and is for Government to judge. To trust would be statesmanlike. The considered opinion of the educated community of Bengal is not in favour of the use of armed force in any form for obtaining political freedom. Apart from other cogent reasons, they know armed rebellion in any form would be a hopeless and unwise proceeding. Educated men may not all know the principles of political progress as conditioned by circumstances, but they all understand from newspapers what modern warfare means, and that it is not an affair of sticks, revolvers and crackers. They know modern belligerents should possess millions of trained soldiers, sufficient artillery, a powerful navy and aircraft and trained marines and airmen.

### Crime in the Panjab.

Having no personal acquaintance with the state of things in the Panjab, we can not say to what causes the prevalence of dacoities and other crimes in that province may be due. But it is clear that one of the causes is economic and connected with the high price of food-stuffs. It is a far cry from now to the days of the annexation of that province. But there may still be classes of unemployed men such as those described below :—

"Since the annexation of the Panjab, many native trades have been almost entirely discontinued, and articles of manufacture formerly in great demand cannot now find a market. This is particularly the case with articles of luxury and sumptuous display. The native gentry are decaying, and the eye is no longer delighted with the brilliant processions and gay cavalcades which adorned the native courts. An English Magistrate or Commissioner wears less jewellery on his person than a menial did in the court of Akbar or Runjeet Singh. The trades which have more particularly suffered are lace-making, cloth-

flowering, gold embroidery, gold-working, &c. From these trades the Sikh government used to derive a large revenue. Originally they were all followed by men of particular castes, who formed a kind of guildry. But in later times any one might learn these crafts on payment of the usual entry fee to the guild. This fee was known by the name of "sail", and ranged in the different trades from 10 to 50 rupees. The fees were collected once a year, when the master workmen made up their books, and were all paid into the common treasury. Of the whole sum thus collected, half went to the Government, and the remainder was spent in a grand entertainment to the brethren in trade." ("Calcutta Review," December, 1859, pp. 292—293.)

In every province, along with measures for the detection, punishment and prevention of crime, Government should institute economic enquiries to deal thoroughly with the problems of unemployment and poverty. In these days no civilized government rests content mainly with maintaining order. Everywhere the abolition of poverty is assuming the position of the central problem. And it should be boldly attacked from the social, moral, educational and economic sides.

### France and Science.

France has made great efforts to popularise science, greater perhaps than any other European country.

"Her polite literature alone during the eighteenth century bears the strong impress of modern scientific ideas; no other country has a Fontenelle, a Voltaire, a Buffon. This peculiarity must be recognised as a very powerful and valuable stimulus to the growth of the scientific spirit. It emanates largely, if not exclusively, from the peculiar position of the old Academy of Science...

The first public course of natural history was opened in Paris by Valmont de Bomare in 1760. Science still stood far out of the reach of the practical man or the poor man; it had not yet become an element of education or an instrument for industry. It was a fashionable pursuit, a luxury of the great, a key that occasionally opened the door of the palace; but it was not a thing of immediate use, except in adding glory and renown to its royal protectors, or to the rare genius which could make new discoveries." Merz, *History of Thought in the 18th Century*, Vol. I, pp. 142-143.

We should make strenuous efforts to popularize science though the medium of the vernaculars.

### "Behula."

The story of Behula was told in the first (January 1907) number of this Review by Babu Dinesh Chandra Sen. Behula is the heroine of the story of Manasa Devi, the goddess of snakes, and her great opponent Chand Saudagar, the merchant-king of Champak-nagar. Chand was a

worshipper of the god Siva, who had ordained that until and unless Chand worshipped Manasa, her claims to obtain *puja* amongst mortals would not be recognised. But neither by gentle persuasion nor by revengeful methods could she prevail upon the merchant to worship her. She reduced him to poverty, killed all his sons, so that the heart-rending lamentations of his six young widowed daughters-in-law filled his house. As the result of the ire of the goddess various other calamities befell him. But he remained fixed in his resolve as before. It was predicted by the astrologers that his son Lakshmindra, born after the death of his first six sons, would die of snake-bite on the night of his marriage-day. He however had a steel-house made, taking precaution that there was no crevice left in it for even a pin to pass. The house was, besides, guarded in every possible way from the approach of snakes. But Manasa worked on the fears of the engineer and compelled him to secretly make a small opening in a wall, which he kept stopped with powdered coal. On the night Lakshmindra was married to Behula, the young couple retired to that steel-house, and there the bridegroom died of snake-bite.

"The body of Lakshmindra was taken to the burning-ghat. But Behula insisted that her husband's body should not be burnt. The custom in the country in cases of snake-bite was to place the corpse on a raft made of plaintain trees called a *bhela* and leave it on the river, that perchance the skill of a snake-charmer or a physician might bring it back to life." Behula's arguments were appreciated and a raft was prepared and the corpse of the prince placed thereupon. When it was floated on the river, to the wonder of all assembled there, Behula got on the raft and there sat by the corpse expressing her determination to accompany her husband's body over the waters and not leave it until and unless it was restored to life. People thought she had lost her senses. But neither reproaches, nor taunts, nor entreaties could dissuade her. The raft passed swiftly down the stream. In course of time the corpse began to decompose. But still she sat there. In the concluding part of the story her various adventures and how her husband was brought back to life, are narrated.

### "Tear-drops on the Lotus-leaf".

In the poetry of Sanskrit and Sanskritic languages drops of water on the lotus-leaf symbolize instability. Mr. Abanindranath Tagore's picture of "Tear-drops on the Lotus-leaf" may be taken to be an artist's rendering of the idea that, like joy, sorrow, too, is not permanent.

### Executive Council for the U. P.

If the creation of an Executive Council for a province be thought to depend on its fitness for civic rights, then it can be asserted without hesitation that an injustice has been done to the United Provinces by a very poorly attended House of Lords standing in the way of their getting it. At the same time, from our experience in Bengal, we can say that our brethren of the U. P. need not break their hearts over the disappointment, as they evidently take it to be. We can assure them that an Executive Council where the man who is supposed to be the people's man is not chosen by them, but is chosen by others from their point of view, is a veritable *Dilli ka laddoo*. It does not bring the people nearer the political millenium by a day. So far as the reports of Lord Carmichael's public utterances and private conversations enable us to judge, Bengal would have made greater progress under his *regime* if there had not been an Executive Council. If the people have no effective voice in the administration of their country, does it matter very much how many autocrats they have?

### Is India's Contribution to the War Niggardly?

An Anglo-Indian member of the Viceroy's legislative council named Mr. Abbot criticized India's "niggardly" contribution to the resources of the Empire required for carrying the war to a successful issue. The Finance Member is reported to have thereupon replied to the following effect :—

"He was sorry to hear the honourable member say that India had not done enough during the war. He would like to remind the hon. member that India had contributed what was more precious than silver and gold. She had given two hundred thousand trained soldiers. Apart from that India had supplied munitions of war. India had done that long before the Dominions thought of doing anything. He must say that the value of the Indian contingent and the value of India's supplying munitions of war had been the chief materials in determining the present phase of the war. He could not bear anyone say that India's

contribution was inferior to that of any other part of His Majesty's Empire."

Sir William Meyer's defence of India from the official point of view was good. We shall add a few words of our own.

The help rendered by India should not be measured only by the money and men contributed by her since the war began. Other facts should also be taken into consideration. India has for long years before the war given opportunities to English military officers to obtain invaluable experience of warfare and paid them handsome salaries and placed ample resources at their disposal to acquire this experience. It will not be denied that though Lord Roberts did not take an active part in this war, he was very useful during the months of the war that he lived through. Lord Kitchener is now at the head of affairs, having supreme control of the operations in his hands. India had a great part in the making of Lord Kitchener. He acquired much of his experience here. India paid him to acquire this experience and placed vast resources at his disposal to enable him to do so and make for himself a name. We suppose this should be considered part of India's contribution to the war. We need not mention the names of officers of lesser note.

As regards the actual contribution in men, ammunition and money made during the war, it should be remembered that if the Indian army were larger and if there were more money in the public treasury India's contribution, too, would have been larger. The Indian people are not to blame that the contribution is not more than it has been, nor would it have been to their credit if it had been more. For it is not for them either to give or to refuse to give. The rulers of India have not been able to make a larger contribution in men and money and ammunition, on behalf of India, not because India stood in the way—she has no power to do so, but because it was not possible for the men in power to take more from her, for the very simple reason that she is poor and her standing army in her present pecuniary condition could not be very much larger. It is not the object of the present note to discuss why she is poor in spite of an industrious and teachable population, a fertile soil and vast mineral resources. Suffice it to say that part of the explanation lies in what the ruling

caste does and refrains from doing. So, while it is a fact that those Indians who have been able to make themselves articulate in the matter have supported the employment of India's resources to further the cause of the Empire, the real fact to be remembered is that India neither did nor had the power to set a limit to her contribution,—she having no effective voice in either giving or not giving. The actual strength of her standing army and the state of her public treasury set the limit automatically.

As for private contributions by the princes and people of India, the *Review of Reviews* for October said: "Rich men [of England] are indeed bestowing alms, but when compared with the donations of Indian Princes these contributions sink into insignificance."

We have already said that the help rendered by India should not be measured by the contribution she has made since the beginning of the war; we must look into past history, too, to form a correct estimate. History teaches us that but for India the British Empire would not have been the wealthy and powerful state that it is. And in acquiring India, Great Britain did not spend a single pice of her own. India was won entirely with Indian money and mainly by Indian soldiers. Indian soldiers have fought in other parts of the Empire, too. We suppose these are contributions. We do not and cannot say that India placed her resources at the disposal of the British people out of generosity;—India cannot take any credit for it. We mention it simply as a fact which nobody can truthfully gainsay, that India has been the making of the British Empire.

Readers of Mill's History of India as continued by Wilson know that England could not have derived any advantage from the invention of the power-loom if Indian money had not enabled her to work them. Indian money thus lay at the foundation of her manufacturing progress and prosperity. We need not enter into the history of the decay of Indian industries on the one hand and the rise of British industries on the other in the days of the East India Company.

India's wealth has made Great Britain rich in various ways. India's wealth has found its way to Great Britain through various channels. It has been the practice, held to be justified by the past and existing laws of



war, of conquerors in all ages and countries to appropriate to themselves the portable wealth of the conquered as far as practicable. This took place in those parts of India which were acquired by conquest. That is one channel, and though this is a matter entirely of past history, the untold wealth which thus became Britain's has continued to fructify in British hands up to our own day. Another channel is that of commerce and manufacture. The bulk of the export and import trade in food-stuffs, raw materials and manufactures and of the manufacturing industries of India are in British hands. That means hundreds of millions every year for British pockets. The means of inland, river, canal, coasting and trans-oceanic transport are almost entirely in British hands. The highest and most lucrative public appointments are held by the British, and only a few of the next highest are held by Indians. With quite insignificant exceptions here and there, the British men who obtain wealth from India by public service and pensions, and by trade, manufacture and dividends, spend the bulk of their gains outside India.

Under all these circumstances, it is deep-dyed ingratitude to accuse India of niggardliness in her war contributions, as some Anglo-Indian papers and Mr. Abbot have done. If England is spending most, most of her wealth has been directly or indirectly derived from our shores. We, however, take no credit for making Great Britain rich. She has grown rich by means of her sons' manhood, enterprise, business capacity, patriotism and some other qualities of a different kind. It should also be remembered that if England spends most it is she who stands to gain or lose most by success or failure.

One more observation and we have done. It is a just principle that responsibilities should be proportionate to rights. It will be clear from what we have said above that India has done more for the Empire than any of the Colonies. But if she had done less, could anybody justly demand more from her? The Colonies are treated as partners in the Empire. They can treat Indians just as they like, an openly declared opposite Imperial policy notwithstanding. But while they are looked upon as partners, India has been hitherto looked upon as a property. The hope has been held out that after the war her position would improve.

When she comes to have that promised higher status, it would be graceful to *demand* contributions from her equal to those of any other parts of the Empire, though the demand may betray shameful ignorance of contemporary and past history.

### The Ideal of the Chief Commissionership.

In the recent debate in the Lords on the proclamation to create an executive council for the United Provinces of Agra and Oudh, Lord Curzon expressed the opinion that the ideal form of provincial government for India was the Chief-commissionership. In human affairs, we suppose, there is no absolute ideal; ideals are so, relative to the purpose which they serve. Chief-commissionerships may be the ideal form from the point of view, or, to use the expression fashionable now-a-days, the angle of vision, of the ruling caste. It may bring them the largest number of highly paid posts and keep the ruling power mostly and longest in their hands. But we hold to the old-fashioned view that a form of administration is good in proportion to the good it does and can do to the people. Apart from the question of the political education of the people, the question that is to say, of making the people fit to manage their own affairs, which ought to be a main, if not the main, object of all administrations, let us judge forms of Indian provincial administration by the standards of welfare of the body and welfare of the mind. The death-rate is an accepted standard of bodily welfare. The latest year for which vital statistics are available is 1913. In that year the death-rate per mille of Assam was 27.66 and that of the Central Provinces, 30.28. These two provinces have long been under Chief Commissioners. But they have not the lowest death-rates; the lowest figure being that for Madras, viz., 21.41. And Madras has been always under a Governor. The North-West Frontier Province is naturally particularly healthy. But this province, under a Chief Commissioner, records a death rate, 24.65, higher than that of Madras and almost equal to that of Burma (24.99), which is under a Lieutenant Governor. These Chief Commissioner's charges are sparsely populated, which conduces to healthiness. As for mental progress, the Central Provinces claim 33 per thousand as literate, Assam 47 and the N.-W. F.

Province 34. Among the main provinces 33 is the lowest figure, the highest being Burma 222, Bengal 77, Madras 75 and Bombay 69.

As regards the political, administrative, business and other kinds of capacity of the people, every one knows that the Central Provinces, Assam and the N.-W. F. Province have not furnished the ablest or the largest number of public servants, councillors, political workers and thinkers, captains of industry, men of business, publicists and authors. Not that the people of these provinces are inferior to those of the others in innate mental power. They have the same gifts as others, and only want opportunities and educational facilities to rival them in achievements.

### "Discipline."

An agitation was set on foot some time ago by the school of Mr. James,—and its East Bengal branch under Mr. Archbold, to bring all postgraduate students under the control of the Heads of Colleges. They demand that the university students,—who are all young men above 20 years of age at the least,—should be attached to some college or other and made to lead the barrackroom life of College Hostels. Evidently they consider it necessary to keep our young men in a condition of perpetual minority, which is the legal status of Hindu idols. We shall not try to divine the political motive underlying this demand. Our concern today is only with its effect on the intellect and character. The finished product of a true university, its highest class of graduates, ought to have universality of mind, absolute individual freedom of intellect. In every one of them individuality should be developed in the free and fearless quest of truth. Control and discipline carried beyond a certain age crushes all individuality out; it turns men into machines.

### Researches in Indian History : How They Can be Best Promoted.

The Carmichael chair of Indian History at the Calcutta University is vacant. In December 1912 Dr. Thibaut was appointed to it. He had fought as a lieutenant in the Franco-German War of 1870-71, put in the full pensionable service in the Education Department of the U. P., and thereafter done some years' work as Registrar of our university, so that, at the time of his elec-

tion to the chair he was turned of 65 at least. We remarked on his appointment, "Our view is that the appointment is a life pension granted to an old man." (January 1913, p. 113.)

And now Dr. Thibaut has died after only twenty months' tenure of his chair. During this time he has drawn Rs. 25,000 as his salary. It would be interesting to ascertain what the University has got in return for this huge sum. Dr. Thibaut delivered only four lectures on ancient Indian culture, but the University, as we understand, does not possess the Mss. of the lectures, which have cost Rs. 6,250 a piece.

A university chair of the highest rank and emolument like this, is expressly founded for *organizing* research. The professor must not only conduct his own researches at the expense of a public body; but he must also train a *school of pupils*. He must work in their midst, that they may see the actual processes by which a master of the craft turns out the finished product.

We shall be thankful to learn the names of the Calcutta graduates who were thus apprenticed in Dr. Thibaut's research workshop, and also how many of them were given the privilege of entering his study. If, however, Dr. Thibaut did not undertake to train up pupils, the main object of the University's expenditure of Rs. 1,250 a month on him was missed.

The University is a trustee of public money, and we hope that in choosing a successor for Dr. Thibaut it will not repeat its mistake of conferring an extra old age pension on a superannuated I. E. S. officer. The field of choice should be widened to include all periods of Indian history—Hindu, Muhammadan and British, and every candidate must be asked to submit a list of his published works, as is always done in filling the chairs of American Universities. He should also state what materials for his special line of research he has already collected, and whether he is ready to *let his pupils work on these materials*, as is done by the great professors at the German Universities. Thus only can research be organised for the benefit of our students. It will be found in the end that the University gains more by engaging an active and successful young worker than by hiring a renowned name whose period of utility is already past, who approaches his work for the Calcutta University in an ill-concealed spirit of condescension, and

who will do the barest minimum in return for his salary, as he has no longer a reputation to make—

As we are not among those who are privileged to receive the minutes and other publications of the Calcutta University or to have access to its records, we cannot vouch for the exact accuracy of our dates and figures. We believe they are in the main correct. While we shall be glad to have errors in these details, if any, pointed out, it is to the principles on which University chairs should be filled that we would earnestly draw the attention of the authorities of all Universities in India.

### Nationalisation of the Indian Railways.

In the "By the Way" columns of *The Englishman* of March 3, 1915 appears the following rather significant paragraph :—

We hear that there is a movement on foot for Government to take over the working of all the Railways at present worked by Companies in India, says *Railways*. How such a wholesale transfer is to be carried out in view of the contracts with the Companies, which in many cases are for long periods, is not explained. The Companies would have to equiesce in their own effacement. The transfer, if carried out, would not affect the staff and it would save the advantage of control on the spot instead of by correspondence thousands of miles away—an anachronism of the worst kind which the people of India very rightly resent, says our contemporary.

The question of the "wholesale transfer," which seems to have caused so much clutter in Hare Street and adjacent places, is not likely, our contemporary may rest assured, to take effect immediately, as apprehended by him ; but it will come into operation, gradually, slowly perhaps, though surely, as the contract with each individual Railway Company terminates at different intervals. This "wholesale" change, however, when it is completely carried out in course of time, cannot but produce the most *wholesome* effect upon Indian finances and Indian economics in general and it will not fail to benefit the country immensely in various other ways and aspects as was shown so clearly in Mr. Raicharan Mukerjea's article in the *Modern Review* for January, 1914, the first contribution, by the way, of its kind to the pages of an Indian periodical. It is, indeed, highly gratifying to us, that the question of Nationalisation of the Indian Railways, as since the appearance of Mr. Mukerjea's article in this journal—oppositions to it, or obvious reasons, of a section of the anglo-Indian press conducted solely or

mainly in commercial interests, notwithstanding,—has come to be regarded as quite within the range of practical politics, it having been, subsequently, in March 1914, embraced in a Resolution in the Viceregal Legislative Council moved by the Hon'ble Mr. Vijiaraghachariar of Madras, and favourably commented upon by almost the entire indigenous Indian press. Indeed, the proposed change in the ownership and management of the Indian Railways cannot in the interests of the Government and the people alike be deferred long. When Sir Ibrahim Rahimtoolla recently spoke in the Viceroy's Council in favour of Government management for railways in India, he voiced informed Indian opinion in the matter. Anglo-Indian opinion is vitiated by bias in favour of the exploiters and ought not to be listened to.

### "Passing of one of the World's Supreme Scientists."

Such is the heading of an article in *Current Opinion* in which is briefly described the great service done to biology by August Weismann, the great German scientist, who recently breathed his last. Though there has been of late an attempt



\* THE SUPREME BIOLOGIST OF MODERN TIMES

Weismann, the eminent German scientist, who has so recently passed away, caused one of the greatest controversies in the history of human thought.

—*Current Opinion*.

to belittle German scientific achievement, one feels that human nature is not essentially mean or base when one finds the French scientific press according deserved praise to an "enemy" scientist.

One of the first duties of the revived scientific press of Paris, as *La Nature* is careful to state, was to accord to the name of August Weismann, who so recently passed away, the tribute of a sincere homage. He was, it generously concedes, the world's supreme scientist. "There is a strange and peculiar pathos," adds the *London Nature*, "in the death of this great man," for he was among those who publicly renounced the marks of high distinction conferred upon him by English universities. The fact does not blind the scientific press of Great Britain to the position which he has attained in the scientific thought of all time.

The great service of Weismann, according to Italy's illustrious biologist, Eugenio Rignano, is that he brought forward and forced upon his time the controversy over the inheritance of acquired characters. He questioned the doctrine of the inheritance of acquired characters which previously had been not only tacitly admitted by most biologists but regarded as not needing proof. Science must recognize the fact, adds the great Italian, that the justifiable desire to find for this inheritance some proof which would be irrefutable and not open to any objections has remained so far unfulfilled.

### Restitution of Kiao-Chau to China.

When Japan promised to restore Kiao-Chau to China after wresting it from Germany, we expressed our scepticism as to her real intentions; for conquering nations do not easily give away profitable territory which they have seized. Our doubts receive confirmation from a statement of the Japanese point of view as set forth with something like authority by the Tokyo correspondent of the *London Post*.

In western countries, he says, emphasis appears to be laid on the conditions of Japan's ultimatum to Germany. She promised to return the territory to China on condition that Germany relinquished her hold without force. Now, Germany did not surrender without putting Japan to great expense as well as effort. Hence, the circumstances, from the Tokyo official point of view, have greatly altered.

We are afraid this will be considered quibbling, sophistry or pettifogging by disinterested parties.

Nor do Japanese statesmen fail to remind the allies that the policing of the Pacific with a fleet widely scattered depletes the treasury in Tokyo. Japan, in fact, is the supreme naval power in the Pacific to-day, or so she deems herself. It may, then, be taken for granted that Japan will rule over Tsingtau for some time at least. None of the possessions taken from Germany in China will be released by Japan "lightly." She will want an equivalent in concessions elsewhere. A tendency to apprehension in the United States causes all discussion of these things to be cautious in Japan, except in the vernacular popular press, represented by the *Chu-Wo*. *Jingo* papers all over Japan assert that the nation will not be



### NIPPON WILL DECIDE FOR HERSELF.

JAPAN—"To judge from the foreign press, China 'will be pleased' if Tsing-tao is returned, and America's misgivings will be dissipated. But it is for me to decide what to do with this foot!"—*Tokyo Punch*.

coerced into any policy by any power. They deem the submission to any foreign office abroad of Japanese naval plans in the Pacific a humiliation not to be considered. Premier Okuma has set up a native Japanese government over the territory taken from Germany. The newspapers in Tokyo take an intense interest in the future of Kiao-Chau. Japanese public opinion might be described as almost defiant of western influence.

### Statue of Lord Ripon.

Last month Calcutta saw the unveiling of the statues of Lord Ripon and Lord Minto by the Viceroy. His Excellency pronounced the following fine eulogium on Lord Ripon:—

I feel that it is a very great privilege that I have been asked to perform the ceremony of unveiling the statue of Lord Ripon. It is not only that there has never been a Viceroy who has been more beloved, and rightly so, by the people of this country that makes it a very great compliment that the representatives of the people should have themselves asked me to take part in this ceremony. But in addition I myself had the honour of Lord Ripon's friendship, which I valued most highly, and can testify from my personal knowledge to the wonderful gentleness and kindness of his heart and the soundness of his judgment. Years after he left India he held a prominent place in the councils of his Sovereign and to him more than any other, men turned for advice alike in their personal difficulties and in questions of high policy. India to



Statue of Lord Ripon.

the last occupied a prominent place in his thoughts and one of his latest public acts was to attend and take part in the debate on Lord Morley's reform bill. I do not propose to pass in review the history of his administration nor to stir the dust of past controversies, but I would remind you that he came to India inspired by the Liberal policy of Mr. Gladstone and the sympathetic interest of our great and good Queen Victoria. He tried to breathe the breath of life into local self-government and it was in his Viceroyalty that that noble act of Liberal statesmanship, the rendition of Mysore, was effected. He gave new life and organisation to the department of Agriculture from which have sprung so many beneficent activities. I need only enumerate the diffusion of useful agricultural operations, and later, the scheme of credit co-operative societies. He took the greatest possible interest in the ever present problem of Education and while always determined to do nothing which could endanger the advance of higher education, he did much to organise and develop teaching of an elementary character, the foundation upon which the whole superstructure of a proper education has to be built. He saw the powerful effect that railway extension must have in preventing famine and gave a great impetus to a bolder policy in this direction, though steadfastly refusing to allow it to throw any additional burden of taxation upon the people. He re-

duced the salt duty, and from first to last was animated by an intense desire to promote the welfare of the masses. A distinguished Indian who enjoyed the honour of his friendship, tells us that his popularity in India arose not so much in connection with the measures with which his Viceroyalty is associated as in response to his own unfeigned love of the people, his desire to broaden the basis of their civic liberty, and above all his treatment of them as brothers and fellow-citizens. When he first arrived in this country he remarked in one of his earliest speeches that it does not become him who putteth on his armor to boast himself as one that takes it off. He refused to make any large promises but said that he would prefer that when the time came India should judge him by his acts. How favourable was that judgment was evidenced by the scene of unprecedented enthusiasm that took place in Bombay when, four years later, deputations from every part of India came to bid him good bye and innumerable addresses were presented to him. And I think the secret of his success as Viceroy is to be found in the noble words he used on that occasion. 'If England,' he said 'is to fulfil the mighty task God has laid upon her and to interpret rightly the wondrous story of her Indian Empire, she must bend her untiring energies and her iron will to raise in the scale of nations the people entrusted to her care, to impart to them gradually more and more the richest gifts which she herself enjoys, and to rule them not for her own aggrandisement nor yet for the mere profit of her own people, but with a constant and unwearied endeavour to promote their highest good.'

Happily was he known to the people of India as Ripon the Righteous.

By the bill known as the Ilbert Bill after the name of the then Law Member, Lord Ripon wanted to give Indian and British judges the same status as regards the power to try accused of all races, and he wanted to abolish the invidious distinction between Indian and European prisoners on trial. Owing to Anglo-Indian and British Tory opposition he did not succeed. There was even a plot to seize him by force and deport him from the country. He intended that local self-government should be the means of the political education of the people. His intention has remained an intention owing to interested opposition. When an attempt was made to explain away the Queen's Proclamation of 1858, he firmly declared its binding character and solemnly affirmed his belief in the maxim that it is righteousness that exalts a nation. He repealed Lord Lytton's Vernacular Press Act.

His is the only statue in the Maidan subscribed for solely by the people of India. It is also perhaps the finest work of art there, and well expresses the noble character of the man whom it represents.

The Ripon Memorial Fund Committee wanted that the inscription on the pedestal

should briefly mention his claims to the love and respect of the people. But this cherished desire could not be fulfilled on account of powerful opposition.

### The New Phase of the War

After the first rapid incursion of German troops into Belgium and France, for months together there were no rapid movements of the belligerents in the Western theatre of the war. This was not due to any lack

a new phase, making more rapid movements possible. In the initial stages of the war, the King of Belgium saved the situation by his heroic resistance, though it led to the devastation of his country by the Germans.



"THE TELEGRAM."

"With God's help, we defeated the enemy, who left behind them thousands of dead and wounded."

—From *De Notenkraker* (Amsterdam)

of valour. Absence of an adequate army, and modern conditions of warfare necessitated a slow advance. But with the completion of the training of Lord Kitchener's first million men the war bids fare to enter on



"HALF AN INCH, HALF AN INCH, HALF AN INCH ONWARD"

—Carter in N. Y. *Evening Sun*

How one could wish that the war would now come to a speedy close! One gets tired of reading of the carnage on both sides day after day, week after week, month after month. When we were in the B. A. class, we had to study Bain's Mental and Moral Science. When in that book we came across the expression "the pleasure of malevolence," it struck us as somewhat strange. We were young then and inexperienced. Later and bitter experience has since shown us that there is really such a thing as the pleasure of malevolence. Particularly does the pleasure with which men read of the slaughter of thousands of men in battle testify to the existence of this feeling. But if one were to seriously reflect,





Courtesy of the New York "Sun."

#### THE GIFT OF PARIS TO ALBERT.

Parisians are subscribing two cents each to give the Belgian King this sword, designed by Pierre Feitie.

what a sad and humiliating commentary on human nature this feeling would appear to be!

#### Has Christianity Failed?

As all the belligerent countries originally engaged in this war profess Christianity, and as at the present stage all except Turkey are Christian, the question has been persistently asked whether Christianity has failed. All the principal religions of mankind teach love. Some, as Buddhism, have love as the central, essential teaching. But war has existed and still exists among the followers of all religions. There are no Jains among the permanent inhabitants of any independent country. One can, therefore, say nothing regarding the effect of Jainism on militarism. So far as either the killing or the curbing of the warlike and predatory propensities goes, Christianity has succeeded as little as any other religion. In fact it has signally failed, as the other religions have failed. Defenders of Christianity reply that it is because Christianity

is not followed by professing Christians that they are so war-loving and predatory. But if Christianity be so superior a faith as it is represented to be, why is it not accepted whole-heartedly by its professed followers? Why can it not make itself heard? Why can it not compel (spiritually, of course,) obedience?

And then, are all the Christian priests and clergymen of Europe real Christians? If they are, why do they (we mean those of the State Churches) always pray for victory irrespective of the justness or unjustness of the war in which their country is engaged? If these clergymen be not Christians, what is the definition of a



#### THE TRIUMPH OF HATE.

—Gordon M. Forsyth in *The Labour Leader* (London).

Christian? Tolstoy believed that Christ taught non-resistance. We do not know whether that view is correct. Jesus has been called the prince of peace. There is also the expression "Christian charity." But in Christian countries as in non-Christian, one finds hate triumphant during war.



There are no doubt endeavours made by the Red Cross societies and others to alleviate the sufferings caused by war. Here love tries to heal the wounds inflicted by hate. But we can not call it the triumph of love.

### The war and Polygamy.

As large numbers of the physically fittest men in the biggest European countries are being killed or disabled in war, the problem of replenishing the human stocks of the nations fighting is being discussed, sometimes seriously and some times in a serio-comic vein. There has been some speculation as to whether after the war polygamy would be permitted, particularly

Indian member should be appointed to the Public Services Commission in his place. Such an appointment may not do any good, but it cannot do any harm either. The appointment should, therefore, be made.

Had Mr. Gokhale lived to see the completion of the Report of the Commission, we should at least have had a strong minority report or a minute of dissent. That hope is gone.

What the net gain to the country would be as the result of the labours of the Commission, it is difficult to say. We shall not be disappointed if it be little or nil. One consequence seems somewhat probable, viz., that the emoluments of the Civil Ser-



"EFFICIENCY."

—Bradely in the Chicago News.

in Germany. It is said that after the Thirty Years' war that debasing practice was allowed there for some time. In a choice of evils, legalised polygamy would be considered better than that kind of polygamy in which none of the wives except one have any legal status. But the thing itself is degrading. Polygamy in the absence of a sufficient number of men, is morally as unjustifiable, as polyandry in the absence of a sufficient number of women.

### Probable Results of the Public Services Commission.

It has been suggested that in consequence of the deeply lamented untimely death of Mr. G. K. Gokhale, a non-official

vice would increase. As regards the educational services, it is probable that the superficial line of demarcation between white and not-white professors would be done away with, though the real underlying difference as regards pay and status might remain. Even if some real improvement in the lot of the Indian professors were recommended, the recommendation would remain inoperative in practice for a quarter of a century, because of the unusual number of new I. E. S. men imported from abroad since the appointment of the Commission; and by 1940 another commission would meet to make fresh recommendations. As we do not expect to live to see that day, we are spared any



## *How to Pull a Big Salary YOUR Way*

Report of the Indian Public Services Commission anticipated  
With apologies to *The Strand Magazine*

speculations regarding those recommendations.

### **Secondary Education and the Vernaculars.**

The discussion in the Viceroy's Council of the question of teaching all subjects in secondary schools through the medium of the vernaculars was not inopportune. Through all the different views put forward, one fact shone clear, *viz.*, that the principal objection is the absence or paucity of text-books. All thinking men must agree that in the abstract the natural and most rational method is to teach children through the medium of their mother-tongue. But this should not be made compulsory in India, except in the lowest grades, in the case of all vernaculars. Some are dying out and are destined to die out in spite of all artificial stimulation. In some of the principal vernaculars, there are books in many of the subjects of study fit for the matriculation; in the subjects in which there are no books, they can be prepared without much difficulty. There is no doubt that at first these books will not all be as good as those in English; but defects have to be put up with when-ever a beginning is made in any direction.

The evils of hasty action may be illustrated by the ridiculous step which the Calcutta University has been misled into taking in recognising Khasi as a second

language for the Intermediate Examination. Khasi has no books even of the standard of those which are read for the Middle Vernacular Examination in Bengal!

The question under discussion should be understood to be distinct from the abolition of the study of English in secondary schools, to which, of course, we are absolutely opposed. English must continue to be taught and taught *far* better than it is at present. It is the only *actual* lingua franca in India at present, it is the only unifying modern language that educated men generally read, it is our principal and practically almost the only means of access to a free nation's literature, it is the language which keeps us in touch with the world outside India, it is chiefly through its medium that we have access to all higher modern knowledge, and it is instinct with the spirit of liberty and democracy.

### **Ignorant Criticism.**

A correspondent of the "Sind Gazette" signing himself "Ali Akbar Hussanally, Barrister-at-Law" writes to that paper to complain that the *Modern Review* has done something "highly offensive to Muhammadan feeling" in printing the cartoon which appeared in our February number, page 202, top of second column. This sapient person gives himself lofty airs; but he does not seem to suspect that it is his ignorance that is to blame, not we.

"It is he who has unwisely tried to inflame Muhammadan feelings, not ourselves. Mohammed in the cartoon is not the great prophet of Islam as Mr. Akbar Ali ignorantly supposes, but Mohammed V., the reigning sultan of the Ottoman Empire. We reproduced this cartoon in the Bengali magazine *Prabasi*, too, describing the oriental figure to stand for Turkey. If a Musalman barrister-at-law is so ignorant of contemporary history as not to know the name of the present Sultan of Turkey, there was at least no necessity for him to make a display of his ignorance. The cartoon plainly indicates that in siding with Germany Turkey has taken a suicidal step. When the educated Musalmans of India appealed to His Imperial Majesty the Sultan to remain neutral, they seemed to fear as much. There have been regrets expressed in the Musalman Press and by Muhammadan leaders at what Turkey has done. So there is really nothing new to Musalmans in the idea depicted in the picture, viz., that German intrigue is leading Turkey to ruin.

Like correspondent, like editor. The editor of the *Sind Gazette*, too, does not know that Mohammed is the name of the reigning Sultan of Turkey. He opines that the oriental figure represents the Turkish Army! But we must say that he has made a nearer hit than his correspondent. He rattles off some thundering words against us for reproducing the cartoon. Unfortunately, owing to our printer's carelessness the name of the publication from which we took it was not printed beneath it. We reproduced it from the *Review of Reviews*, which, as far we remember, borrowed it from *Punch*. If we have been "puerile" and "lacking in common decency," which we emphatically deny, we are not in disreputable journalistic company. Our Musalman readers know that it is not our practice to hurt the feelings of Musalmans or of any other sect. We are not above making mistakes, but our intention is to fraternise with all. "Mr. Ali Akbar, in a second letter, informs" the *Sind Gazette* "that he has ascertained that the *Modern Review* is a Hindu publication." The editor is good enough to comment thereupon: "we have no knowledge as to that, nor need we attach any special significance to it." We thank him for this merciful remark. But Mr. Ali Akbar probably thinks that a Hindu publication

must necessarily try to hurt Muhammadan feelings! What shall we do with a man of such queer obsessions? The concluding note in the *Sind Gazette's* thunder may be reproduced without harm.

Incidentally we may note that side by side with this cartoon is another, equally puerile, depicting Christian civilisation as bearing no cross except the terrible iron cross represented by a monster cannon and cross piece.

The cartoon referred to appeared on p. 202 of the February number. The feminine figure bearing the cross is inscribed simply "civilization," not "Christian civilization." If the editor of the *Sind Gazette* can not be happy unless it stands for Christian civilization, we have no desire to mar his happiness. We hope also to be pardoned for imparting to him the information that the cartoon satirizes German or Prussian militarism, that in the Iron Cross there is an obvious reference to the German military decoration of that name, and that the picture simply shows how civilization is groaning under the crushing burden of German militarism. This may be a "puerile" notion to convey by means of a picture, but the *Sind Gazette* may not be unaware that the whole British and Anglo-Indian Press (except perhaps the *Sind Gazette*) and a considerable portion of the American Press have been saying this very thing for months past. The *Sind* paper omits to mention that this cartoon is reproduced from the *Brooklyn Daily Eagle*, a well-known American paper.

### Autochthonous and Domiciled.

Provincial or local jealousies are not peculiar to India. There are little jealousies between the Scotch, the English, the Welsh and the Irish. There are jealousies between the Prussians and other Germans; but though they exist everywhere, they reveal a regrettable human failing. They become all the more regrettable when they are made too much of.

A Scotchman or an Irishman in London has not got to submit memorials to the British Government to establish his claim to appointments in the public service there; nor have we heard that there are recriminations between Scotch or Irish and English papers on such subjects. Even a naturalised Frenchman or German has equal rights in England with Englishmen. But in India things like these are treated from

a different standpoint both by the Government and the people. We write this note not with a view to take sides. What we want to do is to impress upon the provincial presses, say of Bengal and Bihar, the impolicy and unwisdom of making individual appointments the subject of acrimonious discussions in the public press; to do so is simply playing into the hands of the opponents of Indian unity and progress. Speaking as a Bengali, our individual opinion is that it is better far that a "domiciled" Bengali should be refused, even unjustly, a post in Bihar, than that such matters should be made the subject of angry and abusive comments in the press and thus embitter the feelings of the communities concerned further than they are already. We do not say that grievances like these should be put up with quietly. Representations may, where necessary, be made to the proper authorities, without any fuss being made in the press.

We would also ask our countrymen in all provinces to believe and bear in mind that it is not the unenviable monopoly of any province to be grasping, insolent or unjust. Small men dressed in a little brief authority are everywhere alike. A whole people should not be misjudged because of the failings of a few.

We should also like to correct the wrong impression which some people have, that the Bengalis are simply plundering the wealth of at least the whole of Upper and North India. The real truth is, Bengal supports a far larger number of non-Bengalis than the number of Bengalis supported by the rest of India. We will quote figures from the Census Report in support of our statement. Before we do so, we have to say that there are districts and subdivisions now included in Assam, and in Behar-Orissa-Chotanagpur which have been the homes of Bengalis from time immemorial and which, therefore, geographically form parts of Bengal. These Bengalis we shall not include in the list of "domiciled Bengalis," which expression properly means Bengalis settled in the midst of a non-Bengali-speaking population..

In the Census Report of Bengal, Behar and Orissa for 1911, it is observed that "In Behar and Orissa it [Bengali] is spoken by 2,295,000 or 6 per cent. of the total population, the border districts of Purnea, the Sonthal Parganas, Manbhum and Singhbhum accounting

for over nine-tenths of the total number." As these districts have contained a large indigenous Bengali population from time immemorial, this in plain language means that of the Bengali-speaking population of the administrative province of Bihar, Orissa and Chota-Nagpur, one-tenth or some 230,000 alone are "immigrants", the rest are autochthonous to their ancestral soil. If to these be added the number of "emigrant" Bengalis in the other provinces of India, the total comes up to 511,000. That is the total number of Bengalis which India outside physical or geographical Bengal supports. Let us now see how many non-Bengalis the administrative province of Bengal supports; geographical Bengal supports a larger number, but we will not speak of that.

The Hindi-speaking population belongs mainly to Bihar and the U. P. In them the number of Bengali "settlers" and "emigrants" is 153,000 in round numbers; 22,500 of them residing in the U.P. But in Bengal there are Hindi-speaking "settlers" or "emigrants" numbering 1,889,779. Bihar being nearer to Bengal than the U. P. the majority of these are Biharis. The whole of India outside geographical Bengal supports a little over 5 lakhs of Bengalis, but Bengal supports nearly 19 lakhs of Hindi-speaking persons alone. To Bihar and the U. P. Bengal has sent 153,000 persons, but they have sent to Bengal 1,889,779 persons. That is to say, Bengal supports 12 times as many persons from these provinces as they support Bengalis. There is an impression that Bengalis outside Bengal make heaps of money and that Hindi-speaking persons in Bengal are unskilled labourers. Both the impressions are wrong. The majority of Bengali "emigrants" are poorly paid clerks; and among the Hindi-speaking population of Bengal there are many rich merchants and contractors who earn more than High Court Judges and leading Vakils, and a larger number of small traders who earn more than ordinary clerks, teachers and pleaders. Coolies at Howrah Station and Kidderpore Docks earn more than petty clerks. But supposing that all Hindi-speaking persons are unskilled labourers, their monthly earnings would not be less than Rs. 10 per month per head. Their total earnings would then amount to Rs. 18,897,790. Let us put down the average monthly earnings of each Bengali emigrant at the

very high figure of Rs. 120, which is perhaps at least four times his real income. But even then the total monthly earnings of all the Bengali "emigrants" in Bihar and the U.P. would amount to Rs. 18,360,000, which is less than our very low estimate of the total earnings of the Hindi-speaking population of Bengal. We have taken all Bengali-speaking and Hindi-speaking "emigrants" and "settlers" to be earners. That is, of course, not the case; many are dependants. But as the assumption has been made in the case of both the classes, the comparison is not unfair to any.

The fact is, Bengalis outside Bengal mostly follow clerical and other literate professions, if we may so call them. That makes them rather conspicuous. And as "literate" professions in India carry greater prestige with them than others, a clerk or a professor outside his own Province excites greater jealousy than a rich merchant trading in a Province other than his own. In the exchange of "emigrants" and "settlers" Bengal has been undoubtedly beaten economically by the other provinces. Bengal's defeat would be still greater with the progress of education in the neighbouring provinces. But for that Bengal's choice of professions is to blame. Bengal does not and will not blame anybody else for it.

We shall now say something regarding some of the other provinces.

In Bengal there are 4195 Gujarati-speaking and 2403 Marathi-speaking persons. These languages are spoken mainly in the Bombay Presidency. In that presidency there are 1752 Bengalis. Marathi is spoken also in the Central Provinces, Berar and the Central India agency. There are 3280 Bengalis in those provinces. In the Bombay Presidency and these last mentioned provinces there are then 5032 Bengalis; but these tracts have sent 6598 Gujarati and Marathi speaking persons to Bengal. So economically they are not losers. Besides they have also sent Hindi and Canarese speaking persons, too, to Bengal, whom we have not taken into account. In Bengal there are 293168 or nearly three lakhs of Oriyas, and in Orissa and Orissan Native

States there are a little over one lakh Bengalis. It should be borne in mind that all Oriyas in Bengal are not coolies or menials. Many are plumbers' assistants, electrical mechanics, and small traders, and follow various other professions, and earn more than the lower ranks of clerks. In Bengal there are 5533 Panjabi-speaking persons, and in the Panjab there are 2116 Bengalis. In Bengal 18336 persons speak Rajsthani, of whom hundreds are very rich merchants and the rest well-to-do traders; in Rajputana there are only 619 Bengalis. In the Madras Presidency there are 1166 Bengalis; and 2453 persons in Bengal speak Tamil, 10232 speak Telugu and 155 Malayalam, languages spoken mainly in the Madras Presidency.

It will be quite clear from these figures that non-Bengalis earn a far larger amount of money in Bengal than Bengalis do outside Geographical Bengal.

### Is Prof. J. C. Bose simply to be admired in America ?

Though it gives us pleasure to learn that American scientists recognise that Prof. Bose is in the forefront of the world's scientific men, that Prof. Ganong, the foremost American plant-physiologist, was so struck with admiration

that he declared his own apparatus to be crude compared to "the marvellous instruments invented by Dr. Bose," who "was the first to create a new living science by his wonderful theoretical insight and by means of his instruments of extraordinary delicacy by which the plant is made to reveal its own inner life through scripts made by itself,"

and that Mr. Secretary Bryan watched with bated breath the death-spasms of a plant; there is to us nothing unexpected in all this. We have no doubt also that the admiration of the Americans is genuine. But we simple-minded orientals think that if a nation can produce men like Dr. Bose, it ought not to be considered unworthy to send emigrants to America. True, all Indians are not like Dr. Bose. But are all European emigrants to America like the most intellectual specimens of their respective nations? A nation should be judged by the superior specimens, not by the worst.

## THE RAJPUT STRUGGLE FOR INDEPENDENCE, 1679-1709

**W**ESTWARDS beyond the Aravali range lies the kingdom of Marwar, a vast plain broken here and there by bold conical rocks of low elevation. Its northern half is the fringe of the Indian desert, an arid waste of level sands and sand-hills. The eastern and southern districts are formed out of the valley of the Luni, a rainy-weather river which presents a dry bed for ten months in the year. But in a land with an annual rainfall of only five inches, even such a river is of priceless importance, and half the agricultural wealth of the country is dependent on the Luni. In four of the districts the soil is comparatively fertile, wells of good water abound, irrigation is freely practised, and the cultivator is rewarded with two harvests in the year. Elsewhere the water is too far below the surface to permit irrigation, or the alkali in the soil forbids any growth of vegetation. The hardy millet *bajra* and a few pulses are the staple crops of the land.

But there are some spots with a soil of greater fertility and a more copious water-supply, especially some shallow marshes, where good crops of wheat, gram and opium are raised. The kingdom abounds in salt lakes and pools, but this source of wealth was of little value in an age when transport was costly and markets distant.

But, with all its agricultural poverty, this 'desert land' (*Maru-mar*) enjoyed a peculiar importance in the geography of Mughal India. The shortest and easiest trade-route from the Mughal capital to the rich manufacturing city of Ahmadabad and the busy port of Cambay lay through its limits. From Agra the western road through the loyal State of Jaipur to the imperial city of Ajmir was safe and well-frequented. Thereafter it crossed a gap in the Aravali barrier and ran level through the Marwar cities of Pali and Jhalor to Ahmadabad. The alternative route through the Malwa plateau and the brokenly jungly Panch Mahals was longer and marked by many a rise and fall. Indeed, the Marwar road was so mani-

festly advantageous that as early as the 12th century after Christ trade caravans are known to have regularly used it, and a race of robbers found a rich income by raiding Pali and levying blackmail on the transit of goods. The convenient situation of Pali, as a half-way house between Ahmadabad and Ajmir, made it the chief commercial mart of Western Rajputana.

If such a province could be annexed to the Imperial dominions or placed under a servile and dependent Rajah, Mughal traders and Mughal armies would be able to pass easily from the capital to Western India and the Arabian Sea, the proud lord of Udaipur would be taken in flank, and a long wedge of Muslim territory would be driven right across Rajputana, cleaving it into two isolated halves which could be crushed in detail.

A special reason, besides its strategic importance, made the kingdom of Marwar a desirable acquisition in Aurangzib's eyes. It was the foremost Hindu State of Northern India at this time. Its chieftain was Jaswant Singh, who enjoyed the unprecedented rank of a Maharajah and whom the death of Jai Singh thirteen years ago had left as the leading Hindu peer of the Mughal Court. If his power passed on to a worthy successor, that successor would be the pillar of the Hindus' hopes all over the empire and the centre of the Hindu opposition to the policy of temple-destruction and *jaziya*.

We know not whether Jaswant's sins of twenty years ago,—his presumption in opposing Aurangzib at Dharmat, after all the other nobles had declined to confront a prince of the blood, his treachery at Khajwa, his coquetting with Dara on the eve of the battle of Deorai,—still rankled in Aurangzib's bosom, as Khafi Khan asserts, and he now sought to take a safe if belated vengeance. But it is clear that the success of his plan of the forcible conversion of the Hindus required that Jaswant's State should sink into a quiescent dependency or a regular province of the empire. Hindu resistance to the policy of

religious persecution must be deprived of a possible efficient head.

On 10th December, 1678, Maharajah Jaswant Singh died at Jamrud when commanding the Mughal posts in the Khyber Pass and the Peshawar district in general. The news reached the Emperor at Delhi in the fourth week of the month, and he immediately formed his plans with regard to the State of Jodhpur. True, Jaswant had left no son to succeed him. But his elder brother Amar Singh,—disinherited and banished from Marwar by an angry father,—was now represented by his grandson Indra Singh, the Rao of Nagor and a loyal grandee of the Imperial court. If Aurangzib had wished to preserve the life of the Jodhpur State, he had only to invest Indra Singh with the lordship of the Rathor clan. But for more than five months after Jaswant's death no successor was appointed to his vacant throne.

On the contrary, immediately on hearing of Jaswant's death Aurangzib took steps to seize his kingdom. Muslim officers were appointed as *faujdar*, *qiladar*, *kotwal* and *amin* of Jodhpur, and the whole country was brought under direct Mughal rule. On 9th January, 1679, the Emperor himself set out for Ajmir, in order to be close enough to Jodhpur to overawe opposition and direct the military operations that might be necessary. High officers, like the *wazir* Asad Khan, Shaista Khan, and Prince Akbar, were summoned from their provinces to reinforce the Emperor at Ajmir.

But this overwhelming display of force was unnecessary. The death of Jaswant had thrown the Rathors into confusion and dismay. The State was without a head. Jaswant's highest officers and best troops were absent in Afghanistan. At first no resistance could be offered to the vast and well-directed Mughal armies that poured into the land. Khan-i-Jahan Bahadur with a band of high officers was sent on 7th February to occupy the country, demolish its temples, and seize the late Maharajah's property. On 1st March a detachment under Khidmat-guzar Khan entered the hill-fort of Siwanah, where the Rajahs of Marwar used to keep their treasures, and searched for them. But as the quest yielded nothing but a few old cloths, another officer was sent with masons to dig under the fort-walls, new mansions and courtyard, in search of buried treasure! The

*diwan* of Crownlands was deputed to Jodhpur to make an inventory of Jaswant's property and prepare a statement of the revenue of the different districts of the State.

Some days before ordering these steps, Aurangzib had learnt (on 26th February) that two of Jaswant's widows had given birth to posthumous sons at Lahor. But the Emperor was not to be moved from his policy of annexing Marwar by any regard for the law of legitimate succession. The arrangements for occupying the country being complete and national resistance seeming hopelessly impossible, he returned from Ajmir to Delhi (2nd April.) On that day the invidious poll-tax on the Hindus was imposed again after a century of abeyance.

Next month Khan-i-Jahan returned to Court after taking possession of Jodhpur city and demolishing its temples. He was granted a special audience and highly praised for his services. "The cart-loads of idols he had brought away were ordered to be cast down in the Armoury Square of Delhi Fort and under the steps of the Jama mosque, to be trodded upon." Indra Singh Rathor, the chieftain of Nagor, and grand-nephew of Jaswant, was invested as Rajah of Jodhpur in return for a succession fee of 36 lakhs of Rupees, (26th May), and sent to Marwar. But the Mughal administrators and generals in occupation of the country were retained there, evidently to help the new Rajah in taking possession of his State.

The force massed at Ajmir was dispersed as the Imperial policy seemed to have completely triumphed. Marwar, however, was far from being settled. "At the death of the Maharajah the head of every Rajput house in Marwar, out of the proud ambition of asserting his leadership, got ready to create disturbance and mischief." These troublers of peace might in time have been put down by efficient rule and the steady pressure of Mughal force. But a new actor now entered the scene to disturb and eventually to defeat the Imperial policy. This was Ajit Singh, the son of Jaswant.

On the death of the Maharajah at Jamrud, five of his wives and seven of his concubines burnt themselves with his corpse. His followers began a hurried return to their homeland from the uncongenial climate of Afghanistan which had



killed both Jaswant and his son Jagat Singh, the hope of his old age. On reaching Lahor two of the widowed Ranis gave birth to two sons (February, 1679), one of whom died in a few weeks, while the other, Ajit Singh, lived to mount the throne of Jodhpur after a most eventful and romantic career.

As early as 26th February the Rathor ministers had waited on the Emperor and pleaded in vain for a recognition of the succession of Ajit to his father's heritage. At the end of June the Maharajah's family reached Delhi, and the rights of Ajit were again urged before Aurangzib; but he only ordered that the child should be brought up in his harem, with a promise to give him a rank in the Mughal peerage and investiture as Rajah when he would come of age. One contemporary historian says that the throne of Jodhpur was offered to Ajit on condition of his turning Muslim. Such a proposal would be quite in keeping with Aurangzib's past policy, as he had lately given the Zamindaris of Jogigarh, Deogarh, and Mau to those among rival claimants who had agreed to accept Islam. The assertion is corroborated by the fact that the counterfeit Ajit Singh whom he kept in ward, was brought up as a Muslim, given a Muslim name, Muhammad Raj, and on his death buried as a Muslim.

The loyal Rathors were seized with consternation at Aurangzib's proposal. Their cherished religion itself was in danger of being subtly overthrown. The life of the royal infant would scarcely be safe in the charge of his greedy and bigoted guardian. The clansmen vowed to die to a man to save their chieftain's heir. But even Rajput devotion and Rajput heroism would have availed little without the guiding genius of Durgadas, the flower of Rathor chivalry.

Durgadas, one of the several sons of Jaswant's minister Askaran, the baron of Drunera, was born at the lesser Mandesor. When quite a lad he had shown his keen regard for his King's good name by slaying some royal grooms who had been feeding the State camels with the standing corn of the peasantry and wickedly asserting that it was done by the Rajah's command. But for his twenty-five years' unflagging exertion and wise contrivance, Ajit Singh could not have secured his father's throne. In scorn of the frequent risk of capture

and other dangers of the long journey, he volunteered to escort the luckless rebel prince Akbar to the Maratha Court and thus saved him from the horrors of Aurangzib's vengeance. A soul of honour, he kept the deserted daughter of Akbar free from every stain and provided her with every facility for religious training in the wilderness of Marwar. Fighting against terrible odds and a host of enemies on every side, with distrust and wavering among his own countrymen, he kept the cause of his chieftain triumphant. Mughal gold could not seduce, Mughal arms could not daunt that constant heart. Almost alone among the Rathors he displayed the rare combination of the dash and reckless valour of a Rajput soldier with the tact, diplomacy and organising power of a Mughal minister of state. No wonder that the Rathor bard should pray that every Rajput mother might have a son like Durgadas:

*Eh mātā cā put jin  
Jesā Durgā dās.*

When Aurangzib demanded the surrender of the infant Ajit Singh and placed a guard round his house to prevent escape, Durgadas took counsel with his brother *sardars* and quickly formed a plan for saving his infant master. They pleaded with Aurangzib for delay, urging that the child was too young to be parted from his mother, and promising to present him at Court when he had grown up. The Emperor's wrath was inflamed by this resistance and (15th July) he sent a strong force under the Provost of Delhi city and the Captain of the Imperial guards to seize the Ranis and Ajit and lodge them in the prison fortress of Nurgarh.

The Imperialists shrank from provoking the "death-loving Rajputs" to extreme courses, and at first tried persuasion, but in vain. The Rathor plan was to ensure the escape of Ajit by offering desperate resistance and sacrificing their own lives freely in a series of rear-guard actions. While a smart musketry fire was being exchanged between the two sides, Raghunath, a Bhatti noble of Jodhpur, with a hundred devoted troopers made a sortie from one side of the mansion. Lance in hand, with faces grim as Death, the Rathor heroes rushed upon the foe; they had taken leave of life by making their last oblations to the gods and swallowing a double dose

of their sweetest earthly solace, opium. At their wild charge the Imperialists quailed, and seizing this momentary confusion Durgadas slipped out with Ajit and the Ranis in male attire, and rode direct for Marwar. For an hour and a half Raghunath dyed the streets of Delhi with blood, but at last he fell with 70 of his comrades. The Mughals now set off in pursuit, but Durgadas had covered nine miles by the time he was overtaken. It was now Ranchhordas Jodha's turn to face round with a small band and gain precious time by barring the enemy's path. When his resistance was at last borne down and the Mughals rode over their corpses to the fugitives, Durgadas sent the Maharajah's family onwards with forty troopers, while he himself stayed behind at the head of 50 men and checked the Mughals for an hour. It was now evening; the Mughals were worn out by the long ride and murderous conflict; and so when the wounded Durgadas cut his way out with seven troopers, the sole remnant of his gallant band, the pursuit was abandoned. The baffled Mughals returned to Delhi. Durgadas rejoined his prince and safely conducted him to Marwar (23rd July.)

Ajit grew up in strict concealment among a monastic brotherhood on the lonely rock of Abu. But his escape from Delhi had become known and his name became the rallying cry of the Rathor legitimists. Aurangzib's policy in Marwar seemed to have been wrecked. But his state-craft struck a shrewd blow to counter the action of Durgadas: he brought up a milkman's infant in his harem as the true Ajit Singh and proclaimed Durgadas's protegee to be a bogus prince. At the same time he dismissed and degraded Tahir Khan, the *faujdar* of Jodhpur, for failure to keep Durgadas out, and also dethroned Indra Singh, the two months' Rajah of Marwar, for proved incapacity to "rule fifty thousand Rathor blades."

A strong force was sent into Marwar under Sarbuland Khan (17th August), and a fortnight later the Emperor himself started for Ajmir to direct the reconquest of the State. Anarchy and slaughter were let loose on the doomed province. The nationalist party was threatened by a host of enemies. The Parihars,—the ancient lords of the land and the hereditary enemies of the Rathor interlopers,—tried

to revive their historic kingdom of Gurjara-Pratihara by seizing Mandor, the ancient capital, 5 miles north of Jodhpur.

The Emperor called up heavy reinforcements from the distant provinces, and took up his headquarters at Ajmir on 25th September, and though he himself spent the next month in comparative quiet for keeping the fast of Ramzan, his army advanced fighting under his son Muhammad Akbar. The Mughal Van was led by Tahawwur Khan, the *faujdar* of Ajmir. The Mairta clan of Rathors, under one Raj Singh, barred his path in front of the temple of the Boar near the sacred lake of Pushkar, and a three days' continuous battle ended only with the extinction of the brave defenders after mounds of the dead had been piled up on both sides, (23rd August). This was the last pitched battle of the campaign; thereafter the Rajputs always carried on a guerilla warfare from their lurking places in the hills and desert. The Emperor now divided Marwar into districts over each of which a Mughal officer was placed as *faujdar*, (end of October.) The pretence of rule by a native Rajah was given up, and the State placed under the direct administration of the Crown.

Advancing north-west from Ajmir, Prince Akbar entered Marwar and forced his way to Mairta. His route is still marked by the cenotaphs of the Rathor heroes who tried to stem the tide of invasion with small bands of their brethren or personal retainers. But no resistance could stand against such odds, and the whole country was soon occupied by the foe. "As the cloud pours water upon the earth, so did Aurang pour his barbarians over the land.....Jodhpur fell and was pillaged; and all the great towns in the plains of Mairta, Didwana, and Rohit, shared a similar fate. The emblems of religion were trampled under foot, the temples thrown down and mosques erected on their site." But this policy of aggression and religious persecution, by a natural reaction produced its own remedy; the Rathors and Sisodias united in defence of their common faith, the Maharana of Udaipur took up the cause of Ajit Singh, and the war entered on a new stage, (end of November, 1679.)

Ever since the time of Jahangir, the chief of Mewar had been loyal to the Mughal throne. True, he had never per-

sonally appeared at Court to make his bow among the vassals of the empire. But the Imperial dignity had been satisfied with his rendering such homage by deputy, —usually by a son or a younger brother. Every now and then the Maharana had sent agents to the Emperor with complimentary gifts, and had received robes of honour, elephants, jewellery and royal letters in return. A contingent of his troops had occasionally fought in the Imperial ranks, as was the duty of all feudatories. Late in the reign of Shah Jahan (1654), he had fortified Chitor in violation of treaty; but the presumption had been promptly punished: a Mughal army under the *wazir* Sadullah Khan had dismantled the fort and forced the refractory Maharana to offer an apology.

But now the lord of Udaipur had to choose between rebellion and the loss of whatever is dearest to man. The Mughal annexation of Marwar turned his left flank and exposed his country to invasion through the Aravali passes on its western side, while the eastern half of his State, being comparatively level, lay as open to a foe as before. The mountain fastness of Kamalmir which had sheltered Pratap during the dark days of Akbar's invasion would cease to be an impregnable refuge to his successor. The annexation of Marwar was but the preliminary to an easy conquest of Mewar. Besides, Aurangzib's campaign of temple destruction was not likely to stop within the Imperial dominions. He had demolished and wantonly desecrated the holiest Hindu shrines at Benares, Mathura and Somnath. In Rajputana itself, even before the death of Jaswant gave him any pretext for interference, he had pulled down the great temples of Khandela and Sanula and "all other temples in the neighbourhood." Immediately after Jaswant's death, the Mughal occupation of his capital had been signalled by the wanton demolition of its temples and the public desecration of its idols at Delhi. On the revival of the *jaziya* tax, a demand for its enforcement throughout his State had been sent to the Maharana. If the Sisodias did not stand by the Rathors now, the two clans would be crushed piecemeal, and the whole of Rajasthan would lie helpless under the tyrant's feet. So thought Maharana Raj Singh, and so thought his clansmen, many of whom had already fraternised with the

Rathor refugees in the Godwar district and opposed the Mughals under Tahawwar Khan. The mother of Ajit Singh was a Mewar princess, and Raj Singh, either as a kinsman or as a knight, could not reject her appeal to defend the orphan's rights.

Raj Singh began his preparations for war. With huge portals he closed the pass of Deobari which leads to his capital, and also repaired the fortifications of Chitor. Aurangzib with his usual promptitude struck the first blow. He left Ajmir (30th November 1679) for Udaipur. Seven thousand picked soldiers under Hasan Ali Khan marched in advance from Par, ravaging the Rana's territory and clearing the way for the main army. The Rajputs had nothing that could make a stand against the excellent Mughal artillery served by European gunners. On the plains they were hopelessly outclassed. Hence, the Rana had prepared for the invasion by abandoning the low country and retiring with all his subjects to the hills, whither the Mughals durst not penetrate. The deserted pass of Deobari, leading to Udaipur from the east was occupied by the Emperor on 4th January, 1680. Even the capital, Udaipur, was found evacuated. The Mughals took possession of it and destroyed its great temple, "one of the wonders of the age and a building that had cost the infidels much money,"—its twenty self-elected defenders fell fighting one by one in a hopeless resistance, after slaying many times their own number. Three temples on the Udai Sagar lake suffered the same fate.

Hasan Ali Khan entered the hills northwest of Udaipur in search of the Rajput army; but all trace of him was lost among those rugged defiles. There was extreme anxiety about him in the Imperial camp, as all communication with him had ceased for several days. The regular scouts refused to go out on reconnaissance in fear of the Rajputs. At last a smart Turani lieutenant, Mir Shihabuddin, undertook the perilous adventure and by a combination of audacity and cleverness reached Hasan Ali's camp, and brought back news of his safety to the anxiously expectant Emperor. This achievement was the beginning of a long and successful career which ended in his becoming the highest peer of the realm and the father of the founder of the greatest Muslim state that rose on the ruins of the Mughal empire.

Hasan Ali was reinforced and freshly provisioned, and inflicted a defeat on the Maharana (22nd January), capturing his camp and property and much grain on the way, and destroying 173 temples in the environs of Udaipur. Chitor had been already occupied by the Mughals, and 63 temples of the place were destroyed when Aurangzib visited it at the end of February. The power of Mewar having been seemingly crushed and its ruler being a fugitive among the hills, the Emperor left Udaipur and returned to Ajmir (on 22nd March), while a strong force under Prince Akbar held the Chitor district as a base. The Udaipur valley was evidently abandoned by the Mughals, as too distant to be occupied with safety. Even then the imperial outposts were too far scattered to be defended easily, while the whole of the Rajput land was seething with hostility. The Mughal positions in Mewar and Marwar were isolated from each other by the wedge of the Aravali range, whose crest the Rana held in force, and from which he could make sudden descents and deal crushing blows on the east or on the west as he pleased, while the Mughals in transferring troops from Chitor to southern Marwar had to make a long and toilsome detour through the Bednor, Beawar, and Sojat districts.

The rough circle formed by the massed hills of Mewar and stretching from Udaipur westwards to Kamalmir and from the Raj-samudra lake southwards to Salumbra, resembled a vast impregnable fort with three gates, opening east, north and west, through which the garrison could sally out in full force and crush any isolated Mughal outpost or thin Mughal detachment that seemed an easy prey. The Mughals, on the other hand, could effect a concentration only by moving along a long arc of which the Rana held the short base. The Emperor's plan of campaign was virtually that of besieging this immense natural circle and breaking into it through its three gates,—Udaipur, Raj-samudra and Deosuri.

Prince Akbar had been left at Chitor in charge of all the Mughal posts east of the Aravali and south of Ajmir. But his force was too small for the effective defence of this vast region. Under his direct command were probably 12,000 men, and after deducting the large detachments he had to send out under his chief lieutenants,

Hasan Ali Khan and Tahawwur Khan, he could never spare more than 2000 men from his own corps to strengthen any threatened outpost. On the other hand, the Rathors alone are said to have numbered 25,000 hoesmen, at the lowest computation, while the Udaipur troops must have exceeded 12,000, as they formed three independent divisions. The Rajputs, fighting in their homeland, knew every nook of the ground and were helped by a friendly peasantry. The Mughals were strangers to that wild broken country and marched among a hostile population, though some Rajput nobles (of the Rathor and Hada clans) fought under the Imperial banners. Moreover, while the invaders lacked a decisive superiority in mere numbers, the Rajput soldiers very early established a personal ascendancy over their enemy.

A marked increase of Rajput activity began with the Emperor's retirement to Ajmir (in March). They made raids, cut off supply trains and stragglers, and made the Mughal outposts extremely unsafe. From Prince Akbar's letters we learn how effectually the Rajputs succeeded in creating a terror of their prowess. The command of Mughal outposts went abegging, captain after captain declining the dangerous honour and "offering excuses"; the Mughal troops refused to enter any pass, "being overcome by vain fancies"; detachments sat down only a short distance from the base and refused to advance further. The bitter experiences of Hasan Ali Khan's troops when they were lost for a fortnight in the hills west of Udaipur and the greatest alarm and anxiety were felt in the Imperial camp on their account, must have completely unnerved the Mughal army.

In April, 1680, the Mughal garrison in Zafarnagar was invested by Gopal Singh, and its communication with the head quarters cut off for a time. About the middle of the next month Akbar's camp near Chitor was surprised at night and some slaughter done by the Rajputs who had entered it by a ruse. The Maharana descended from the hills and roamed the Bednor district, threatening Akbar's communications with Ajmir. Such was the terror inspired by the Rajputs that even Hasan Ali Khan refused to invade the hills, pleading the difficulty of transport. The Imperialists had to wall their camp around for safety. At the end of this month (May), a terrible reverse befel the Mughal

arms : Akbar was surprised by the Rana and evidently suffered a heavy loss. A few days later, the Rajputs carried off a convoy of *Bunjaras* with 10,000 pack-oxen bringing grain to the Prince's army from Malwa by way of Mandesor and Nimach. The enemy daily grew bolder. One of the Rana's armies under his son Bhim Singh ranged the country, striking swift and sudden blows at weak points. The Emperor's order to lay Mewar waste could not be carried out, as the Mughal captains refused to advance beyond the low country ; "our army is motionless through fear," so Akbar complains. Even Bednor, northwest of Chitor, was threatened. The Mughal army in Mewar was faced with starvation, and provisions had to be sent to it from Ajmir under strong escort.

At these instances of Akbar's signal failure, the Emperor in high wrath sent him off to Marwar and placed the command of Chitor in the hands of another son, Prince Azam (26th June).

The Imperial plan henceforth was to penetrate the Mewar hills in three columns,—from the Chitor side Prince Azam would advance by way of the Deobari pass and Udaipur, from the north Prince Muazzam by way of the lake Raj-samudra, and from the west Akbar through the Deosuri pass. The first two failed to achieve their tasks; and we now turn to Akbar's operations in Marwar, during the second half of the year 1680, of which his 126 letters in the *Adab-i-Alamgiri* give a detailed account.

The disgraced prince left Chitor on 26th June, and went to Marwar by the Barr pass, a few miles west of Beawar, Tahawwur Khan ably leading his Van and clearing the way for him. The Rajputs occasionally molested his march, but they were beaten off, and he even took prisoners at the village of Beawar and another place south of Mairta where the Rathors had made a stand. The town of Sojat in the Luni valley was reached on 18th July, and it continued to be his head quarters for some months.

But in Marwar the Imperial arms met with no better success than in Mewar. The Rathor bands spread over the country, appearing unexpectedly in different quarters and scoring a success wherever a Mughal outpost was weakly held, closing the trade routes, and keeping the land in perpetual turmoil. No great pitched

battle was fought, but the Mughal general was distracted by the ever present alarm and the necessity of reinforcing threatened points in time; his divisional commanders were worn out by their ceaseless marches and counter-marches in the vain attempt to clear the country of the elusive Rajput bands and keep the roads open for traffic. All parts of Marwar,—Jhalor and Siwana in the south, Godwar in the east, Nagor in the extreme north, and Didwana and Sambhar in the north-east, were invaded by Ajit's partisans in turn, always by surprise, and some times oftener than once.

On entering Marwar, Akbar's instructions were to make the central position at Sojat secure, then occupy Nadol, the chief town of the Godwar district, from which new base his Van under Tahawwur Khan was to advance eastwards into Mewar by the city of Narlai, force the Deosuri pass, and invade the Kamalmir region, where the Rana and the defeated Rathors had taken refuge, and from which they used to make sallies. But it took many months to carry this plan out. So great was the terror inspired by the "death-loving" Rajputs that Tahawwur's troops stopped at Kharwa, on the way to Nadol, refusing to advance, (early in August.) When, a month later, they did reach Nadol, the same fear and inactivity were again displayed. Therefore, the commander-in-chief had to go to the place himself, to drive them forward. After making arrangements for the patrolling of the roads and the supply of provisions, establishing a chain of out-posts from Jodhpur to Sojat and thence to Nadol, and organising bodies of pioneers and water-carriers for the campaign in Mewar, Akbar left Sojat on 21st September, and reached Nadol at the end of the month. But Tahawwur Khan refused to enter the hills, and Akbar had to use compulsion towards his timid lieutenant. On 27th September the Khan advanced towards the mouth of the pass to reconnoitre. The Rajputs under Bhim Singh, the second son of the Maharana, descended from the hills and gave battle, with losses on both sides.

Then, for more than a month and a half, we have a long spell of delay which is mysterious. As early as the end of May, the Maharana had proposed terms through Tahawwur Khan; Rathor envoys

had been visiting the Khan's camp off and on since the beginning of August. Akbar had warned the Emperor not to take these overtures seriously, as they were clearly intended to delay the Mughal invasion. Tahawwur Khan had, however, been instructed to win over to his side as many Rathor and Sisodia nobles as he could, and he was, therefore, constantly holding parley with them. How early he had yielded to Rajput seduction and decided to play the traitor, we do not know. But from September 1680 we notice a suspicious slackening of his activity. He is no longer the brave and dashing officer who, as commander of Akbar's Van in the first Jodhpur campaign and the war in eastern Mewar, had won the Emperor's praise and the title of Padishah Quli Khan. He will not advance unless a sergeant at arms is sent to compel him; he pleads the difficulty of the roads, the smallness of his own force, and the enemy's overwhelming numbers.

After more than six weeks had been wasted while Akbar sat down at Nadol and Tahawwur Khan at the village of Deosuri near the entrance to the pass, the Prince found that his father's patience had been worn out. The Emperor sent him money and reinforcements under the Paymaster Ruhullah Khan with orders to enforce a forward movement of the division. Further delay could not be excused. So, Akbar advanced his base from Nadol to Deosuri (19th November), and from the latter village sent Tahawwur Khan on to force the Jhilwara pass (22nd). Three thousand musketeers crowned the ridges right and left in long files, while the Khan, at the head of six thousand picked cavalry, dashed into the narrow defile between. The Rajputs offered a stubborn resistance in defence of their stronghold; many were slain on both sides, but the Mughals advanced to Jhilwara, fighting and carrying the barricades across the path. Ammunition, provisions, and baggage were pushed up to them from the rear by Akbar, and the Khan, from his station at Jhilwara, began to ravage the neighbouring country freely. The Mughal advanced position was strengthened in flank and rear by planting outposts at Someswar in the north and Sadri in the south of it, building a redoubt at Deosuri, and daily patrolling the road from Narlai to the pass. Other

outposts under loyal Rajput officers, radiated west, north and east, from Nadol as a centre.

The advance to Jhilwara was made on 22nd November. The next step would have been to push on 8 miles south to Kamalmir, the last refuge of the Rana. But during the next five weeks we have again the same suspicious inactivity on Tahawwur Khan's part. Akbar in his despatches to his father weakly complains of his lieutenant's procrastination, and defers his own advance till the arrival of fresh reinforcements. But, in truth, the prince's treasonable plot was fully hatched during this period. On 1st January 1681 he united with the Rajput rebels, issued a manifesto deposing his father, and crowned himself Emperor; and the next day he set out for Ajmir to wrest the Mughal crown from Aurangzib's brows.

From an early period in the campaign emissaries of the Rajputs had been tempting Akbar to rebel against his father. Tahawwur Khan, the second in command of the Imperial forces in Marwar, was the intermediary of these treasonable negotiations. The Maharana Raj Singh and Durgadas, the Rathor leader, told Akbar how his father's bigoted attempt to root out the Rajputs was threatening the stability of the Mughal empire, and urged him to seize the throne and restore the wise policy of his forefathers if he wished to save his heritage from destruction. In this attempt to place a truly national king on the throne of Delhi, they promised to back him with the armed strength of the two greatest Rajput clans, the Sisodias and the Rathors.

The negotiations were protracted. First Akbar sent a confidential servant to the Maharana to communicate his secret designs orally. The Rana in return despatched one of his trusted agents to the Prince's court. Everything had been arranged for a march against Aurangzib at Ajmir, when the Maharana died, (20th October,) and during the month of mourning that followed, his successor Jai Singh could do nothing. Thereafter the negotiations were resumed. Tahawwur Khan having reached the Jhilwara pass, not far from the Rajput headquarters at Kamalmir, the new Maharana repeated the demands of his father through the Khan, praying to the Prince, "If you wish that the honour of Hindustan should

not be totally lost, we clasp the skirt of your robe and hope for deliverance and happiness at your hands." He also sent a secret agent, Rao Kesari Singh, to the Prince, who ratified the agreement, promised to treat the Rajputs with honour and justice like the former Emperors, and admitted the Rana's claim to certain villages as part of his State. The Rana agreed to send half his army, both foot and horse, under his son or brother to fight the Prince's battles. The 2nd of January 1681 was fixed as the day when Akbar would begin his march on Ajmir to contest the Imperial throne.

Two days before this date he wrote a false letter to his father to disarm his suspicion. "The brother and son of the new Rana, under the guidance of Tahawwur Khan, have descended from the hills and come to me. The Rathor leaders also have come here to make terms through the mediation of the Khan. They urge that unless I myself conduct them to your Majesty and personally beg pardon on their behalf, they cannot compose their minds for coming over to our side. In making this demand they appeal to the precedent of Shah Jahan, when Crown Prince, personally presenting the then Maharana's son to the Emperor Jahangir, [and thus making a lasting peace with the Rajputs.] If this condition is not fulfilled, they decline to go. I am therefore, starting [with them] for your presence."

After this last attempt to dupe his father, Akbar threw off the mask. Four theologians in his pay issued a decree over their seals, declaring that Aurangzib had forfeited the throne for violation of Islamic Canon Law. Akbar crowned himself Emperor (1st January), and conferred high titles on his adherents,—the chief of them, Tahawwur Khan, being created Premier Noble (*Amir-ul-umara*) and a commander of 7,000 horse. Of the Imperial officers with him, some willingly joined him; but most others were powerless to resist or to escape, and feigned adhesion to his cause. A few were thrown into prison for refusing to share the Prince's treason. Shihabuddin Khan, who had been detached to a distance, boldly rode away from the rebel emissary, made a forced march to Aurangzib's side, and was highly rewarded for this timely service.

For, the Emperor's situation at Ajmir was critical. The two main divisions of

his army which were untainted by treason, were quartered far away,—near Chitor and the Raj-samudra lake. Even the Imperial bodyguard was absent on a distant service. His immediate retinue consisted merely of unserviceable soldiers, who, with his personal attendants, clerks and eunuchs, formed a total of less than ten thousand, while rumour swelled the rebel army to 70,000 men, including the best blades of Rajputana mounted on the famous horses of Marwar.

Aurangzib had trusted his favourite son too long. Prince Muazzam had given him early warning of Akbar's treasonable intrigues, but his only reward had been a rebuff for raising false suspicion against a younger brother! At last the rebellious movement of Akbar became the common talk of the Emperor's camp, and he could not resist the evidence of spies, official newswriters and other well-informed persons. The scales dropped from the eyes of the doting father, and in the bitterness of disillusionment he cried out, "I am now defenceless. The young hero has got a fine opportunity. Why, then, is he delaying his attack?"

Every one expected a rapid advance of Akbar's troops, the rout of the small Imperial bodyguard, and a change of sovereigns. The Mughal camp at Ajmir was in the extremity of terror, but not the Emperor. Every day's delay lessened the chances of Akbar's success, and Akbar was not the man to take time by the forelock. He had never been an active or calculating leader; he had never achieved a victory by his own efforts; and now, in the pride of youth and newly acquired sovereignty, he began to spend his days and nights in indolence and pleasure. The dash on Ajmir and the decisive conflict with his father fell into delay. He took a fortnight (2-15 January) in covering the 120 miles which separated him from his father, when every hour's delay told in Aurangzib's favour. For, meantime couriers had galloped off on all sides to recall the scattered Mughal detachments to the Presence. Loyal captains were straining every nerve and marching day and night to join the Emperor in time. Shihabuddin Khan, the father of the first Nizam, did the second notable service of his long and glorious career by reaching Ajmir (9th January) with his troops after a forced march from Sirohi, in which he



covered 120 miles in two days. Next Hamid Khan hurried up with the Imperial guards, raising the strength of the defence to 16,000 men. And the good news also arrived that Prince Muazzam was rapidly approaching with his division which would nearly double the Imperial army.

The acute stage of the crisis was over. The palace at Ajmir was put in a posture of defence; entrenchments were dug around the camp; the passes leading to the city were held in force; the neighbouring hills were crowned with batteries; every suspected officer was thrown into prison; reconnaissances were pushed on towards the lake of Pushkar. But the Emperor refused to shut himself up in the fort and lose the initiative. On 14th January, he issued forth into the open, and encamped six miles south of Ajmir on the historic field of Deorai, where he had vanquished Dara. The enemy's Van was located at Kurki, and the Imperial army was marshalled for battle. But despair and defection raged in the camp of Akbar. As he came nearer, increasing numbers of Mughal officers began to desert him and escape to the Imperial camp. The thirty thousand Rajputs, however, remained true to him.

The crisis came on the 15th of January. The Emperor advanced four miles further south and waited at Do-rahah, where the road parts, one arm going westwards to Beawar and Marwar and the other turning east towards Agra. News came in quick succession that the enemy were approaching; but the Emperor wisely decided to play a waiting game and refused to precipitate an action; "More men were joining him every hour." In the evening, Prince Muazzam by a forced march through rain and wind and the bitter cold of mid winter, joined the Emperor and brought to him a large and very necessary accession of strength. On the other side, Akbar arrived three miles from his father's camp, halted there for the night, and fixed the next morning for the decisive battle.

But during the night Aurangzib's diplomacy, as so often before, triumphed over the heaviest odds and secured a most complete victory without resort to arms. The near approach of the rebels to his camp had made the escape of the waverers and enforced adherents in the Prince's ranks easy and safe. There had been large defections during the last few days; and now Aurangzib's letters completed the work.

Tahawwur Khan, the righthand man of Akbar, had married a daughter of Inayet Khan, a high officer then in the Imperial camp. Aurangzib made Inayet write to Tahawwur Khan urging him to come to the Emperor, with a promise of pardon for the past, and a threat that if he declined, "his women would be publicly outraged and his sons sold into slavery at the price of dogs."

The letter bewildered Tahawwur Khan. He felt that he had sinned beyond hope of pardon; but his family was held as hostages in the hands of the enemy, and Akbar's chances of success had by this time dwindled away to almost nothing. After putting on a coat of scale armour under his robe, as a precaution against treachery, he secretly left his tent without informing Akbar or Durgadas, arrived at the Imperial camp a little before midnight, and demanded audience. He was ordered to be admitted after being disarmed; but he refused to take off his arms, pleading that as a high officer of state he had never been put to the indignity of being ushered into the Presence unarmed like a captive. The more they urged him to lay aside his sword and daggers, the more did his suspicion of treachery grow. The dispute grew loud. Some courtiers whispered to the Emperor that Tahawwur had really come there in concert with Akbar to assassinate him. At this Aurangzib in high wrath dropped his rosary, drew his sword and cried out defiantly, "Let him enter with his arms on!" The guards took the hint; one of them gave the Khan a rude shove on the breast; Tahawwur retorted by slapping the insolent fellow on the face, and then tried to run away. But his feet caught a tent-rope, he stumbled on the ground, and the crowd of royal attendants attracted to the spot by the noise rained blows on him with their maces. The hidden cuirass saved him for a time, but at last some one cut his throat and "silenced his uproar."

Meantime Aurangzib had written a false letter of Akbar. In it the Prince was praised for the success he had hitherto gained in carrying out his father's stratagem of luring all the Rajput fighters into a snare and bringing them within easy reach of the Emperor; and he was now instructed to crown his achievement by placing them in his Van in next morning's battle, so that they might be crushed when

attacked by Aurangzib from the front and Akbar from the rear. As contrived by Aurangzib, the letter fell into Durgadas's hands, who read it and went to Akbar's tent for an explanation. It was a little after midnight; the Prince was asleep and his eunuchs had strict orders not to wake him. Durgadas returned in anxious uncertainty to his own tent and sent men to call Tahawwur Khan. Then the Rajputs discovered that the soul of the whole enterprise had stolen away to the Imperial camp some hours ago. Akbar's sleep was at once taken to be a politic pretence; the intercepted letter was believed to have been verified by facts. No time was to be lost if the Rajputs were to escape from the treacherous plot they had discovered by good luck. Three hours before dawn they took horse, robbed what they could of Akbar's property, and galloped off to Marwar. Profiting by this chance, the Imperial troopers whom Akbar had forced to march under his banners and the loyal captains whom he had placed under arrest, escaped towards the camp of Aurangzib. In fact, the flight of Tahawwur Khan was the ruin of Akbar's cause. He had been the connecting link between the Rajputs and Akbar; he had been the new Emperor's commander-in-chief and prime minister in one, and his absence dissolved the confederacy.

In the morning Akbar woke to find himself deserted by all. His vast army had melted away in a single night, as by magic, and only his faithful old retainers, a band of 350 horse, were left with him. The dream of contesting the throne of Delhi had vanished with the night, and only the speediest flight could save him from his father's vengeance. Mounting his ladies on horses and loading what treasure he could on camels, he rode away for dear life in the track of the Rajputs.

Early on the 16th of January, the news of his flight reached Aurangzib. There was rejoicing in the Imperial camp at this providential escape; the band played as for a glorious victory; the courtiers offered congratulations and presents to the Emperor. The remnant of Akbar's property which had escaped plunder was seized, and his deserted family,—consisting of one wife, two sons, and three daughters,—was brought away to the Emperor's camp. Relentless punishment was meted out to his followers: many were thrown into

dungeons; many others were flogged in addition; and the four luckless Canon lawyers who had signed the decree of deposition against Aurangzib were stretched at full length on planks of wood and severely whipped. The Princess Zeb-un-nissa, whose secret correspondence with Akbar was discovered, was deprived of her allowance of four lakhs of Rupees and landed property, and confined in the Salimgarh fortress. Akbar's name was ordered to be entered in all official records in future as Akbar the Rebel, and Akbar the Worst, (*Akbar-i-abtar*.)

The very day of Akbar's flight, Shihabuddin Khan had gone out in pursuit and killed many stragglers of the rebel force. A well-appointed army under Prince Muazzam was sent into Marwar to hunt Akbar down, while orders were hurried off to the provincial governors, commanders of outposts, and zamindars on all sides, to watch the roads and prevent the Prince's escape from Rajputana.

Akbar fled for a day and a night and a day again, without finding a refuge. But by that time the Rajputs had discovered the fraud played on them and no longer doubted the Prince's sincerity. During the second night Durgadas with the Rajput army turned back and took Akbar under his protection. Rajput honour demanded that the refuge should be defended at all costs. Akbar with his protectors roamed through Marwar, never passing twenty-four hours in the same place so as to give his pursuers no chance of overtaking him. At this Muazzam changed his tactics; he divided his troops and set up a cordon of outposts in Marwar to arrest Akbar's movements. Within a week of Akbar's failure near Ajmir, we hear of his having fled to Sanchor, close to the border between Marwar and Gujrat, while the pursuers had reached Jhalor, 70 miles north of it. But the Mughal officers in Gujrat were on the alert and headed the rebels off. The unhappy Prince then entered Mewar, where Maharana Jai Singh welcomed him with presents and invited him to stay. But Udaipur was no more invulnerable to Mughal invasion than Jodhpur. Then Durgadas most chivalrously undertook to conduct Akbar to the Maratha Court, the only power in India that had successfully defied Mughal arms. With a slender escort of 500 Rathor horse, he issued from Mewar, crossed the Dongarapur range, and

set his face towards the Southern Land. Every known ferry and pass was guarded by Imperial pickets; but the Rathor leader with the greatest skill evaded them and misled his pursuers as to his real objective. From Dongarapur he made a dash westwards for Ahmadnagar; and when it failed, he turned south-east, passed through Banswara and S. Malwa, crossed the Narmada (1st May) near the ferry of Akbarpur, and appeared a short distance from Burhanpur on the Tapti (15th May.) But here, too, the path was barred by Imperial officers, and he marched due west through Khandesh and Baglana, finally reaching Sambhaji's court at Raigarh. To contemporaries the success of this small band in evading capture during such a long and perilous journey seemed incredible except on the supposition that Khan-i-Jahan Bahadur, the viceroy of the Deccan, had connived at the Prince's escape.

Akbar's rebellion failed to change the sovereign of Delhi, but it brought unhelped for relief to the Maharana. It disconcerted the Mughal plan of war at a time when their net was being drawn closer round his State and even his hill refuge had been proved to be not invulnerable. Akbar's defection broke the cordon, and, by diverting all the untainted Imperial troops into Marwar, gave automatic relief to Mewar. It was probably at this time that the Sisodias seized the opportunity of making reprisals. One of their armies in charge of the gallant prince Bhim Singh descended from the Aravalis and spread over Gujrat, raiding Wadnagar, Vishalnagar and some other places; while this disturbance enabled the deposed Rao of Idar to recover his capital from the Muslim usurpers with the help of a band of Rajput adventurers. Another division of the Maharana's army, led by his finance minister Dayaldas, a trader by caste, descended on the eastern plains, ravaging Malwa, sacking Dhar, and carrying off a herd of Imperial elephants, camels, horses and cattle that had been sent there to graze.

But both these exploits were of the nature of incursions, and they could not affect the broader issues of the war. Such temporary successes were more than neutralised by the signal incapacity of the new Maharana, Jai Singh, who had inherited neither the military skill nor the

organising genius of his great father, and ruled, besides, over a house divided against itself.

The Rajput war was a drawn game so far as actual fighting was concerned, but its material consequences were disastrous to the Maharana's subjects. They retained their independence among the sterile crags of the Aravali, but their cornfields in the plains below were ravaged by the enemy. They could stave off defeat but not starvation. The Mughals, on the other hand, might fail to penetrate into the hills of Kamalnir; their outposts might be surprised and convoys cut off occasionally; but they held the low country and received supplies from all parts of the empire.

So, both sides desired peace. A mutual friend was found in Shyam Singh of Bikanir, who informally proposed peace to the Maharana and offered his own services as mediator. The Maharana grasped the hand extended to him, and personally visited Prince Muhammad Azam (14 June, 1681.) Through this Prince as intermediary a definite treaty was now made between Mewar and the empire on the following terms:

1. The Rana ceded to the Empire the *parganahs* of Mandal, Pur and Bednor in lieu of the *jaziya* demanded from his kingdom.

2. The Mughals withdrew from Mewar, which was restored to Jai Singh with the title of Rana and the rank of a commander of five thousand.

The long interrupted friendly relations between suzerain and vassal were renewed. Maharana Raj Singh had died in a state of war; now, eight months after the event, peace having been made, the paternal overlord sent to the new Maharana the customary robe of condolence for his father's death. Two months after the treaty the heroic Bhim Singh paid his respects to the Emperor and was taken into Mughal service with his son.

Thus Mewar at last recovered peace and freedom. Not so Marwar. That unhappy theatre of war was turned into a wilderness, during the truceless conflict which constitutes Jodhpur history for the next thirty years. "The sword and the pestilence united to clear the land."

Time was in favour of the Imperialists, and economic pressure would have worn out Rathor endurance if only the Mughals

could have held on long enough. But Akbar's junction with Sambhaji raised a more formidable danger to the empire, and Aurangzib had to concentrate all his forces in the Deccan and even to be present there in person. The Mughal hold on Marwar was consequently relaxed, the garrisons were depleted, and the higher commanders withdrawn. This was the salvation of the Rathors. Throughout the succeeding generation we find the Mughal hold on Marwar pulsating with the military situation in the Deccan. When a great enterprise or a heavy reverse forced the Mughals to draft more troops to the South, the Rajput nationalists sallied from their dens and struck heavy blows at the thinned Mughal outposts. When the pressure in the Deccan was relieved, reinforcements were pushed up into Rajasthan and the Mughals recovered their lost positions. The Rathor system of warfare, under Durgadas's able guidance, was a precursor of the Maratha, and it achieved much of the Maratha success in harassing and exhausting the Imperialists and even in driving the helpless Mughal commanders to buy a secret forbearance by paying *chauth* to the Rathors. Thus the war went on with varying fortunes, but without cessation for 30 years, till August 1709 when Ajit Singh entered Jodhpur in triumph for the last time and his lordship

of Marwar was formally and finally acknowledged by the Emperor of Delhi.

The loss caused to Aurangzib by his Rajput policy cannot be measured solely by the men and money he poured on that desert soil. He had concentrated all the resources of the empire against two small States and had failed to achieve decisive success. Damaging as this result was to Imperial prestige, its material consequences were worse still. In the height of political unwisdom, he wantonly provoked rebellion in Rajputana, while the Afghans on the frontier were still far from being pacified. With the two leading Rajput clans openly hostile to him, his army lost its finest and most loyal recruits. Nor was the trouble confined to Marwar and Mewar. It spread by sympathy among the Hada and Gaur clans. The elements of lawlessness thus set moving overflowed usefully into Malwa and endangered the vitally important Mughal road through Malwa to the Deccan. In the incessant wars which fill the remainder of his reign, the Bundela clan and a few Hada and Kachhwah families supplied the only Rajput soldiers he could secure for fighting his battles. This was the harvest that Jhaluddin Akbar's great-grandson reaped from sowing the whirlwind of religious persecution and suppression of nationalities.

JADUNATH SARKAR.

## THE PURPOSE OF EVOLUTION

BY W. W. PEARSON, M.A., B.SC.

**"R**EDUCED to its simplest expression, the doctrine of evolution merely states that the animal world as it exists to-day is naturally developed out of the animal world as it existed yesterday, and will in turn develop into the animal world as it shall exist to-morrow."

This is the definition of a scientist, Prof. Lloyd Morgan, who regards this as "the central belief of the evolutionist." The definition given by a philosopher is very similar; for we find Prof. Sully writing:

"The most general meaning of evolution may be defined as follows: Evolution includes all theories respecting the origin and order of the world which

regard the higher or more complex forms of existence as following and depending on the lower and simple forms, which represent the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assume the cause of this process to be immanent in the world itself that is thus transformed. All theories of evolution properly so-called regard the physical world as a gradual process from the simple to the complex, look upon the development of organic life as conditioned by that of the inorganic world, and view the course of mental life both of the individual and of the race as correlated with a material process."

Taking these definitions as our starting-point, I think we are right in saying that

Evolution is not a theory which claims to give a philosophical interpretation of the universe. It is rather a description of certain facts which themselves need an interpretative theory brought to bear upon them. In other words evolution describes the "How?" of the Universe, does not ask the "Why?" It is descriptive of a method rather than explanatory of a cause.

We may take for granted the belief of the scientist that the evolutionary method is applicable throughout the world of facts, as we know it. That is, we will not, in our discussion, limit the scope of the evolutionary process, but regard it as universal.

The question which has to be decided by an examination of all the facts, so far as we know them, is whether any clear and defined purpose can be traced in the evolutionary process, and, if so, of what nature this discovered purpose is. In other words, is the interpretative theory, which we bring to bear upon the facts, a teleological or a non-teleological explanation? What, then, are the facts by which evolution is suggested? It must be remembered that to the scientist it is a question of facts which seem to require some principle of unification, rather than of explanation. The object of science is to rationalise facts, not necessarily to explain them. The mistake which scientists have often made has been that, by rationalising facts, they have thought that they explained them, whereas the rationalisation of facts is merely a preliminary stage to their explanation.

Briefly, the facts of continuity were what first suggested the scientific theory of evolution. Evolution was the term applied to continuity of development. Darwin and Wallace applied this theory to one special branch of science, *viz.*:—Biology; while Herbert Spencer emphasised the facts of a Continuity, which, he believed, underlay all the sciences, and which he urged was of universal applicability. We will accept Spencer's theory of a continuity of plan in the Universe, and turn to a discussion of the explanation of the facts of the world process.

The names of Darwin and Wallace are so closely associated together in the theory of Evolution that we are justified, in spite of minor differences, in taking them together as representing a School of Scientists who offer an explanation of the facts which

is non-purposive. In their description of the facts of Biology there is a total absence of the recognition of a design underlying the Evolutionary process. It is clear from a study of Darwin's writings that he regarded his theory of Natural Selection as proving the *absence of design*. Thus he writes ("Life and Letters," Vol 1. ch. 8.)

"The old argument from design in Nature.....fails, now that the law of natural selection has been discovered....There seems to be no more design in the variability of organic beings.....than in the course which the wind blows."

He does not find it necessary to presuppose an original power of adaptation; for him "diversified variability" is enough to explain the facts. "Under nature," he writes, "any slight modification which *chances* to arise, and is useful to any creature, is selected or preserved in the struggle for life."

Design was by him regarded as the product of ideas, and Natural Selection being true, ideas are not producers but produced. The term "Natural Selection" Darwin used metaphorically, and, as applied to Nature's working, it included nothing which could in any way be called intelligent activity. We find Wallace writing to Darwin (Life, II, p. 46):

"The term 'survival of the fittest' is the plain expression of a fact, of which 'natural selection' is a metaphorical expression."

But notice here the difficulty which even Wallace finds in avoiding teleological terminology. 'Survival of the fittest,' the term introduced by Herbert Spencer, is *not* a plain expression of what logically follows from the Darwinian premisses; for the notion of fitness is strictly a teleological conception for which those premisses give no warrant.

Let us examine the facts of Biology, and see what grounds Darwin had for his belief that organisms vary without any purpose. I think we shall find very strong grounds for such an argument if we confine ourselves to the *methods* of Nature, in the strictly limited sphere of Biology. Darwin regarded organisms and environment as standing in a purely external relation to each other.....the changes in organism and environment come as it were into collision and a more or less stable equilibrium results. Thus we see that in describing Darwin's theory as a theory of accidental variations the word 'accidental' does not mean causeless, but indefinite and undesigned.

There certainly seems some ground for such a theory in the facts of Nature's methods. Prof. Paulsen in discussing the teleological argument ("Introduction to Philosophy," p. 165) asks:

Does nature appear to the impartial observer as a system of means to the end of the welfare of living beings? I fear it would be a difficult task to force such a view upon any one who is not already convinced of it. First, consider the procedure of nature in the production of living things. Does it resemble human purposive action? If, in order to shoot a rabbit, a man were to discharge millions of gun barrels into all possible directions at random, would anybody call this an expedient way of killing rabbits? Well, the procedure of nature in the production of living beings is not altogether unlike this. She places thousands of germs into the world in order to bring one to complete development.... Destruction is the rule, preservation and evolution the exception. Popular reflection overlooks this fact: it sees only the favourable case."

This criticism at first glance appears unanswerable; but there are two points which should not be overlooked in this connection. In the first place the Darwinian is the last man who can consistently criticise this apparently extravagant method of Nature's procedure, for he sees in this extravagant excess of vital germs the very materials which are necessary to maintain the struggle for existence, which itself is the most fundamental part of the theory of Natural Selection. A follower of Darwin cannot therefore use this argument against an underlying purpose in Nature's process, for we may assume that had Darwin been present when the plans of the Universe were made he would have put in a strong plea for an extravagant excess of vital germs so that Natural Selection might have a chance.

The second point to be noted is that, after all, if Nature succeeds in 'killing her rabbit' we have little right to criticise the methods she adopts for that end. Even the man who discharges his millions of gun-barrels in all possible directions is supposed to have some purpose in his actions, viz., to kill a rabbit. This seemingly unnecessary excess of vital germs may be the most economical method of producing the maximum of varied life, and therefore of achieving the end assumed, viz., the welfare of living beings.

Is not popular reflection after all right when it pays its attention to the success of the results attained? If the results obtained by nature's methods are rational, are we not right in concluding that her

methods also are rational, however irrational they may seem to be to our limited intellects? Or are we to assume that our intelligence is 'at fault in regarding the results as rational? Surely the former is the more rational conclusion; for it is the result attained, rather than the method adopted, which proves the purpose and rationality of any process. And Nature in her results is rational; and therefore we may assume that the processes of Nature are purposive. In DuBois-Reymond's words, "Nature's dice are loaded." Nature is nearly always throwing aces, for she produces not what is meaningless and purposeless, but as a general rule what is full of meaning and purpose. What loaded her dice unless it was purpose?

Huxley formulates the proposition of Evolution as follows:

"The whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules of which the primitive nebulousity of the universe was composed. If this be true, it is no less certain that the existing world lay, *potentially*, in the cosmic vapour." ("Academy" No. 1, October, 1869.)

Turning to the mechanical explanation of the facts we find Huxley writing:

"Any one who is acquainted with the history of science will admit that its progress has in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity."

Here in using the term causation he clearly means mechanical causation, but we find when we study his celebrated statement in the Lecture on "Evolution and Ethics" that Huxley found himself unable to press the mechanical explanation to its logical conclusion. For in that Lecture he is forced to recognise certain facts in the universe, which refuse to conform to his mechanical explanation. These facts were the facts of the ethical life of man, and these he had to regard not only as nonconformists but as positive antagonists to his mechanical theory. In this statement of the relation between Evolution and Ethics he expresses a conviction that the relationship is one of antagonism, i.e., the factors present in the realm of Ethics are so difficult to fit in with his mechanical explanation of the facts of Biology, and further appear to be so opposed to the cosmic process, that he is compelled to regard them as anta-

gonistic to the natural evolutionary process. Thus he says, "the cosmic process has no sort of relation to moral ends", and in discussing the progress of society he writes:

"The influence of the cosmic process on the evolution of society is the greater, the more rudimentary its civilisation. Social progress means a checking of the cosmic process, at every step, and the substitution for it of another, which may be called the ethical process."

Again towards the close of his lecture he says:

"Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it."

The grounds for this theory of antagonism between Evolution and Ethics lay, we may assume, in the argument about Nature being "red in tooth and claw"; but the satisfaction which such a theory offers to philosophy is nil. Philosophy demands a unity in the interpretation of the universe and here we have schism and discord. It seems as though Huxley was not a thoroughly consistent evolutionist; for if he had been, it is difficult to understand why he should have excluded ethics from the cosmic process, and produced a rupture in his view of the universe. If we are to regard the Universe as one, then Ethics must be either a natural, normal and healthy growth of the whole cosmic process; or it must be an abnormal disease destructive of the organism from which it grows—a kind of cosmic cancer. If Huxley regarded the Universe as *one* (which seems doubtful) he obviously regarded Ethics as an abnormal growth which like a parasite depends for its existence upon a combat with its parent. Surely the more reasonable explanation is that Ethics and ethical phenomena are the natural results of a process which in its essence is ethical. Once more the observer is asked to look at the results of the process, rather than the methods. If Nature is "red in tooth and claw" in her methods, she has nevertheless, according to the view of the convinced evolutionist, managed to produce the ethical nature of mankind as one of her results, so that we are justified in regarding the whole process as ethical.

Turning from Huxley to Herbert Spencer we find a much more satisfactory and consistent explanation of the facts. The mechanical explanation is by Spencer re-

garded as applicable to the facts of Ethics, no less than to the facts of Biology. We find, in his system, an attempt to meet the philosophical demand for unity. He endeavours to explain the origin of life and the conditions preceding life, the origin of consciousness and the conditions issuing from consciousness, by means of one comprehensive formula, which was expressed in the following mechanical terms: the characteristics of the evolutionary process are "a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity, during which there is an integration of matter and a concomitant dissipation of motion."

Without going into a detailed discussion of Spencer's explanation, it may be pointed out that he rightly regarded "the ultimate interpretation to be reached by Philosophy (as being) a universal synthesis comprehending and consolidating special syntheses." But when he further says, that the universal synthesis sought by Philosophy is sufficient if it "specifies the course of the changes undergone by both matter and motion," we find it difficult to agree. He writes in *First Principles*, "the law we seek must be the law of the continuous redistribution of matter and motion." Now such a law is one of purely quantitative relations, and is therefore totally unable to explain qualitative differences which form so large a part of human experience. Prof. Ward in his *Lectures on "Naturalism and Agnosticism"* emphasises this difference between the quantitative and the qualitative in experience. *Why* the sensation of red is qualitatively distinct from that of green is not explained by the quantitative difference in the length of their respective light waves. The principle of causality carried up from the natural sciences to the mental sciences does not seem sufficient to explain the *quality* of experience.

When Spencer says "the phenomena of Evolution have to be deduced from the Persistence of Force", we begin to see the fallacy underlying the mechanical explanation of the Universe. A philosophy which attempts to explain the whole of experience cannot be based upon an axiom of mechanics, such as the Persistence of Force. A formula dealing with matter and force is not adequate to include man and mind, societies and ethical systems. The beauty of a sunset is not *explained* by detailing the exact lengths of the light waves which



go up to make the full extent of the sunset nor even by an accurate description of the vibrations of the nerve cells of the brain receiving the impression, or of the chemical changes which taking place in the pigment of the retina stimulate the rods and cones of the eye upon which the light of the sunset falls. Nor is a symphony of Beethoven's *explained* by saying that sound waves of various lengths are produced by the scraping of horse's tails upon the guts of a cat. Still less are ethical phenomena satisfactorily accounted for by saying they are a mere "redistribution of matter and motion."

The whole fallacy underlying this method of explanation is that it is an attempt to explain or interpret the more developed by the less developed. Since interpretation means an expression of the the less known in terms of the better known, it is clear that the only satisfactory explanation of any process is that which attempts to interpret the less known in terms of the better known. In Prof. Caird's words :

"It is only in reference to its own completed development that the undeveloped consciousness becomes intelligible or receives a relative justification."

No, to explain any process we must interpret it by its highest stages not by its lowest. In offering a satisfactory explanation of the universe we must make life and thought the terms of interpretation, not matter and motion. Matter and motion are after all symbolic terms coined by thought, and are less known to us than life and thought are, for these are part of our daily experience. We can only interpret the past in terms of our present experience and so we can only interpret the universe in terms of life and consciousness. In the words of a recent writer :

"Either life and thought are mere by-products in the story of a universe which is purely and essentially material; or life and thought are the interpretation of nature—the end for which it exists—the limited justification of its age-long travail and agony."

An evolutionary theory which attempts to explain the present in terms of the past must give way to a theory which attempts primarily to explain the past in the light of the present, and which may further attempt to explain or interpret the present in the light of the future in so far as it exists as end, purpose or ideal. Philosophy must begin with existing conscious-

ness and analyse that consciousness in its totality. Having done this it should have faith in what is demanded by its analysis. Thus if on examination the sense of duty is found to be intelligible only on the hypothesis of a purpose underlying life, a purpose which not only exists now but is ever realising itself, and if further the fact of consciousness is only to be understood on the hypothesis of an eternal consciousness realising itself in the world, then philosophy is justified in accepting these hypotheses as valid and trustworthy assumptions for an ultimate interpretation or explanation of the world.

We will now turn to such an interpretation, an attempt to explain the facts of the evolutionary process teleologically.

First let us take the fact of life itself and ask whether it can be explained mechanically, or whether we are justified in regarding the mechanical explanation of life as a purely subordinate principle of explanation. An eminent physiologist, Dr. J. S. Haldane, after examining the mechanistic theory of life, concludes that "the mechanistic theory of life must be abandoned as altogether inconsistent with the facts." Briefly his reason for arriving at this conclusion is the impossibility of making structure the ultimate basis of explaining function. Thus the function of the kidney could never have been deduced from the most careful examination of its structure. It might have been possible to show that its function was that of a filter, but apart from its relations with other parts of the human organism and our knowledge of its action it would have been impossible to explain its function. Its function explains its structure, but not *vice versa*. In other words, its structure can only be explained teleologically by reference to some end, viz:—the filtering of certain soluble elements in the blood which are poisonous to the system. Thus after discussing the phenomena of secretion and absorption Dr. Haldane says:

"Looking at the physiology of secretion and absorption as a whole we find that these processes are due to the activity of living cells with highly specialised metabolic activities, this specialisation being, so far as our knowledge goes, only intelligible teleologically, as necessary for the maintenance of the rest of the body."

The nature of an organism is to maintain its fundamental structure, composition and activities, that is to say, the

phenomena of animal metabolism are only intelligible on a teleological hypothesis.

Dr. Haldane concludes by saying:

"In physiology we must start from the teleological conception of the living organism, since living organisms cannot be explained as either pure mechanisms or mechanisms guided by some extraneous influence such as the so-called "vital force", and there is no sound philosophical basis for the contention that in physiology the physico-chemical explanation is the only real explanation. All physiological explanation must accordingly be, in the long run, teleological explanation."

We are not to conclude from this that the mechanical is altogether to be abolished from the realm of biology, for there is much that can be understood and expressed in mechanical terms. But it is important to realise that in biological study the mechanical must be regarded as subordinate to the teleological principle of explanation, (using 'teleological' in the limited sense as implying the end of adaptation to a changing environment).

Lotze though defending the claim of the mechanical view to a place in the science of Physiology pointed out that it "necessarily contained only the *one* half of the principles which a complete biological theory implied." The peculiar phenomena of growth, nutrition and propagation and above all the undefined but overpowering general impression of pervading adaptation seemed to him to witness to the presence of an end which guides organic nature, rather than to a past which blindly compelled it.

We may therefore conclude that vital processes are purposive impulses, and that an inner teleological relation exists between them. They are combined in a unity which must be regarded as the end for which they serve as means. The phenomenal purposive impulse of the vital processes is the reflection of a real purposive inner impulse.

When we turn to the facts upon which the biological theory of evolution is based we find that in addition to the "natural selection" factors involved (which may be said for the present to be non-teleological in character) we have supplementary factors which are distinctly teleological. We refer to the Lamarckian or psychical factors. We do not wish to prove that biological evolution in its details is teleological, but rather that its main trend is teleological. There are certain characters which we seem bound to describe as non-

teleological in character (though their seeming character may be due to defective knowledge on our part). We may describe such factors as fortuitous variations (e. g., changes in skin colour favourable to survival) and the "direct action of external conditions", such as climate and food, as non-teleological. The teleological factors would then be

(1) The Lamarckian principle which regards variations as due to a psychical factor (or felt want).

(2) Sexual Selection, upon which Darwin laid stress in "The Descent of Man."

(3) Subjective, or hedonic, selection, which is the human factor by which the moral and intellectual nature of man can alone be explained.

These three factors may be reduced to one which may be turned "General subjective selection." This term is used to include the psychical factor (or felt want) of No. 1., the sexual selection of No. 2. and the subjective selection of man regarded in his purely biological character. This principle may be seen in one of its aspects when we turn a miscellaneous lot of birds into a garden: a fly-catcher will at once be intent on the gnats, a bull-finch on the peas, a thrush on the worms and snails" Prof. Sorby in commenting on this example says:

"A sure instinct leads each species of bird to select for itself its appropriate food. That the accuracy of this instinct is largely due to the effects of natural selection upon previous generations need not be disputed. But two things hold: in the first place, natural selection could not be its sole cause; no mere weeding-out process could produce this positive principle: and, in the second place, whatever its antecedents may be, subjective selection appears in the individual organism as a definite mode of reaction upon the environment, choosing that which as of interest, or pleases, or is suitable. ... the selection is among alternatives offered by the environment, but it is due to conditions which are within the organism."

We have then subjective selection as a background of purpose upon which Natural Selection may work. Without such a background giving direction to the evolutionary process we find it difficult to explain how the process has reached its present stage. Prof. Ward shows that many useful variations are due to the combination of very many useless variations which on the non-teleological assumption of Natural Selection must have been brought about by the working of blind chance. He points out that such purely fortuitous combina-

tions make a demand for vast stretches of time greater even than Geology can allow. Subjective selection does away with this insurmountable difficulty. But if we accept these supplementary factors, it is clear that we cannot assign to them a secondary or even a supplementary place. They must be regarded as primary and fundamental to the non-teleological factors of natural selection. Psychical phenomena cannot be regarded as by-products of life, as secondary to it; they must be regarded as primary and explanative of life. Though life and psychical phenomena are concomitant, if one aspect is to be regarded as more important than the other it is the psychical.

This is still more clearly the case when we turn to human nature and study man and mind as well as nature. Human purposive action is clearly recognised even by those evolutionists who attempt to explain the evolutionary process non-teleologically. They regard purpose as a product of a non-purposive process, while we would urge the necessity of regarding purpose as a product of a purposive process.

Turning from the interpretation of Nature to the interpretation of man and mind, we shall find the necessity of a teleological basis of explanation even more fundamental. In so doing we must avoid the mistake of regarding the phenomena of man and mind as distinct from those of Nature, they belong to the realm of science as much as any other properties of living things, and must be studied in the same spirit and manner. As we pass from purely biological study to the study of man and mind, we must remember that the distinction is not one of method but of scope. Thus while "Science investigates grounds or causes in a limited sphere," Philosophy attempts to go back to the ultimate ground or cause of all things. The same method applies to both. It seems that an impartial study of the facts of human experience will lead us to the conclusion that human mind, will and purpose should be taken as the basis of our interpretation of the Universe, and that Nature is pervaded by mind analogous to that which interprets it.

We find on an examination of Man and Mind as parts of the Evolution Process that a new factor emerges in the Ethical life of man. That is, as soon as we enter into an examination of this part of the

Evolution Process, we find ourselves not only dealing with facts but with the notion of value. To the mind of man all facts appear to have values related to a supposed end or central standard. Thus, though the notion of purpose is more clearly present in our study of Man than it was in our study of Nature, that notion more and more gives place to the notion of value, as we examine the ethical, and still more the religious, consciousness of man.

A description of the facts of the Evolutionary process, especially as seen in Man's moral nature, leads us of necessity to an *appreciation* of those facts. It cannot be denied that we have in the ethical ideals or moral nature of man facts of experience as open to scientific investigation as any other facts of experience. How then does the development of ethical ideas influence our explanation of the facts of the evolutionary process, of which these ethical ideas are recognised as forming a part?

In order to answer this question we must briefly examine the development and nature of these facts. First as to the nature of moral development. Morality we may regard as a natural normal development of the evolutionary process. But the question is "How has it developed?" The answer of an evolutionist of the Spencerian School is that motives of utility have gradually given place to what are termed motives of duty. Thus the ethical sentiment has been described as a sentiment of regulated social reciprocity, as between the individual and the society in which he lives; that is to say, an action is judged by its utility to the tribe or society of which man forms a part. Conscience thus comes to be regarded as a kind of "tribal self" which judges the actions of the individual self, so that actions and individuals are judged to be good or bad according as they promote or hinder the welfare of the community. Custom becomes the moral standard. In this theory there is at least a recognition of an end beyond self, viz.:—Society; but it is a recognition of merely an enlarged self-interest and neither self-interest nor utility can lead us to the conception of duty which is the distinctive possession of the Ethical life of man. We find in the first place that the man possessed of the strongest sense of duty is the man who is generally opposed to the customs of the

Society in which he lives. "A prophet is not without honour save in his own country" is only too true in the history of Ethics. The prophet is the man whose sense of duty is awakened by the voice, *not* of society as it *is*, but of society as it *ought* to be. Here then is a unique element of the moral nature of man, the sense of "oughtness", or obligation, which it is difficult to place in the same direct line of development as self-interest or utility.

But before discussing the nature of the moral consciousness, it may be well to ask whether the moral nature is on the direct line of evolution. If we are to hold to the belief in the unity of the evolutionary process, we must answer "Yes". Ethical judgments are derivative. The only reason why they have been regarded as special original faculties, acquired as the gift of an extraneous divine power, is that mankind, realising the importance of morality to the race, has always tried to increase the obligation of right action by giving to morality a special divine sanction.

In what way then do the facts of the moral life fall into line with all the other psychological facts of life? The most satisfactory theory seems to be that of Prof. Westermarck, whose argument is briefly: The moral concepts are ultimately based on emotions either of indignation or approval. Men pronounced certain acts to be good or bad, on account of the emotions those acts aroused in their minds; just as they called sunshine warm and ice cold on account of certain sensations which they produced in them; and as they named a thing pleasant or painful because they felt pleasure or pain. To name an act good or bad therefore ultimately implies that it is apt to give rise to an emotion of approval or disapproval in him who pronounces judgment. Even the utilitarian who calls an act good "because it promotes happiness" may be passing a purely intellectual judgment on the moral character of the particular act; but if he is a utilitarian from conviction his first principle at least has an emotional origin. This theory is satisfactory because it explains the vast variety of moral standards as due to the emotional differences between individuals and nations which are as a rule more striking than the intellectual differences. And further it is satisfactory as bringing the facts of the ethical life into direct relation and con-

tinuity with the rest of the evolutionary process. The fact that ethical judgments are of emotional origin ought not to make us think that they are therefore untrustworthy. All judgments of value (as, e.g., aesthetic judgments) are founded on the emotions. We do not distrust our aesthetic judgment when we call a picture "beautiful", even though we are conscious that it is our emotions rather than our intellects which decide for us. Nor should we, because moral judgments are derived from the emotions, distrust our judgment, when we call an action or a man "good."

When we turn from the question of the nature of moral development to that of the nature of the moral consciousness when developed, we are at once struck by the sense of obligation or "oughtness" which is present in the moral consciousness of man. Now this sense of obligation is only explicable by reference to "something beyond self." The Evolutionist generally answers that this "something beyond self" is society, the tribal self. But we have already seen that the Categorical Imperative acts most strongly in those cases in which the individual refers an action, not to Society as it *is*, but to Society as it *ought* to be. So that the sense of obligation or "oughtness" is still present, even in that "something beyond self" by reference to which the evolutionist claims to have explained the nature of moral consciousness, or the sense of duty.

We have then to look, not only for "something beyond self," but for "something beyond society," if we are to arrive at a satisfactory explanation of the moral consciousness. The idealist school of philosophers answers as a rule that this can only be found in God.

We can only tell which of these answers is right by examining the ideals to which our moral consciousness has reference. The most apparent characteristic of the moral consciousness is that it judges things to be of value, so that we seem to find, on studying the ethical phenomena, a distinct series of judgments, which are judgments of value, rather than judgments of fact. The defenders of an original sanction for moral judgments regard this distinction as final; but if the theory of evolution is to be applied universally, we must regard the distinction between the idea of fact and the idea of value as one of degree, rather



WORSHIP.

From an original sketch attributed to Murillo.  
By the courtesy of Mr. W. W. Pearson.





Babu Nilmani Chakrabarti with three Unitarian workers and other Unitarians.



Mawsmaj Samaj Mandir.





Aboriginal Khasi woman carrying child.

each time and as soon as the latter had vomitting or purging, saying, "the more you come out the more I shall fill in." As Babu Nilmani Chakrabarti tried to enlighten the people regarding diet and hygiene, he had in previous years also to distribute sago, arrow-root, &c., and teach how to prepare them. He brought the outbreak of cholera in different areas to the notice of Government asking for the deputation of Sub-assistant Surgeons to distribute medicines and teach them how to take care of their health when the

villagers have fled to the jungles abandoning their homes. At his suggestion the Deputy Commissioner issued and circulated leaflets on how to take precautions during an epidemic.

#### ECONOMIC IMPROVEMENT.

Babu Nilmani Chakrabarti encouraged the people in improving their agriculture and in adopting new methods, and tried to find a market for things of their own manufacture by taking them before the Director-General of Commercial Intelligence and different merchants in Calcutta. He carried on correspondence with the Director of Agriculture, Assam, dealing with their modes of cultivation or similiar subjects. He tried to teach old men and women, who are not used to hard work, the art of weaving coarse cloths, but his attempts failed owing to the heavy rainfall of Cherrapunji prevailing for a greater part of the year and to other difficulties.

#### ORPHANAGE.

There is an orphanage in Shillong containing more than 20 boys under the charge of Babu Manmathanath Das Gupta, who has devoted his life to the cause of this useful institution, suffering great hardships and privations. He does not go abegging for the maintenance of the children, but depends entirely on God by sticking to his prayers. Although this good institution is not directly connected with the Khasi Hills Mission, the desirability of establishing it was first impressed on him by Babu Nilmani Chakrabarti, who helped him by supplying him with orphans and also in other ways. It is needless to dwell on the importance of giving food and shelter to so many helpless children and of imparting to them either a little of general education or of teaching them some useful profession, and it is desirable that the orphanage should get a greater amount of support from the charitable public.

#### FRIEND OF THE POOR.

Nilmani Babu has always been in sympathy with the people, being ever ready to help and support them in their difficulties, provided their cause is just, and is accessible to all classes of people during the whole day; nay, he has sometimes to forego his night's rest on account of some one or other coming to ask for his assis-



Two Mission workers with their families.

tance in case of serious illness or to seek his advice on some urgent matter. Even the Christians living under the protection of European missionaries would come to him in their difficulties and get from him all they ask for. Two or three incidents mentioned hereafter will throw some light on the arduous task he had sometimes to undertake in supporting the cause of the people.

A lime stone Company which changed names and changed hands one after another tried to construct a narrow-gauge railway line from the lime quarries to a steamer station on the Sylhet line, and in order to erect a bridge across the Shella river set up a *bund*. The trade in orange and lime stone which were the only sources of income of the people of the Shella Confederacy was at a standstill and the import of food-stuffs for which they had to depend entirely on the plains was also stopped. The only navigable way for boats lay through the burrow-pits alongside the railway line at the mouth of which constables were posted under orders of the

then Deputy Commissioner to prevent people from taking their boats up or down the river. In their helplessness the people went all the way to Cherrapunji to seek the help of Babu Nilmani Chakrabarti who before promising them any assistance went twice to the place to see with his own eyes whether they were right in their contention. As soon as he was convinced of the justice of their cause he fought it out to the last, when at the end of nearly two years the then Chief Commissioner not only did full justice to the people by removing all their grievances but had in the meantime also shown his sympathy with them by granting them Rs. 1500 in order to enable them to construct a *bund* at the mouth of the burrow-pit in question, in order to make all the water run down the river track. The order was communicated orally in advance to Babu Nilmani Chakrabarti by the new Deputy Commissioner who had just come recently and who stated it would be late to come through the proper channel. The former sent a special messenger to Shella to



Khasi School Children

inform the people of the good news, who leaped for joy and blessed the ruler of the province, the tidings being proclaimed by beat of drum.

Several years after came a host of Mawlong people to seek Babu Nilmani Chakrabarti's help and advice in connection with this very Company's unjust methods, and one of the party, an old man who had walked the long distance with difficulty, wept like a child in giving a graphic description as to how they had been deprived of a large plot of land containing more than 600 acres, without being paid for the same and how their timbers had been felled down and damages caused to their orange plantations without any compensation having been made. Nilmani Babu told them that he would take up their cause if the grounds of their complaints were found to be true. He took several of the people to Calcutta and tried at first to bring about an amicable settlement between them and the Company by carrying on correspondence with the latter and afterwards seeing the senior

partner at his office twice. Being unsuccessful in his attempts he consulted two Barristers-at-law and a leading pleader, who kindly gave their advice free of charge. The case lasted for several years and at first went from bad to worse, the people being entangled in side-issues which had no connection with the main case. The present Deputy Commissioner, who is always for peace, probably under the instruction of the Hon'ble the Chief Commissioner, brought the case to a satisfactory conclusion by restoring the orange plantations to the Mawlong people giving waste land in exchange to the Company and by making the latter pay for the same at the rate previously fixed.

But there are officials and officials, and Babu Nilmani Chakrabarti sometimes had experiences which sorely aggrieved him. A high official suspecting his integrity in this case at its first stage asked someone in the presence of a large number of people whether the latter had accepted Rs. 500 by writing petitions for the people of Mawlong. Some people who came to see



Khasis carrying luggage and Thappas or chairs for carrying people up-hill.

Babu Nilmani Chakrabarti on his return from tour expressed their displeasure at the action of the official, to whom a demi-official letter was addressed by the former, who stated that he had been pained at heart to hear of the question asked by the official, as it had lowered him in the estimation of the public as a missionary. The latter could have asked him frankly or written to him on the subject. He had been in the hills for a great many years doing good to the people in his own humble way and had in that connection come in contact with officers from the head of the province downwards; but no one had ever doubted his honesty of purpose. He then asked the official to cause his informant to prove his allegation in the presence of both of them; but the official sent an evasive answer to the letter. Babu Nilmani Chakrabarti paid the official in his own coin by pertinently remarking thus in his letter:—

“It is neither morally wrong nor legally improper to accept remuneration by writing petitions, as every one works for

money, and that is the reason why some persons cannot believe that there may be a few others who can work without money.”

The fact is that on Babu Nilmani Chakrabarti declining to accept the money which was offered to him by the people for his disinterested service they had a handsome Brahmo Samaj Mandir constructed at their own cost out of gratitude, the thatched Prayer-hall having been burnt down by a drunkard at midnight while that gentleman was still in Calcutta.

The above-mentioned high official forwarded on a subsequent occasion to the latter copies of letters of Mr. Ion Pritchard of the British and Foreign Unitarian Association which had appeared in the “Christian Life” in connection with the distress of the Unitarians spoken of before, and requested him to send him (the official) any observations thereupon;—that is to say—called for an explanation (in a very mild way) for the relief work done by Babu Nilmani Chakrabarti. He also went all the way from Shillong to the village to investigate the matter from the villagers, who



Children, Brahmo orphanage, Shillong.

expressed their gratitude for the help received through the missionary, who had also been in the meantime thanked by the Chief of the State in which the village lay. In sending a detailed account of the work done by him in this connection Babu Nilmani Chakravarti observed that "As the representative *Unitarian Society* of England which is a religious body collected from amongst *Unitarians* funds by issuing an appeal in an *Unitarian paper*, for distribution through its *representative* amongst its *fellow-Unitarians* belonging to its affiliated *Unitarian Mission* in these hills, I do not understand how the matter can come before the Government."

#### THE PEACE-MAKER.

Though this official tried to be meddling without there being any reason for his being so, there were others who at times appreciated the good work done by Babu Nilmani Chakrabarti. He received the following demi-official letter from the present Deputy Commissioner of the District on his having brought about satisfactorily an amicable settlement between

two rival factions of a small State and thereby putting an end to an uninterrupted quarrel that had been raging for about 16 years without the 7 or 8 Deputy Commissioners who came one after another being able to find any means for a successful solution.

"Sir, I am obliged to you for your letter of the 5th September and for the agreement signed by both the rival factions at Sohbar sent therewith and beg to express my thanks to you for your successful efforts in effecting this amicable settlement, which I trust will prove to be the beginning of an era of harmony to which the people of Sohbar have for too long been strangers. I will issue a parwana to this effect to the Sardar and villagers of Sohbar. Yours truly,

A. W. Denti th."

Appreciative words like the above are likely to encourage and satisfy those who have done a good deed, but Babu Nilmani Chakrabarti did his duty regardless of the results, as will appear from the words quoted from a letter addressed to the above-mentioned meddling official.



Cherapunji (Head quarters) Samaj mandir.

"It is a part of my religion to do good to others and to help those who are in distress. I would have been less than a human being had I not taken up the cause of the Shella people at a time when rice was selling at about 2 seers a rupee and the people of more than twenty villages were on the brink of starvation."

#### HELP TO UNITARIAN MISSION.

Along with his own mission work Babu Nilmani Chakrabarti has been helping for more than 10 years the Unitarian Mission in the district which is at work at the Jaintia Hills Sub-division and is supported by the British and Foreign Unitarian Association of London, by visiting the mission stations and instructing the mission workers in detail about efficiently carrying on their respective works, by means of correspondence and in other ways. At his suggestion the Association has granted a scholarship of Rs. 300 a year tenable for 4 years to a young man to enable him to prosecute his studies in Calcutta at the Brahmo Boys' School.

It was while on a visit to this Mission

that the Rev. J. T. Sunderland, M. A., of America consulted Babu Nilmani Chakrabarti as to how the British and Foreign Unitarian Association of London could help the Brahmo Samaj in order to deepen its sympathy with the latter and to strengthen the fraternal relationship that existed between the members of the two bodies. Babu Nilmani Chakrabarti made the following four suggestions;—(1) to make some provision for the theological education of young men desirous of devoting their lives to mission work; (2) to organize an institution for the publication and diffusion of liberal religious literature; (3) to make arrangement for a weekly divine service in English for the benefit of English theists and others in Calcutta and (4) to depute an Unitarian minister to work in India and to try to pave the way to a reconciliation between the members of the different sections of the Brahmo Samaj. All these suggestions were carried into actions in the following way;—(1) an annual scholarship of £ 100 was granted to an Indian student in the Manchester College, Oxford, (2) Postal missions were



opened under leading Brahmos at different centres who were supplied with a large number of books and tracts for distribution amongst the educated, (3) and (4) the late Rev. S. Fletcher Williams was sent out to India, who conducted an interesting service at the Albert Hall, Calcutta week after week and who tried to bring the members of the different sections of the Brahmo Samaj in close touch with each other and who travelled all over India to preach the message of liberal religion to the enlightened people. In order to consult the late Rev. P. C. Mozoomdar regarding the formation of a Committee (the Brahmo Samaj Committee) which could work jointly for the welfare of the three sections of the Brahmo Samaj and which would form a place for their co-operation, Dr. Sunderland in company with Mr. Chakrabarti went to see Mr. Mozoomdar at his house, where they nominated the members of the Committee by selecting them from members of each section of the Samaj. After the terrible earthquake of 1897, which levelled down and damaged many Brahmo Samaj Mandirs in Assam, North and East Bengal Babu Nilmani Chakrabarti sent in an appeal for help for publication in the *Inquirer* of London which was readily responded to by the Unitarians of England, who collected and remitted a considerable amount of money for distribution amongst the Samajes that had suffered, and this proved to be of great help.

#### RESULTS IN BRIEF.

About Babu Nilmani Chakrabarti's work *The Indian Messenger* says :—

There was a time when the humble missionary who went to start the mission had to lay his head in some hen-coops passing many sleepless nights during the heaviest rainfall of Cherrapunji; but now there stands a handsome mission-house together with the *Samaj Mandir*, a Dispensary and a Hospital on a beautiful spot surrounded by hills, fringed with babbling streams and commanding a majestic sight of plains interspersed with serpentine rivers. There was a time when he had no friend in the interior and was sometimes compelled to return late at night from a village with bag and baggage for want of a shelter; but now any one mentioning his name is welcome even in far-off villages. Time there was when there was not a single Brahmo in the hills, but at present the number of Brahmos can be counted by hundreds, there being a good many families in different centres. The missionary had at first a great difficulty to learn the local vernacular by simply picking it up from conversation; now he has not only created a religious literature for his own people, but, thanks to the agitation carried on by him and the representations made by him to the Government the system

of education has been to some extent reformed. The missionary who at first worked alone and single-handed, had to struggle hard to train up people to perform the duties of ministers, secretaries, &c., in different congregations and also had to turn mission workers out of raw materials from amongst a people who had been taught by the example of a foreign mission for about half a century to believe that to do the work of a mission worker meant to get a higher remuneration than in any other profession and to live a happier and more luxurious life than that of the common people, the word "Babu" having been made synonymous with mission worker. Now there are seven mission workers (including the candidate workers) working at different centres and a good number of elderly experienced Brahmos acting efficiently as ministers in their respective Samajes.

On an area of about 50 miles there are 14 Brahmo Samajes, 4 small schools, 4 centres for giving medical aid, a hospital for indoor patients, and women's meetings, moral training classes for children, *sangat sabhas* (meetings for devotional exercises combined with the discussion of religious questions), conversational meetings, family prayer meetings, &c., in three or four places. Seven Khasi Brahmos work at different mission centres. Of the Samajes some have chapels specially built for the purpose; in others the work is done in humble cottages. Owing to want of funds it has not been possible to build chapels there. Great difficulty has been experienced in training ignorant primitive people to do mission work. All obstacles have had to be overcome with patience.

#### TEACHING BY EXAMPLE.

At first Babu Nilmani Chakrabarti had to cook for himself. He then taught his people to cook.

There are no washermen and barbers among the Khasis, and there were at first no cobblers and shoemakers. He had at first to be his own washerman, barber and cobbler. In the earlier years of his career he had to try to economise by doing the work of carpenters and masons himself.

People at first had not much confidence in him. Now people deposit money with him instead of with their relatives. Husband and wife refer their private quarrels, which cannot be confided to others, to him for settlement.

Day by day the work is growing heavier. More workers and more funds are urgently needed. People ask for preachers and teachers to work in their villages; but workers are hard to get. With one-tenth the amount spent by Christian missionaries ten times the result shown by them



can be achieved. With 25 years' hard and incessant labour, Nilmani Babu's health has suffered; and men are now needed to help him and eventually to take his place. The future of the Khasi Mission is very promising.

The Khasis are gradually getting denationalised, and contracting Western luxurious habits. But they belong to India, and it is desirable that they should be Indians in their ways of life and thought.

It is difficult to say exactly how many among the Khasis are Brahmos. The number given in the last Census is very erroneous. At the time of the last enumeration Nilmani Babu wrote to the then Deputy Commissioner about the deliberately wrong enumeration of Brahmos in a village by the Christian enumerator. On that officer asking to be informed regarding the names of Brahmos omitted Nilmani Babu furnished him with the names of 29 Brahmos. It is probable that these names were not finally included. Similar omissions have taken place in other villages.

A great change has taken place in the life of those who have become Brahmos. Those who were formerly addicted to wine or ganja have given them up. Their conduct and manners have improved. The ideal of family life realised among them is much higher than before. They have advanced in knowledge, too. Some have, on their death-beds, given remarkable proof of faith in and reliance on God. Many have made great sacrifice. There are mission workers who work very hard for the success of the cause incessantly day after day, undergoing great hardship, on a mere pittance. Formerly when Christians pointed out the superiority of Christianity to the primitive religion of the Khasis, they could make no reply. Now even many non-Brahmos by way of reply affirm the superiority of Brahmoism. Brahmoism



Brahmo Mission workers.

is thus making its way among the people.

That hundreds of Khasis now profess and practice Brahmoism shows that pure theism can be understood and accepted by a primitive people. Neither revealed infallible books, nor infallible prophets, nor incarnations of God, nor images of the deity are necessary for them. Even some educated Indians think that people become Brahmos merely in order that they may have greater liberty as regards food and drink and marriage than Hindus. Without stopping to controvert this puerile notion, it may be pointed out that in the case of the Khasis who have become Brahmos, they have had in every respect to choose a far stricter path of life than before, without any prospect of worldly gain.

With the very scanty means placed at his disposal by the Sadharan Brahmo Samāj out of their limited resources, and with other small sums collected in other ways, Babu Nilmani Chakrabarti has done work of abiding value. As his work is many-sided, some aspect or other of his activities cannot fail to appeal to men and women who have a heart to feel for backward and primitive peoples. He

wants more money and more men. He deserves to have both. The Khasi Mission of the Brahmo Samaj is, so far as we are aware, the only indigenous agency in India for the advancement of an aboriginal race. For this reason, too, it deserves support.

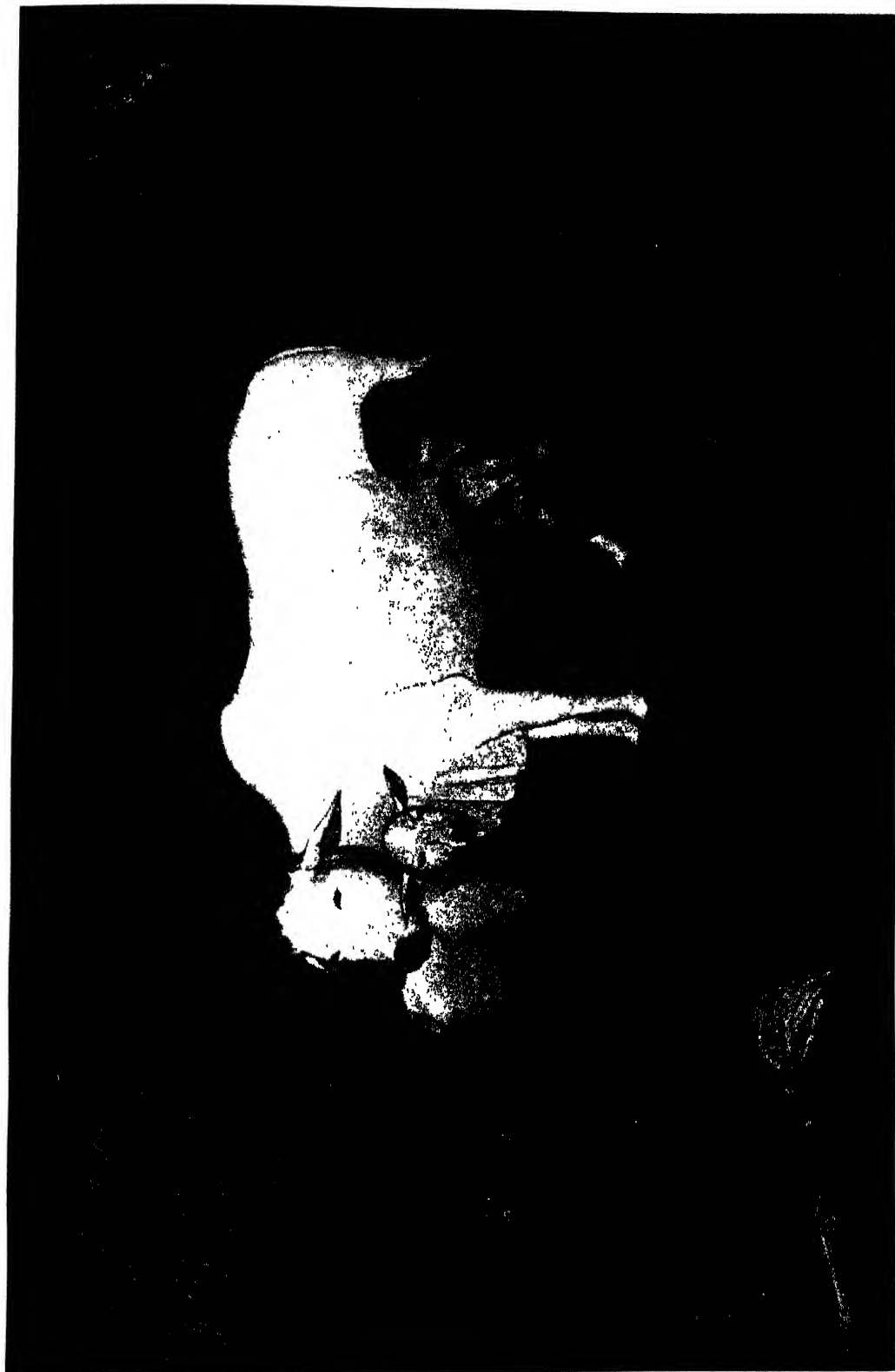
The illustrations are from photographs supplied by Messrs Ghoshal Brothers of Shillong.

## THE AMERICAN ECONOMISTS AND SOCIOLOGISTS IN ANNUAL MEETING

**B**Y the courtesy of Professor Seligman of the Columbia University I was invited to attend the annual meetings of the American Economic, the American Sociological and the American Statistical Associations, held at Princeton, New Jersey, on the 28th to 31st December, 1914. Of these the American Statistical Association is the oldest and the American Sociological Association the youngest—this being the 76th annual meeting of the former and the ninth of the latter. The American Economic Association held its 27th annual meeting at the same time and place. Princeton, where the meetings were held, is a very small town, the head quarters of the University of that name. The University has about 5000 students on its rolls and is perhaps one of the youngest American Universities, where the students prepare for the A.B. degree only and do not carry on any post-graduate studies. Yet it has splendid buildings and extensive grounds. The number of buildings included in the University is 84, the earliest having been built in 1756 A. D. Of these no less than 21 (perhaps more) are club houses or places for social gatherings. The buildings are beautiful and magnificent, fitted up with up-to-date improvements, sanitary or otherwise, lighted throughout with electricity and furnished profusely and superbly. The quadrangles afforded a beautiful sight when I reached there. Barring the paved footpaths and the temporary wooden track, all was white, spotlessly white. The snow that had fallen only two days before, was still lying in thick layers and had frozen. The high buildings with their

tall towers and crowning minarets and domes made an inspiring impression. The town is a very quiet place—no factories and no markets. The surroundings are there purely academic and the atmosphere thoroughly non-industrial. The only other institution of note in the town is a seminary of theological learning where missionaries and ministers are trained for home and foreign service.

The three societies, the annual meetings of which I attended, are all allied. They deal with social questions of the greatest value to the nation and to humanity at large. In fact the addresses to which I listened with great attention left an impression on my mind that it was extremely hard to define their boundaries. They are so thoroughly inter-related and inter-dependent. Two of them have just at the present moment Presidents of Universities as their Presidents and the third is presided over by an eminent statistician. The American Economic Association has Mr. John H. Gray of the University of Minnesota as its President and the American Sociological Association, Mr. Edward A. Ross of the University of Wisconsin. The officers and members of the Executive Committees of these two are almost exclusively Professors of the different Universities in the U. S. A. and on the third also the Professors and officers of the Universities are in great strength. But it will be wrong to suppose that these Associations are purely academic. On the other hand they are thoroughly practical; in so far that every question is discussed in its practical application to the affairs of



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## AMERICAN ECONOMISTS AND SOCIOLOGISTS IN ANNUAL MEETING

the U.S.A. What was most remarkable was that even the officers of the State took part in the debate and freely expressed their opinions and explained how the several questions under discussion were handled in actual administration. Thus all sides of a question, purely academic, non-official, practical, and official were threshed out fully and every point of view was expressed, in good humour and without the least acerbity on either side. Sometimes pretty strong language was used by the critics of Governmental methods but it never transgressed the limits of good sense and was taken in good spirit. Here is an object lesson for the Government of India. The idea of the "*purity of the academic atmosphere*" is at once absurd and unprecedented. There is no country on the face of the globe where teachers and professors do not take active interest in politics. To hold otherwise would be most injurious to the interests of good government as well as to the advance of scientific thought. Politics, Economics, Sociology and Statistics are sciences which cannot be separated from actual life. Theory and actualities act and react upon each other most wonderfully, in these departments of human knowledge. Professors are scientific experts who alone can correct the vagaries of high-handed and unprincipled officialdom; on the other hand, the practical administrative experience of officials and others engaged in business and the administration of the nations' affairs is the safest and the most effective check to the impracticability of mere theory divorced from life.

It is a most fatal mistake to cut off teachers and students from actual political life. Those who profess to teach political science, economics, and sociology, et cetera, by means of text books, without explaining their actual bearing on the affairs of the nation and the world and without throwing light on the actual phenomena which pass before the eyes of their students, are, to say the least, playing Hamlet without Hamlet. As a matter of fact, the European professors in India do not profess to perform this impossible feat. They can meet freely and speak adversely on the opinions held by the critics of the Government. That is in form. The embargo is on discussions in which the conduct of Government and the correctness of Government measures may be questioned. In our opinion this is a mischievous and short-

sighted policy. A free and full discussion of the current problems in the class-rooms will be very useful even in the interests of law and order; many a wrong notion entertained by the students would be removed and the fallacies underlying them would be exposed. Fancy any University in England or in America rusticating a candidate for the degree of Ph. D. or Master of Arts, because when writing his thesis on Economics he criticises the current policy of the Government. In India this was actually done. The difference lay in the fact that the student concerned was not writing a thesis for the University degree but an exercise essay. The whole policy of the Government of India in this matter is impolitic, unacademic and unwise.

This was a digression. Now to revert to the American Associations referred to above. The first session was a combined meeting of all the three Associations. At 8 p. m. on the 28th of December the President of the University of Princeton welcomed the members in the name of the University and expressed the pleasure and the pride of the latter at their town having been selected for these annual meetings this year. He said the members of the Associations were philosophers in the strict sense of the term. They were concerned not only with what was, but also with what might be. Their investigations and labours helped in bettering and uplifting life and as such they were entitled to the gratitude of the nation in particular and of mankind in general. The speech did not occupy more than 20 minutes. After which the regular business of the session commenced.

First in order came the address of the President of the Economic Association, Mr. John H. Gray of the University of Minnesota. It was a written address, full of facts and able comments on the current economics and their relation to law. The burden of his remarks was the current idea of private property. He freely criticised the prevailing idea and practice and dwelt admirably on the problem of unequal and unfair distribution of wealth and comfort which resulted therefrom. He seemed to think, if I understood him rightly, that all private rights of property must be subject to the test of public welfare. He traced the growth of the current ideas of private property,

beginning with individual competition and ending with the huge and gigantic corporations and trusts which were grinding and exploiting the community to the debasement of the individual worker. I am sorry that he read his paper very fast. The American pronunciation is also so different that it was at times difficult to follow him.

Next in order came the address of the President of the American Statistical Association. His burden was the lack of adequate attention both on the part of the Government and the public to the importance of correct statistics. He complained that statistics compiled by men who knew nothing of the science of Statistics and had received no training to qualify them for the task, could not be relied upon for the purposes of generalisation. He pointed out how the Government of the U. S. A. were neglecting this important branch of their duty and how unfavorably their action in this respect compared with that of Germany or even of England. He praised the German system and had a good word for the English also.

The third address was that of the President of the Sociological Association. He pointed out how the right of free communication including that of free assemblage and free speech was being violated by a combination of the capitalist with the autocrats in the administration and what a great danger to the progress of the community and the nation as a whole it constituted. All the four addresses, including that of the local President, did not take more than 2 hours and twenty-minutes or perhaps even less. With the exception of the address of welcome all the others were written addresses read by their respective authors. The audience numbered about 400 and some people had come from great distances. In the United States distances are even greater than in India.

The next-day the proceedings of the different Associations were held separately. I attended those of the Sociological Association. The proceedings began at 10 a.m. and lasted till about 12-25 p. m. The subject for discussion was "Free assemblage and reasonable restrictions on free assemblage." The first paper was read by Mr. Brooks. Without meaning any disrespect to the celebrated author, the speech seemed to be disjointed, I must say, yet the audience enjoyed it and listened to

it with all attention. He was of course in favour of free assemblage subject only to considerations of common welfare. Next came a paper from the Commissioner of Police of the State of New York. He was not present in person as he had been prevented from coming by certain official duties but his paper was read by one of his friends. While listening to his paper I thought what a blessing it would be to have such Commissioners in India. His theme was not to interfere with the right of free assemblage unless some overt act was done towards effecting a breach of the peace. He said the best way to keep peace was to let people have their say so long as they did not interfere with the rights of others, no matter what they wanted to say. He illustrated his ideas by actual facts from his experience as head of the New York Police. The third speaker pointed out the unsatisfactory nature of the law on the subject and elicited a great deal of laughter by quoting certain vague legislative definitions to be found in the codes of certain states. How I wished I had a copy of the Indian Seditious Meetings Act and the Indian Press Act and also of sections 108 to 110 of the Criminal Procedure Code of India to compare with the statutory provisions of which the speaker complained. This speaker was followed by the Commissioner of Police of Philadelphia State, and so the discussion went on until it was time to adjourn. In the afternoon session the subject for discussion was freedom of speech and in the next meeting on the following day, freedom of the Press and the freedom of education. In a few words I will try to explain the general position in the U. S. A. This country, as my readers know, is divided into some 54 states. All these states are independent of each other so far as their internal affairs are concerned. They can make their own laws in conformity with the Federal Constitution and the original declaration of rights made at the time when America became independent of England. This declaration of rights allows the fullest possible freedom of speech, freedom of the Press and freedom of assemblage. Any law abridging that right is illegal and void. But freedom must be distinguished from license. Hence the necessity of some legislative provision to guard against license. But what are the legitimate boundaries of freedom and what

is license ? Herein views and opinions differ and have always differed and shall always differ. What is license to-day, becomes an approved doctrine and an accepted principle tomorrow. Vested interests, current opinions, prevailing notions of morality and theology, and last but not the least, the interests of rulers and principal classes, have always stood in the way of freedom of speech and freedom of assemblage. Yet the cause of freedom and progress has advanced and will advance, in spite of these restrictions and limitations. Europe has advanced on the corpses of hundreds and thousands of martyrs for the cause of freedom and has reached a stage where its people enjoy the largest possible freedom of speech and thought. The letter of the law means so little in the West. What is important is the spirit. But for this the prisons of Europe and America would be full of people who are the acknowledged leaders of society and states in these continents. All the same no one can deny that occasionally there are lapses from these normal conditions owing to powerful class interests influencing the judgments of those who rule, govern and judge. These give rise to complaints and agitation. American capitalists, financiers and wealthy men are just now very much exercised over the onslaughts of Socialism on private property. These people have great influence in the party organisations which really govern the country. They supply the sinews of war. The Socialists are comparatively poor. They make their voice heard by strikes, and the general block up of business. This conflict of interests between the classes and the masses brings about a clashing of forces. All the forces of intellect, and morality are on the side of the poor. All the forces of wealth, power, influence, habit and established religion are on the side of the capitalist. Hence the necessity of constant vigilance on the part of the former, lest the latter become too powerful and strong, and thus block the way to progress and reform. That is how the wheel of progress rolls on in the world and that explains the necessity of these interesting discussions, which the cream of intellectual America carried on in the meetings the proceedings of which I am reporting.

The Economic Association discussed the following subjects :

(1) Speculation on the Stock Ex-

changes and Public Regulation of the Exchange.

In India no one outside the circle of business men knows what is going on in these Stock Exchanges and what effect they have on the Commercial and Social morals of the nation.

(2) Market Distribution.

(3) The Relation of Education to Industrial Efficiency.

(4) The Effect of Inheritance and Income Taxes on the Distribution of wealth.

The Statistical Association discussed

1. The relation of the Association to (a) Federal Statistical Bureaus, (b) State Statistical Bureaus, (c) Municipal Statistical Bureaus, (d) Public Service and Business Statistics and (e) Social Statistics and Surveys.

(2) Improvement and Extension of the Registration Services.

Besides this the Economic and Statistical Associations had a joint session wherein they discussed the Statistical work of the United States Government ; and the Economic and the Sociological Association had a joint session to discuss the question of "The Public Regulation of Work."

When listening to these questions often the idea crossed my mind how many persons in India, outside the official circles, interested themselves in these questions and how many were qualified to take any intelligent interest in them and to what was the lack of interest and intelligence due. Of course there is only one reply. Firstly to the scanty provision made for the teaching of political and social sciences and secondly, to the divorce of theory from practice and the bogey of the purity of the academic atmosphere. Why the men best qualified to stimulate interest in these questions, the professors and teachers of law, of economics, of political science, and of jurisprudence, are all muzzled. There is only one class that is left, viz., the legal practitioners. The best of them are busy in making money and can spare no time for the creation and education of public opinion on matters which so vitally affect the prosperity of the nation and its intellectual, social and political progress. Hence the weakness of our political efforts and the ineffectiveness of our criticism of Government measures.

LALPAT RAI.

29th Dec., 1914



## THE BEGINNINGS OF THE WORLD-WAR

MARTIAL Law was declared inside Germany on the 31st. of July (1914) at 4 in the afternoon. I have tried to describe some of the rules and regulations under it in my last article published in the February number. All means of communication are made subordinate to the military and as a result of all this every correspondence and all the news for publication in papers must pass the "Censur." I was surprised to see that none of the papers ever published the loss of a man or the loss of a cannon, during the first week of the war. Only after the fall of Liege, where the German losses were certainly enormous, they published a Reuter's telegram stating that about 20,000 Germans fell in the attack. Naturally the papers ridiculed this message and tried to deny it, but it was of no use. Immediately afterwards the Death lists 'auf dem Ehrenfelde' were given out by the war-office and that showed exactly that in spite of all verbal denials, German losses were not small. I felt now for the first time that the war had actually begun and that the Censor was diligently at work. Even to this all-powerful body known as the Censor some things are quite impracticable. For instance, the Censor cannot possibly check the rush of the wounded in the Lazarettes. We being quite in the heart of the Empire, viz., in Berlin, never knew that the French had crossed the boundary in front of that impregnable fortress of Belfort. We were carefully kept in the dark about the rapid march of the French as far as Mulhausen. At last a day came when the German papers published in thick type the news of the grand success of prince Ruprecht of Bavaria and declared that there was no French soldier on the German soil. How funny does this sound? I suppose the Censor is fond of the expression "a half truth is no lie", and I think the Censor is right. When on one occasion, I was being censored by a Ticket-collector about my nationality I remember to have declared myself a Hindu. Without waiting to see if he was satisfied with this vague answer, I marched on towards the moving train.

During the days of the first Russian advance in East Prussia, the papers simply warned the people from going to places like Tilsit and Osterode. But we could not exactly see the reason of it, till large masses of homeless people, fugitives from East Prussia, were seen in the streets of Berlin. The Germans, though unprepared, naturally showed great kindness and patriotism by offering shelter to these oppressed countrymen of theirs. The too careful censors usually supply the journalists only with insufficient information, but that causes at times great excitement among the general public, and important things are required to be organized in great hurry. The partial information largely inconvenienced the people, but in spite of it, every sort of comfort was given to these refugees. Numerous committees were formed and they rapidly collected large contributions in the form of warm clothing and quantities of food-stuffs. They formed a list of such generous house-holders as could easily spare a few rooms from their own flats and accept some of these fugitives as free boarders, at their tables. Large restaurants arranged to give good and sufficient food at the very low price of ten pfennigs (one anna) to the poor and altogether gratis to the homeless. It was a delightful sight to observe thousands of poorly-clad and bare-footed men and women devouring large portions of meat with a quantity of nicely cooked potato-soup. The Kitchen and the Service at these places of charity were maintained the same as before: only the contrast between the waiters in full dress and the collarless guests was rather too great and it excited compassion. In hard times, however, such distinctions do not make any difference whatever to the good-natured people. If only the Censor is more reasonable, even such hurriedly organized institutions may work more efficiently and less inconvenience may be felt by the general public.

There are, however, instances where the Censor must be praised. Some naughty picture post-cards, clearly to the disadvantage of "the Enemy's" troops, were found on the bodies of German soldiers,



“आरे मोरा सारङ्गिया, दिल विच सब सुर वाजे।”

—Mira Bai.

STRINGS & HEART-STRINGS.

From a drawing by Mr. Asit Kumar Halder.

U. RAY & SONS.



and the German government, after their attention was drawn to this fact by the Censor, prohibited the circulation of such scandalous pictures among their own troops. This was in accordance with the principle "One should defeat an enemy and not despise him." I have seen a certain picture from a French journal, reproduced by a German magazine. The picture was a whole battalion of red-trousered soldiers moving about breathless and in disorder, inside the fortification-walls of Paris. A lady inquired of another the meaning of this unexpected move. The answer was: "Our troops have obtained a great victory and they are themselves coming in a body to announce it." This is evidently an elegant form of the French criticism of the French Censor and his work-shop. Another parallel instance will show the awkward doings of the German Censor. While the Germans were believing that General von Kluck was rapidly marching towards Paris, "*Corriere della Sera*" (an Italian Evening Courier) mentioned the heavy losses of his Cavalry at Compiègne in the first week of September 1914. This was really the beginning of the rapid German retreat from Paris as far back as the Aisne. And this news which if it had originated with the Censor would have done least harm had to be confirmed by him after it had done its worst. It was the first time that I read about the loss of German cannon, otherwise I saw only Belgian, French, English and Russian guns, captured and brought to the Museum of Berlin on Sedan-day, the 2nd of September. Somewhat different is the case with the reports of the naval actions as they are published in German papers. Most of these reports are originally published by the British Admiralty; and since these are true, although insufficient, the German has not much to check and to omit.

It is conceivable, however, that there will be always some difference in the ways in which the messages of war are worded. The enemy is always put completely to flight, and the Military of the country, in which the news is published, is generally supposed to have organized an orderly retreat on the basis of some important principle of strategy. The German Press, when matters began to go against Germany, tried to the utmost the patience of its readers. Since the very hour of the rapid return from the Marne, they scrupul-

ously tried to avoid the shabby word "retreat" which they reserved only for the enemy; while those steps which the German forces were obliged to take were elaborately represented as only a grand strategic move. But, unfortunately, none of these writers ever attempted to explain the cause and real importance of this great strategy. Maybe, that explanation also was not allowed by the German Censor.

To an indifferent observer sometimes many things have unexpected explanations. Even as early as September it was reported in foreign newspapers that there was a scarcity of dark-coloured cloth in Germany and that the mourners were forced to move about in ordinary garments. The report was correct but the explanation was different. The fact was that the War-Office published so many death-rolls that one could hardly ride a street-car without coming across a mourner. Many of these, being very poor, could not possibly afford to buy a mourner's suit and it was decided by the public to dispense with this external symbol. There was also published an account of the mob from Berlin N. breaking some bakers' shops. An outsider would hurriedly interpret this as an indication of the scarcity of wheat-flour. The facts, however, were quite otherwise. Martial Law prohibits a baker from selling large quantities of bread. The customer in spite of this regulation insisted on buying more than what was permitted by law. The most natural result was a riot, the interference of the police and the destruction of the shops. The real cause of this mischief was, therefore, not the scarcity of grain but the hoarding nature of the customers. One of my friends, on returning from the City, expressed his desire of removing his deposits from the Deutsche Bank. I liked the idea, as I thought the nation might claim as state-property all private money and particularly that belonging to the Foreigners. My fears were strengthened by the great rush before the Imperial Bank. But we were wrong and there was not the slightest danger to private deposits. The rush was only of those willing contributors to the national War-Loan of five Millions. Germany, since she was engaged in this furious war, tried to increase her reserves of Gold. Paper money was placed in circulation even to the value of a Mark (one Shilling). Gold and heavier

silver coins began to disappear. It was clear that they rolled to the National Treasury. Post-Offices were instructed by the Imperial Bank to exchange all the Gold they received into Currency Paper. Honest young boys collected heaps of Gold from private sources by going from door to door. Every one knew the necessity of this collection and therefore nobody displayed any unwillingness.

At the time of their victorious march through Bruxelles, the German troops had no resistance from the Belgian Military. But unfortunately, the civil populace got excited at the sight of the stout German Eagle and used queer means to thwart his progress. In Germany it was reported that the Kaiser made a second earnest request to these "Franktireur" (side-shooters) of Belgium. He actually begged of these "innocent" people that they should not, as civilians, take the military law into their own hands. Even a small group of such armed citizens can effect a good deal of confusion and destruction among the marching troops of the enemy. But excited as they generally are at such moments, they do not, unfortunately, foresee the sad effects of their actions. The Military on its own part must behave better, but it is not always sober and as it has happened in a number of cases, the enraged Prussian Officers gave orders to punish these Franktireurs by burning their houses and by pulling down beautiful works of Art. Shame on those soldiers and on those civilians who have apparently lost all sense for culture and for civilization! In some cases, for instance, before the first bombardment of Rheims, strict orders were given by the German General Staff to avoid shelling the Cathedral. For some reason or other that is known perhaps to the German authorities, the order could not be carried out and guns were directed towards the Cathedral. This was published in the report of the Academy of Arts in Rome, after they had obtained the full explanations of the unfortunate destruction of the Cathedral of Rheims from the Academy at Berlin. Similar explanations were given for the destructions at places like Longwy and Louvain. Of course this spoils the good opinion of the Neutrals, but at certain times, according to the Prussian point of view, such steps have to be taken and then the consequent destructions are inevi-

table. Moreover the reports are likely to be exaggerated and incomplete. When the Russians were in East Prussia for the first time, almost every day the Germans wrote violently about the burning of a village or the bombardment of a Church, as if the Russians did these things intentionally and without any cause whatever. Mostly in such cases, the above mentioned Franktireurs are to blame and they are the real cause of all misery. After the Germans had successfully occupied Bruxelles they forced all newspapers to appear only in German. This is to all appearances a modern form of tyranny. Similarly the Russians were reported to have introduced their own postage stamps and coins of victory in Johannesburg. A reader in these cases has to read between the lines to arrive at the probable truth.

The first German naval loss was a small ferry-steamer "Victoria Louise," which was used for laying mines and was sunk by the British Cruiser "Amphion." The latter also struck a mine and sank. Now in criticising the description of this disaster as it was published in an English paper the German humour was very bitter; "What does it matter to know which one of the vessels sank gracefully and which like a stone, to us Germans it only matters to know that both of them reached the bottom." It seems to be always carefully arranged by the enemy's artillery that at least one Church is shelled during the bombardment of the town and some innocents are killed. Germans were always careful to publish such news as would cause great excitement and sympathy among the Neutral Powers. When French aviators dropped bombs over Nuremberg, then according to the reports of the German Press, destruction was caused to the old Cathedral, and two women and one postman were seriously wounded! Other losses were not great! Who could believe this nonsense, so long as one could easily drive to Nuremberg and perceive the old Cathedral intact and without any traces of destruction.

One day there was great excitement in the City. Extra bills were posted, containing the following information: "A French automobile number A118326 containing besides the chauffeur a man and a woman in disguise was carrying gold to Russia." Curiously enough the

Prussian Guards stopped and searched painfully every vehicle that passed over the Potsdamer Platz on that day. The desired automobile, however, did not arrive. It did not occur to these Officers that the auto could have perhaps avoided running right through the heart of Berlin and taken another route! This is how a trivial rumour is taken seriously even by the Police.

So long as I was there I was under the impression that Germany was the only country among the belligerents that carried on a fair war. Whenever one meets a wounded soldier in the omnibus or in the Lazarette, he is sure to narrate a number of incidents, decidedly to the disadvantage of the French and the Russians. He repeats the regulations about the use of the White Flag and describes how the enemy misused it on occasion, how his division was taken at a disadvantage and how he was shot through the thigh. He mentions from his own observations cases in which they violated the sacred sign of the Red cross. According to his narration, the Red Cross carriages are used for the transport of field-kitchens and ammunition. On my return home, I understood that the Germans represented only one side of the facts. According to the information obtainable here one is made to believe that the Germans have no more claims to civilization.

Theatres and Picture-Palaces in Berlin arranged for great shows to demonstrate the horrible atrocities and crimes on human culture done by their enemies. A keen observer could easily see that many of the films were manufactured in the Cinematograph-workshops and not on the actual battle-field as they were supposed to be. There were always some defects noticeable in the uniforms of the dummy soldiers that represented the real ones. A film showed the means which Germany employed to invade Belgium. The letters of the word Belgium were automatically replaced by the heavy projectiles of Krupp's guns, and the impregnable steel cupolas of the forts of Antwerp trembled at the very sight of huge Zeppelins.

Such pictures as well as theatrical jokes at the cost of the enemy's soldiers are interesting and may have a certain temporary effect. But they do not build up history, which requires a more solid foundation.

A man, staying in a country that is actually engaged in this world-war, can look or is allowed to look at every incident that takes place only with one eye. It is only the Neutrals that are capable of using both their eyes to a certain extent and thus receive a solid view of all the events, although they are only partially exposed to them by the belligerents.

1st Feb., 1915.

GOPAL PARANJPE.

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## JOHN A'DREAMS

BY KATHARINE TYNAN,

*Author of "Rose of the Garden," "Freda," "Peggy the Daughter," &c.*

FROM his childhood John Foster was given to fits of abstraction which had earned him the name of John a'Dreams from his easygoing, laughter-loving father. He added to a quite peculiar wisdom a singular incapacity for learning anything he was not interested in. The things he was not interested in covered Latin, Greek, mathematics, the modern languages, geography, arithmetic, and the use of the globes. He was a curious boy; for while

his observations on earth and heaven, men and manners, life and death, were remarkably acute and illuminating, he absolutely, according to the testimony of governesses, tutors, schoolmasters, and all of their kind refused to learn anything. When his brothers and sisters were engaged in mopping up a liberal education as a sponge sucks up water, John would be discovered in a brown study considering his finger-nails, from which he would

awaken with a pointed question concerning high and heavenly things which almost took your breath away.

This when he was a child ; and there was no great alteration in him as a school-boy. Colonel Foster, who had spent a good many years in India, used to talk of fakirs who, by contemplating an imaginary spot about midway of their stomachs, saw all the mysteries of earth and heaven.

"Heaven knows what's to become of John," he would say. "The others will all get scholarships and take their education off our hands ; but John will be a burden on us all his days. John's fit for nothing but minding sheep. By Jove ! I couldn't even recommend him for that. He'd let the sheep stray while he was looking at his fingers"

John's mother, to whom these remarks were made, only smiled—a certain bright, curious smile of which she and John had the secret. The young Fosters, except John, took after their gay, handsome, irresponsible father.

"John will be a poet," she would say. "Wait and see ! We'll all be tremendously proud of John. He'll realise all the poetry I wanted to write and never could."

John continued to be a puzzle as he grew up. He went to school with the others and learned as little of the school curriculum as it was possible to learn and remain at the school. Perhaps he would not have remained if he had not discovered an amazing, unexpected aptitude for games. His father, always bewildered by John, expressed openly his amazement at John, Captain of the School Eleven, and John, Captain of the School Fifteen—he simply swept the board where athletics were concerned ; and the school adored him.

"By Jove !" Colonel Foster said, with a proud and humorous air. "We've found out at last what John's fit for. Let John go in as a professional. I'm always expecting to see him fall in a brown study at the most critical point of the game ; but somehow he doesn't. I thought the youngsters would go mad over him to-day"

"John is realising all the things I wanted to do and didn't because I was delicate," his mother returned "I always longed to be active. Think of the years I lay on a sofa till you came and wrought a miracle. John makes up to me for the years of lying on a sofa."

"He's your own son, Alice," the Colonel admitted, with a tender light in his eye as he looked at his wife.

John read voraciously whenever he had a moment from the games and the school routine ; but while he learnt a deal from his reading, it was knowledge that was of no good so far as any practical result was concerned—or so his father said. He did not go on to the university like his brothers. What was the use ? He wrote like a child, and his spelling was infamous. At nineteen, at twenty, at twenty-two, John was still at home at Carrick while his brothers and sisters were settling themselves honourably in the world. It had not yet been discovered what John could do. It never was likely to be discovered, according to his father. In his mother's secret heart she was glad. The other boys were leaving her—going into the Army, the Navy, to India and the Colonies. The girls were marrying off very quickly. You would have said that eligible men would be found anywhere rather than in the neighbourhood of Carrick ; and that was true. But kind people who were attached to the Fosters gave the girls a chance ; and being handsome and high-spirited and clever and amiable, they married off with a rapidity that disconcerted their mother, from whom John had inherited his taste for standing still and letting the world pass by. They were all flying away, flying away and leaving the old home empty, except John, and though she never said it, John was the child of her heart.

John shot and fished and farmed, and wrote poems in the little book he carried in his breast-pocket, and seemed quite happy, though he would turn a painful pink when his father jibed at him, even while he took it in excellent part. He was very shabby, very down-at-heel. What did one want with fine clothes tramping the furrows, or ploughing a field, or pushing one's way about a fair when there was livestock to be sold or bought ? John, who had a small conceit of himself, never fretted that his shoes were down at heel and his homespuns frayed and worn. He only heard of these things when his brothers and sisters, especially his sisters, came to Carrick, and the hearing did not disturb him. He had a curious, quiet happiness of his own. The common people and the animals loved him. He was out-of-doors all day, and slept the sleep of



the labouring man at night. If he had any sorrow it was that he was so little good at earning money, and money was very scarce at Carrick, especially since Lucy's marriage had turned out less satisfactory than was anticipated, and Gracie had married a poor man, and both had to be helped from the parental purse, which was already somewhat depleted by the expense of launching all the brilliant ones out on the world.

One thing John had no idea of at all, and that was his possession of uncommon good looks. He was a big fellow, with a grace of movement hardly to be looked for considering his height and breadth. He had clear, shining golden hair. His skin, under the golden tan, was as fair as a girl's. When John threw back his head and laughed, in a way he had, most women would have found him irresistible. Slaney the eldest sister, who had a streak of worldly wisdom, had remarked on her last visit to Carrick that it was a thousand pities that John, with his looks, should be such a tatterdemalion; John, with his looks, went on Slaney, ought to marry well.

Now the appellation of John a'Dreams had not been given to John only because of his losing himself in dreams and speculations.

It was his father who had given him the nickname first, and his father was too much given to the obvious to make so abstract a use of the name. John had been a dreamer in a special sense. The recital of his dreams had been one of the diversions of the school-room when the children were young. John's dreams had a detail, a reasonableness, a continuity, rare in dreams. He dreamed many strange things that, as Maurice said, were more like stories in a book than anything so mad as dreams. And once upon a time something strange had come out of John's dreams. He had dreamt that under the garden wall by the postern gate, just where the green wooden palings began, there lay buried the Don's treasure—doubloons and pieces of eight, gold cups and dishes and jewelled ornaments, which had been given to a Foster by the survivor of a Spanish galleon in the reign of Queen Elizabeth. The ship which had belonged to the Armada had drifted in, a wreck, on the wild coast, and had been looted, and the Don and his daughter would have been

murdered by the fierce islanders if it had not been for Dominich Foster, who had married Donna Annunciata and taken the treasure; but it had all been lost in the Desmond Rebellion—buried to save it, was the tradition—and the secret of its hiding-place forgotten when Dominick Foster was killed with Sir James Fitzmaurice.

Enough had come of the dream to persuade the young Fosters to a belief in John's power of dreaming true things. For when a winter storm brought the big walnut tree toppling down on the wall, leveling it flat, in the foundations of the wall were discovered a curious sword that still showed some damascening on the rusted blade, a silver image of the Blessed Virgin blackened but intact under the strain of the earth, a medal, its inscription obliterated as though by some strong acid, and a couple of discoloured coins. The colonel kept the things as curios, and often displayed them to a visitor, but much digging about the spot had not brought other treasures to light.

To be sure there had been a wide field for the hiding of the Don's treasures, if the thing were not a fantastic legend added to as the centuries passed. The Fosters had owned a wide stretch of country in the great days, reaching away to the Black River and Temple Phadrig, where there had been an old Priory of Cistercians. Most of that had long passed from them. Within a mile of Temple Phadrig, in the enclosed grounds that now surrounded a mansion built late in the Eighteenth Century on the site of the Priory, there rose up a square Norman keep, roofless now and windowless, all that remained of the house where the younger branch of the Fosters lived when the elder kept state at Carrick.

John a'Dreams, following the Beg River one day when out fishing, found himself in Temple Phadrig ground. Of late the house had a new owner—a South American, by name de Las Casas. John had heard that Temple Phadrig had passed from the Bradford wool-stapler, who had bought it for a whim and soon tired of it, to the South American of Spanish descent, who had some real or fancied link with that part of the country. The romantic vein in him had been stirred to an interest in the Spanish gentleman—Antoniode Las Casas. It sounded better than William Briggs. Following the course of the winding Beg

as it meandered at its sweet will across the Senor's park, he stopped to look with new interest at the square white house covered in stucco, with the round arches to the windows and doors, the outside shutters, the pilastered railing round the roof dotted with classical urns.

Down the long avenue came a lady riding a coal-black horse. The horse seemed to take fright at John, who was a wild figure enough with the golden hair sticking out through the rents in his hat. The horse reared and curvetted, but it was soon apparent to John that his rider had him in absolute control. A fiery creature but as gentle as he was spirited. John had rushed to catch the horse's head, but before he could do it the necessity was over.

He apologised, taking off his ragged hat, and standing in an attitude of unconscious grace, not lost on the beautiful eyes of Carmen de Las Casas.

"So it is a gentleman," she said to herself softly, the light glowing in the magnificent eyes. "I thought at first it was only a magnificent peasant."

John stood by the horse's head, patting the beautiful sleek neck. Anyone seeing might have thought that the horse needed quieting. As a matter of fact, John stood there because he felt oddly unable to withdraw. He had apologised for frightening the horse and for trespassing on the grounds of Temple Phadrig. Carmen had accepted his apologies. Why then did he not go on?

As a matter of fact he was fascinated by Carmen de Las Casas. He had never seen anyone like her. She had a clear dark complexion, regular features, magnificent hair. She wore a graceful hat with a long sweeping plume. There was a lace cravat at the neck of her tightly-fitting habit. Her lips were red; and her quiet, sombre, passionate eyes had meanings in them unknown to the pale eyes of the Northern world. They bewildered John a'Dreams.

"You are Miss de Las Casas?" he said, staring at her in a bewitched way.

"Yes; I am Carmen de Las Casas. And you?"

"John Foster; my father lives over there at Carrick."

"Ah, Fosterre"—Carmen's speech had a delightful southern intonation. "My father wishes much to know the Coronel Fosterre. Once there was something between our

families. It is in the family history. One of us—Don Miguel—was wrecked on these shores, in the Madre Dios of the Armada. He was saved by an ancestor of yours who married into our family. He was not Las Casas—oh, no!—but Quevado. We are on the—what you call it—the spendle side."

"Then we are cousins, Senorita," said John.

"Ah, I do not know that, Mr. Fosterre. But you shall come home with me to my father. He will be very glad to meet you. He has meditated to call on the Coronel Fosterre."

John fished the Beg, no more that day. He went home to Temple Phadrig with Carmen, just as he was. If it was anything of a shock to Antonio de Las Casas to meet so unkempt a member of the family, he showed no sign of it. John lunched at Temple Phadrig. Afterwards he and the Senor, with Carmen hovering in the background, spent a fascinated hour over family documents, by which the Senor proved his connection with Miguel Quevado. Afterwards the motor-car came round to convey John home. Anything so modern seemed out of keeping with de Las Casas and his daughter. It travelled too fast for John's taste. He was in a bewilderment of happiness. The Senor drove. Carmen leant over the seat from the back and chattered. Her breath was on John's cheek; her silky hair touched his eyes once or twice like a dark gossamer.

He was telling the Senor the story of the Don's treasure. He was telling him how he had dreamt that it lay at Temple Phadrig, not at Carrick at all—perhaps it was hidden somewhere about the old broken keep, which now and again was visible through an opening in the woods.

"We shall search together, Senor John," said de Las Casas—he pronounced it "Yuan." "See, are we not cousins? Carmencita, you and I, we will help Senor Yuan to recover the treasure of Don Miguel."

It was all too soon the drive was over and the car drew up in front of Carrick, where the paint peeled from the hall-door, the steps were broken and sunken, the path-ways green with weeds, the balustrading of the terrace broken in parts and lying on its side. Old Con, who had been with the Fosters fifty years, came out to open the door bearing evident signs of having donned a black coat hastily and smelling strongly of the stables.

For the first time John was aware of the dilapidation of things. The billiard table in the hall was frightfully shabby, the rugs were pitfalls for the unwary feet, the curtains hung away. At Temple Phadrig there had been a beautiful ordered simplicity. The simplicity was so perfect that only the initiated would have known it cost money. Everything was the best of its kind. If the taste of the owner ran to simplicity and dignity time and money had gone to satisfying it.

The Senor and Carmen seemed to find nothing amiss. The Colonel as far as consistent with his more Northern deliberation, fell into the Senor's arms, the Senor having hailed him as cousin without misgiving. Carmen seemed captivated by John's mother. The two walked in the overgrown gardens, where Mrs. Foster had reclaimed a bit here and there for her favourite flowers. Carmen looked over the wilderness about her with a contemplative, beneficent gaze. Her manner to John's mother was beautiful. It was caressing, deferential. Mrs. Foster began to put into concrete form something that troubled her vaguely. Her girls were dears; but they had always been, from babyhood, sure of themselves. They had never quite realised her dreams of what a little daughter might be. They had laughed at her tenderly—at her and John. Hers had been a world withdrawn from them, in which only she and John walked and clasped hands.

As soon as it became known that the de Las Casas were at Temple Phadrig, the county and the neighbouring counties swooped down upon them. Much hospitality was offered them. They were rich, romantic; they had the true Spanish dignity; the girl was extraordinarily handsome; the father had the manners of a hidalgo; they were kindly, generous, simple. What a fortunate thing they had settled down in this remote corner of the world, where there was so little money going, and so few prospects for penniless sons and unportioned daughters!

The newcomers welcomed the kindness. They gave a large, unstinted, simple hospitality. Their presence made life perceptibly gayer in those wild western regions. Mothers had hopes for their sons: and, if Carmen was married off, would not Temple Phadrig require a mistress? Senor Antonio had a presence and manner to flutter the hearts of women not exactly

in their first youth—if he was the father of a grown-up daughter.

The county coming in somewhat pushed the Fosters to one side—at least John felt it so. John had smartened himself up since that day when he had met Carmen de Las Casas riding the Cid. But after all, what chance had he? Titles were jostling each other thick as blackberries about Carmen. What chance had he against Lord Ballymore, sleekly handsome, with his cynical, witty tongue and his man-of-the-world air? Or against Sir Walter Burk, who was a great traveller, and had lectured before the Royal Society and been received in audience by the King? And there were others. John had only his little wallet of poems. One or two of these had been published—in America. John was dreadfully shy about it. One American magazine had paid him twenty-five dollars for his poem. Five pounds and some shillings! He had carried it with a swelling heart to his mother, and hidden her to get a new dress. She wanted one. She had laughed at John through her tears. Then they had read the poem together, and she had cried and kissed John. She said John's poem had given her back her lost youth. And again she said that if she were dead to-morrow something of her would remain alive in John's poem.

She used to look at John with bright, wistful eyes when he kept away from Carmen. At first he was always finding something to take him over to Temple Phadrig but little by little that almost ceased. He was often away for half the day. But that had been always John's way. His mother gave up asking, when he came in at evening, if he had been to Temple Phadrig. He even slipped away when Carmen and her father were expected; and that was often; for Senor Antonio clung to his new-found relations. The dream of the little daughter who was to adore her, kept slipping away from the poor lady. John a' Dreams was going to lose the chance Fortune had put in his way. There had been times of late when tears had flashed in Carmen's eyes, being told that John was absent again.

John spent hours in the wide, lonely fields round about the square Norman keep which was all that remained of Edmund Foster's house. There had been an Edmund Foster when the Desmond Rebellion drowned these parts in tear and blood.

John had been dreaming again—that the treasure lay buried at Foster's Fort, and he had been digging patiently about the foundations of the tower, so far without result.

Sometimes when he was tired of digging he would sit down on a fallen tree-trunk and make new poems and polish the old ones. He was a painstaking artist. He wrote slowly even when the passionate impulse shook him most, and he elaborated with infinite care. Sometimes he would do nothing at all, only sit staring before him, possessed by his dreams.

One day in September he sat staring over the golden world that stretched away to the mountains. There was a bright pensiveness about the day; something a little sad in the last songs of the birds, and the mellowing, fading gold that lay over all the world.

He was thinking of Carmen, and how she had broken up his peace. Before she came he had been happy. Now he would never be happy again. The dreams had lost the power of satisfying him. He felt starved when he was out of her presence, and fevered when he was in it. When he thought of her belonging to another man his eyes were suddenly red; his hands clenched; he wanted to rend and kill—he who had always been gentle.

A shadow fell across the book on his knee. It was she herself. She stood looking down at him—then from him to the mounds of earth he had dug up looking for the treasure.

"You have found nothing, Cousin Yuan?" she said, as she sat down beside him.

"Not yet," he replied, his moody eyes devouring her slender grace. But I shall find it. It was in my dream."

"Will you read me your poems, Yuan?" she said. "Your mother has told me. She says they are beautiful."

"She does not know at all," he said, looking down at the round, boyish characters in which the poems were set. "She would think them beautiful for my sake."

"Read me one, Yuan."

He did not know what possessed him. The poems were full of her. He had felt

that he could never publish them, for the whole world must know his secret. Now he snatched at telling her all he felt under the veil of poetry. Her sweet proximity intoxicated him. He did not dare to look at her, but he felt her nearness. Little thrills ran through him from head to foot. His voice shook as he read.

She made no sign. He did not dare stop once he had begun. His passion gathered force as he went on. The burning words to the unnamed lady—what would she say if she knew they were meant for her?

It was fire and tow. His voice faltered and fell. She sighed his name at his ear so softly that it might have been only the wind sighing over the autumn fields. She was in his arms.

So John's Dreams carried off the South American beauty and heiress, to the great indignation of many more eligible persons. When his mother, clasping him to her in joy because he had given her the daughter she craved and because he had won his own happiness, said through her tears and laughter that surely John's dream had come true and he had found the Don's treasure at the old Fort, he was ready to believe she was right. Everything smiled on John's unbelievable great bliss. Senor Antonio confessed that if Carmen had chosen elsewhere he would have been bitterly disappointed since his great desire had been for the coming together once more of the two families.

The question of the Don's treasure was forgotten—the riddle read at least. But some time in the following winter the old tower, undermined by John's explorations, tumbled down, bringing with it a great tree that grew on the same hillock. The roots of the tree brought up with them a great number of gold and silver cups, treasure of one kind or another, but not what had been reported; nothing to make the Fosters rich, although enough to stock a small museum. John always said that he believed only a portion of the Don's treasure had been hidden there. Some time his dreams might give him another clue. But, as for himself, he had found his treasure and he was well contented. His dreams had only been previsions of the unflawed jewel he was to find at the Fort.

## REVIEWS

## INDIAN CIVILISATION.

**Appearances by Lowes Dickenson.** Published by M. Dent & Son, London. 4-6 nett. **Essay on the civilisation of India, China and Japan by same author and publisher.** 1-6 nett.

Two books have been published by Mr. Lowes Dickenson dealing with his tour in India, China, Japan and America. As the author of 'Letters of John Chinaman' Mr. Dickenson had already made a reputation in the East, long before he set his foot on its shores, and when it was announced that he was coming out on a travelling fellowship, with his friend Mr. Trevelyan, great expectations were aroused. But the account of his Indian visit, in both the books which he has published, is disappointing. His description of China is more satisfactory. Perhaps the most striking chapters are those on America. Japan is clearly almost as great a problem to him as India. He is impressed by the Japanese love of beauty, by their 'Greek' outlook upon life; but all this has been said many times before. Not the Japanese, nor the Indians, but the Chinese are the people who win his heart. "At the first sight" he says "of those ugly, cheery, vigorous people, I loved them." And this 'love at first sight' has opened the door of understanding. Indeed, we can see clearly from these Chinese pages what are Mr. Dickenson's own tastes. He loves the practical, the common-sensible: he hates the mystical. Yet he is not a Philistine. He has a high appreciation of art, culture and religion. He condemns America, in comparison with the East, for a lack of all these three higher ends of life. To the American, according to Mr. Dickenson, business is religion and religion is business.

With India there was no 'love at first sight.' Rather there was a weariness and a repulsion. When he left India for China, he tells us, it was as though one oppressive cloud had been lifted. All seemed wrong to him in India,—politics, religion, society, art. "The spirit brooding over India" he says "lay like a nightmare upon me, clouding all the interest and all the pleasure of my travel." The Bengali he found to be like no one else,—a type of human character standing out entirely apart. One feels inclined to ask Mr. Lowes Dickenson whether he has ever studied the Celtic temperament. That study, and an interest in modern Irish history, would have made clear to him much that his own strong Anglo-Saxon nature found so puzzling in Bengal. To me one great attraction of the Bengali is that he has in him so little that is 'Anglo-Saxon.' To Mr. Lowes Dickenson that is his condemnation. The Chinese, on the other hand, (he states it again and again) are the 'English' (he means the 'Anglo-Saxons') of the Far East; and he dotes upon them like a spoilt child. I wonder the parallel did not strike him between the lowland Scot (a Saxon to the back-bone) with his invasion of Calcutta, and the same thrifty Scot's invasion of the North of Ireland, at Belfast. No Irishman, (and no Bengali, for the matter of that) can stand against that invasion in commerce. For there are a hundred and one other interests in life (especially talking, music and poetry) which the Celt and

the Bengali delight in, quite apart from building up a fortune.

It must be put down to his credit that Mr. Dickenson does not minimise religion as the one central fact of Indian life. "Religion" he says "is the one dominant note in India." So far he is correct. But when he tries to explain what Indian religion is, then at once he comes to grief. He calls it 'inhuman.' He declares that 'only by ceasing to be man' does the Indian gain religious freedom. These two phrases are misleading enough; but the mischief strikes still deeper, when he goes on to impugn the Indian national character itself in comparison with our own. "To an Englishman" he writes "practical efficiency, honesty and truth are the chief and indispensable goods. To an Indian, as, in a less degree, to other Orientals, all these things are indifferent."

Such a charge brought against the whole Indian nation is painfully unjust. I have lived in India many more years than Mr. Dickenson has lived months, and I have travelled much in other lands; I can affirm without hesitation that I have never found a more essentially truth-loving people than Indians. The search for Truth, for Reality, without regard to this world, or to life itself, is in my opinion India's strongest national characteristic. And the greatest of all wonders is, that this love for the Truth has survived century after century of subjection. And Honesty goes along with truth. Greed for money (which, we are told in the Bible is a root of all evil) has not yet eaten its way into the Indian heart. There is a reverence for simplicity and poverty still current in India to-day which makes dishonesty scarcely even a felt temptation among myriads of the common people. Furthermore, the whole vast fabric of the Indian family life would be quite unworkable without a basis of truth and honesty on which to build it up. Practical efficiency, indeed, may be lacking (though hardly in the Western Province) and there is much of this side on Indian character which is annoying to the Englishman with his own English ways; that, however, is a minor matter. But truth and honesty are not minor matters at all; and to discredit them on hearsay, as Mr. Lowes Dickenson has done, is a very serious thing; an offence for which forgiveness is difficult.

I have already quoted two isolated phrases about Indian religion which appear to me misleading. Let me take two typical passages of greater length. They run as follows:—

"To an Indian saint or philosopher, the whole world of matter is unreal: the whole of human history illusory. There is no meaning in 'time' or in the processes of 'time', still less any goodness in it. In some way, unexplained and inexplicable, the terrible illusion we call life dominates mankind. To be delivered from the illusion—from life, that is, and activity in time—is the object of all effort and all religion. In this sense the Indian religion is pessimistic."

"No impression remains more vivid with me of my visit to India than that of the dominance of nature and the impotence and insignificance of man. But whatever the cause, there is no doubt about the fact. Indian Society became impregnated with the

sense of the nothingness of the life in time. To escape, not to dominate, became the note of their religion. And life being insignificant, history of course was so too ... How can you write the history of a nightmare? You don't do that. You try to wake up."

There have been, as we all know, those in India who have carried the doctrine of *Maya* to the absurd exaggeration here depicted: it is true also that much of decadent Indian thought, from the time of Shankara onward, has magnified the illusoriness of the material world: as though the world and human existence were wholly, and not relatively, unreal. But such exaggerations do not belong to the best that India has produced. They are not the teaching of the Upanishads, or the Bhagavad-Gita. They do not belong to the religious heart of India which has been stirred from age to age by great reforming saints such as Kabir and Tulsi Das. Life, in these writings, is not an empty nothingness, a mere nightmare. Rather, it is pulsing and throbbing with the rhythm of the Universe: it is the vehicle of God's own revelation of himself. Anandarupam Amritam Yadvibhati: "God manifests Himself in deathless forms which His joy assumes." Man, in these writings, is not impotent and insignificant. Rather, he is able from the depth of his inner consciousness to say, *Aham asmi*, I AM. History is not meaningless. Rather, it is the utterance of God's voice. The greatest of all Indian books of popular religion are epic histories. The centre of worshipful adoration in North India, among a hundred millions, is Rama, the hero king, the ideal son, husband, father, brother; and Sita, the ideal wife. Last of all, activity, in all the highest forms of Hindu thought, is not banned but cultivated and cherished. 'Kurvanneveha Karmani jivivishet shatam samah,' says the Isa-upanishad: "Only in the midst of activity wilt thou desire to live a hundred years." The Hindu saints, who are still revered and loved, were not solitary recluses, but men of quickened activities and inspiring deeds.

All this should be sufficient to show the inaccuracy of Mr. Dickenson's description of Indian religion as 'inhuman' and Indian life as 'a nightmare.'

Yet in spite of all this seemingly hopeless misunderstanding Mr. Dickenson has other passages which redeem his book from the vulgar errors and the commonplace mistakes about India. Indeed the most encouraging thing about Mr. Dickenson is this, that his later views modify his earlier picture. Nothing could be truer than his description of the religion of the dwellers upon the soil, in India and the East,—and these after all are the main bulk of the people.

"They have" he says "a hard life, a life exposed to great physical disasters, a life at the mercy of nature. But also it is a life in nature: and though the people may not be consciously alive to the beauties and sublimities of the natural world, I cannot doubt that they are aware of them and derive from them, if not happiness—at least a certain dignity and breadth of outlook... The life of the Oriental peasant has, I suspect, a solidity, a sense of the fundamental realities, and the possibility of a really religious outlook on the world, which it will be hard to parallel among city dwellers."

"Again, throughout all the East there has been a development of culture in some respects more important and higher than that of the modern West. Under culture, I include religion, literature and art. And I regard these, not as being, in themselves, the purpose of human life, but rather as signs that the purpose is being fulfilled, that men, having satisfied, without too much exertion and exhaustion, their

material needs, are living a life of rich and fine feeling, are contemplating nature and their own lives and purposes in rituals, pictures, poems, and songs. This kind of culture the East, I think, has always had in a finer sense than the modern West."

This is, nobly and truly expressed. And it is far truer to actual fact than the 'nightmare' theory of Indian religious life depicted in the earlier pages. When we read this, we feel quite certain that if Mr. Dickenson had stayed longer in the country, he could have corrected almost indefinitely his earlier views. He is of those, who, starting with a repulsion, would learn to love India in the end; because he would find that she had so much to teach him; and he is transparently sincere in his desire to learn. Indeed the intellectual earnestness of Mr. Dickenson's Essay is its greatest charms.

This brings me to the last point on which I wish to comment. Mr. Lowes Dickenson considers it to be one of the ironies of history that the English should have control in India. He believes that the difficulties which arise between English and Indian temperaments are insurmountable. There are no ways of removing them, short of removing the English from India. Such is his own outspoken, candid opinion. I give it as he states it.\*

An ultimately independent India is to me a principle of humanity, an axiom, which needs no proving. Perpetual subjection of one people to another means inevitable moral deterioration in both. I have no wish that the guilt should be laid at the door of my own country of India's moral ruin in the future. But while I hold thus strongly that permanent subjection of one nation to another is an offence against the human race, I can see also, from history, that temporary control may often carry with it no such harmful effects. Two things, however, are required from the controlling power, where the governed nation is emerging from a period of decay. First, there is needed a strong contrast: otherwise there is no shock of reaction. Secondly, there is required a true appreciation: otherwise, the friction is so wearing that progress becomes impossible. Now, it is this latter quality which Mr. Lowes Dickenson finds almost wholly lacking in Englishmen: and this is the ground of his despair. There is truth in this point of view, but it is not complete. For owing to some hidden cause of mutual attraction, from the days of Edmund Burke and David Hare and Sir Thomas Munroe onwards, there has always been found a succession of those from the British Isles in the North who have been India's passionate lovers. They could not tell why, or how; but India made them her own. At the very same time therefore, that the shock of contrast has been strongly given by the mass of their fellow countrymen, they have given no less strongly the shock of sympathy. And through the stimulus of this double shock India has wonderfully recovered her own health.

It was because we had hoped that Mr. Lowes Dickenson himself would have joined the ranks of those who have yielded their hearts to India in this way, that our disappointment was so great at his initial misunderstandings. I write on behalf of many leading Indians, who were deeply impressed by his strong sincerity during his short stay with

\* See Sir James Seely *Expansion of England*: "There is no greater cause of moral degradation than permanent subjection to a foreign power."



us. And even now, his concluding chapter, with its generous appreciation, no less than his earlier chapter, with its vehement strictures, lead us to expect, that although he was not attracted to Indians at first sight, as he was to the Chinese, yet in the end he will come, with his great moral candour and intellectual strength, to love and venerate the Mother of the nations of the East.

BOLPUR.

C. F. ANDREWS.

#### INDIAN FINANCE, CURRENCY AND BANKING.

**Indian Finance, Currency and Banking** by S. V. Doraiswami. Pp. 176 and lxxxii; price Rs. 2-8. Published by the Author, Mylapore, Madras

This little book "is designed," in the words of the author, "to furnish a description and criticism of the existing currency system in India." The author's view-point is that of the ordinary Indian publicist: like him, he pins his faith upon the recommendations of the Fowler Committee of 1898. But though there is little new or original in what he says, he has certainly rendered no small service to his countrymen by presenting before them the knotty problems of Indian finance and currency in a popular and attractive form. A valuable feature of the book is the inclusion of a Bibliography and of some half a dozen Appendices, giving, among other things, the Summary of the Final Report of the Royal Commission on Indian Finance and Currency, 1913, which will be found handy for constant reference.

The book begins with a short but excellent history of the Indian currency in which the author rightly emphasises the comparative modernity of the silver currency in India—a point so often forgotten by the English opponents of a gold currency for this country. In fact, India had never had a purely silver currency like the one she has at present before the establishment of British rule in the country. During the Hindu and the Mahommedan periods, the principal coin of the country was not the silver rupee but the gold mohur or pagoda. It was the East India Company which first initiated the policy of demonetising gold, and with the spread of its conquests the silver rupee became the standard coin throughout India.

The author believes that many of the disadvantages of our existing unautomatic currency system would disappear if India went back to her good old gold currency. The large absorption of gold sovereigns and half-sovereigns by India in recent years certainly seems to indicate the growing popularity of the gold coin as a form of currency, even when a wide margin has been allowed for the melting and hoarding proclivities of the people. But is such a currency now feasible or desirable in India?

It has become almost a fashion among the opponents of the gold currency to assert that a gold coin is far too large a monetary unit for India: That the people are, as a rule, poor, and most of the payments are for very small sums. Therefore a gold currency is unsuitable to this country.

Logically this should drive us to the inference that India has become much poorer to-day and her people have become less civilised than under Hindu and Mahommedan rule, when gold coins of even larger denominations than the British sovereign and half-sovereign used to circulate freely amongst the people. But happily for India, the large circulation of currency notes clearly proves that the people of India are not to-day unfamiliar with the use of monetary units of higher value than the rupee. No doubt a part of the

demand for notes comes from traders and other people who find them cheaper than coins for conveyance by post to meet their liabilities to creditors at a distance from their seats of business; but a large proportion of notes pass directly from hand to hand in the intercourse of daily life, and their place might be easily taken by gold coins. As a matter of fact, it was this fear of the displacement of notes by gold coins in circulation which was largely responsible for the recent Finance and Currency Commission's opposition to the introduction of a gold currency into India.

The argument of this Commission that a gold currency is wasteful, and that a paper currency is the mark of a more progressive people, does not strike us as a very happy one, especially when applied to this country. Apart from the fact that the recognition of its wastefulness has not led, nor so far as we can see is even likely to lead, the advanced nations of the West to replace their gold circulation wholly by paper or silver, there is the most important fact which is frequently ignored or forgotten in discussions on Indian Currency subjects, namely, that the basis of our paper currency is not a full value gold or silver coin, as is the case in other countries, but a token silver piece whose intrinsic value is little more than half its legal value. The rupee is nothing but a note printed on silver. You cannot have one species of credit money to serve as the secure foundation for another huge superstructure of credit.

The proper way to reach a large note circulation as Mr. Doraiswami points out on p. 175, is not through a gold exchange standard and huge token silver currency, but through a regular gold standard and an extensive circulation of gold coins. That is the process all civilised nations have followed.

Allied to this question of a gold currency for India, there is another matter which has attracted a good deal of attention in England and elsewhere in recent years. It is the so-called drain of gold by India. English banking and financial interests cannot brook with equanimity the notion of a dependency with a silver currency absorbing large quantities of gold year after year, depleting by the process, as is thought, their own not very considerable gold resources. Although India does not, in normal years, absorb more than a tenth of the total production of gold throughout the world, some of these well-wishers of India have even gone so far as to suggest the imposition of a heavy duty on all imports of the yellow metal into this country. Instances abound in the history of the world of countries putting obstructions to the export of gold (as a matter of fact this is done more or less by every country, with the single exception of England, even to-day), but to levy duties on the import of gold would certainly be a novel procedure. And though this unprecedented step has not been taken, the Secretary of State for India has adopted an equally efficient means of preventing the free flow of gold into this country: for the last few years he has been following the practice of selling Council Bills far beyond his own requirements on the plea of financing trade. Indeed, so great has been his solicitude in this direction that it has often led him to purchase gold already shipped and on its way to India.

It is worthy of note that the attitude of English and other foreign economists in this matter stands in marked contrast with that of self-seeking businessmen. With few exceptions they have regarded this absorption of gold by India during the last few



years as having been of pronounced service to all gold-using countries. India's 'drain' has been Europe's gain: it has prevented the prices of commodities in Europe and America from rising as high as they would otherwise have done.

With perfect freedom to the influx of gold, the huge rupee coinage of recent years would have been unnecessary, and the great rise in prices (the rise has been greater in India than in any other country in the world) with which the country is now faced might have been to some extent checked. The argument of the Government of India (and we may say of the recent Royal Commission on Indian Finance and Currency, and of the Prices Committee) that although the Indian Currency is a 'managed' currency the Indian Government cannot force rupees into circulation but issues them only to meet legitimate demands of trade; that consequently there can be no surplus of silver currency in the country and therefore no rise in prices due to this cause, manifests a strange ignorance of the real nature of the Indian currency. In the first place the Secretary of State can and does force rupees into circulation by his excessive sales of Council Bills. India's excess of exports (minus the Home Charges), which in the regular course of trade should be met, and in the absence of the trade-financing machinery at the India Office would have been met, by the transport of gold to this country, is now paid largely through the medium of Council Drafts purchased with this gold from the Secretary of State (who again lends it out in the London Market) which are cashed in rupees by the Government in India, thus increasing the volume of rupee circulation. Secondly, the Government altogether ignores the cumulative effects of the rupee coinage. The rupee is a token coin. It will neither be hoarded to any considerable extent, nor melted down, nor exported abroad in payment of debts, like the full value gold and silver coins of other countries. Thus for want of any natural outlet the rupees once coined actually remain in the currency, and in the end by their cumulative action raise prices.

A good deal has also been said of late, both in the Council Chamber and in the press, about the manifold advantages of holding the Gold Standard Reserve in England, where the gold would be ultimately required for payment. Many of these advantages are quite real. But we are afraid they are more than set off by the danger arising from the existing practice of lending out, from ill-conceived motives of economy, practically the whole of this reserve in the London Money Market. It is difficult to believe that people who take exception to the inflow of gold into India in normal times would easily give up their hold upon the metal in times of crisis. The Gold Standard Reserve should be kept in India and in actual gold, though such a step may involve some loss in interest and transport charges. We do not think this is too unreasonable a claim to make. The Reserve can only justify its existence in so far as it succeeds in maintaining at par the exchange value of the rupee when the balance of trade goes against India; and so long as our currency system does not cease to be unautomatic, the Government should do nothing which may have the effect of weakening its stability. The penny wise and pound foolish policy it is pursuing at present has certainly no adequate justification behind it.

The practice of holding Indian money in England, at the unlimited discretion of the Secretary of State, does not, however, end here. Even if we admit for the sake of argument that there are good reasons for

maintaining the Gold Standard Reserve in England, there can be no sound reason whatever for keeping any part of the Paper Currency Reserve in London. This reserve exists solely for the purpose of the redemption of currency notes. Indian currency notes do not circulate in England and there can exist no motive for holding a part of the Reserve in gold "ear-marked" at the Bank of England. The plea that it facilitates the occasional purchase of silver for new rupee coinage is too far-fetched to be taken very seriously. The real object of holding the Reserve in London—and this has been partially admitted by official advocates of the policy—appears to be to help to maintain the exchange value of the rupee—since by a strange break of economy, the Gold Standard Reserve, which exists especially for the purpose, has been all but depleted of gold.

Mr. Doraiswami's Chapter on the recent bank failures in India, though short, is instructive. He says that the main cause of the comparative instability of purely Indian joint-stock Banks is not dishonesty or mismanagement, as is commonly supposed, but the absence of proper cooperation—so essential to the success of this class of enterprise and so noticeable in the banking systems of other countries—between them on the one hand, and the Presidency Banks and the European Exchange Banks on the other. The latter enjoy preferential treatment at the hands of the Government and constitute the two highest divisions of the Indian banking hierarchy.

Chapter VIII is devoted to the discussion of Indian Public Debt problems and of the Railway policy of the Government. It may not be generally known that India has still to pay for the Sepoy Mutiny of 1857. The expenses of the East India Company's conquests, as well as those of the suppression of the Mutiny, were thrown upon the Indian exchequer and formed the nucleus of India's public debt. The author writes against the Government's twelve-million-a-year Railway policy. He will have a large part of the country with him when he says that a poor country like India should not be saddled with such a huge railway debt, and that nothing should be done to increase India's sterling obligations, which besides taking wealth out of the country has the indirect effect of undermining the stability of the existing currency system.

In many places of his treatise Mr. Doraiswami charges the Liberal Government with lack of caution in the management of Indian finance. "On the whole," he says, "the Conservatives have managed the finances of India with greater advantage to her than the Liberals" and quotes a number of instances in support of his opinion. This is a matter which deserves the attention of our public men.

The general get-up of the book is excellent, but the publication bears many evident traces of haste. There are an unusually large number of printing mistakes which we trust will be set right in the next edition. There is also a lot of repetition, arising probably from the fact that many of the chapters are merely reprints of articles written for periodicals. Such repetition, however, is not always a defect; it may be very useful and even necessary when the writer's object is to popularise a difficult subject. We take the liberty to recommend the book to the notice of all interested in the subject.

Prasad Chandra Banerji.

## IRON IN ANCIENT INDIA.

**Iron in ancient India**, by Panchanan Neogi, M. A. F. C. S., Professor of Chemistry, Government College, Rajshahi. Bulletin no. 12, Indian Association for the Cultivation of Science, Calcutta. Illustrated. 1914. Price Rs. 2-4.

In this very interesting bulletin Professor Neogi has collected nearly all the available information regarding the knowledge of the Hindus of the metallurgy of iron from the Vedic period up to comparatively recent times.

After noticing the mention of iron in the Vedas and the Epics the author proceeds "to describe some of the important archaeological specimens of iron found in different parts of India."

Here he describes and illustrates among others the Delhi, Dhar and Abu pillars as also the iron beams at Konarak, Puri and Bhuvaneshwar temples. Of these pillars, Mr. V. Ball in his Economic Geology of India says that they indicate "an amount of skill in the manipulation of a large mass of wrought-iron, which has been the marvel of all who have endeavoured to account for it. It is not many years since the production of such a pillar would have been an impossibility in the largest foundries in the world, and even now there are comparatively few where a similar mass of metal could be turned out." Another important fact is that though these pillars have been exposed to the rain and the sun for full fifteen centuries (at least in case of the Delhi pillar) there is no sign of rust, bearing "the most complete testimony of the skill and art of the Indian iron-makers 1,500 years ago." From the various analytical data quoted the author concludes that this is probably due to "high phosphorus and low sulphur and manganese" content of the wrought iron from which these were forged.

The enormous cannons made in Assam as also the many guns of the Muhomedan period described and illustrated in the book shows the skill of the Hindu mechanics in this line during the 16th and 17th centuries. It is found that the use of paints for the prevention of rusting of iron was also known to ancient Indians.

Prof. Neogi then describes the various compounds of iron which are even now used in the Ayurvedic system of medicine.

The author then proceeds to describe the "direct" process of manufacturing wrought iron. The indigenous melting process is very clearly described in recent number of the 'Capital' (February 11, 1915) and I cannot refrain from quoting it *in toto* here.

"The species of iron-ore generally used by indigenous smelters are the lacinatite and the magnetite found in lumps of stone or other earthy substance on the surface of the ground and sometimes—as at Nelumbur in the Malabar District—in gravel in the beds of rivers. The indigenous smelter can ill afford to mine for his ores, as this process would not only entail an expenditure which he could not meet, but the ores thus obtained, being in the massive form, would involve the labour of reduction into nodules. He collects, therefore, the weathered pieces which are usually found scattered about in the iron-ore districts. In Southern India the ores are often obtained from lodes in the laterite. The pieces thus gathered are broken into small nodules or reduced to powder and then smelted into iron in a blast-furnace. The fuel used in the furnace is charcoal, which is generally obtained by burning the wood of a deciduous tree, such as the *sal*, the *kullah* or the

*irool*. The iron workers are found in regions containing not only a plentiful supply of scattered ore but where suitable fuel is also obtainable, and for this reason they are to be seen settled near forests generally.

The indigenous smelting process, though very crude and laborious, produces a pure and malleable iron of the finest quality. The ore is smelted in a blast furnace built of clay which has a shape more or less like the trunk of a tree. The furnace stands between 3 to 4 ft. in height and is about 18 inches in diameter. Before use, the furnace is filled with charcoal and iron ores are placed over the coal. The coal is then lighted and a continuous blast of iron is driven into the furnace by a pair of goat-skin bellows. These bellows are worked by a child treading on them alternately as in a tread mill. The process of smelting lasts from 3 to 6 hours, when the bloom of iron is obtained, it is immediately hammered so as to express from it the intermixed slag. No flux is added to the ore."

After pointing out that "wrought iron and not cast iron is produced by the Indian process," Professor Neogi describes the production of Indian steel or "wootz" which at one time was "in considerable demand by cutlers in England" and from which the famous Damascus blades were produced. The author eventually proves that the "crucible process" of making cast steel is an essentially Indian discovery.

The author concludes his book by a few remarks on cast iron the manufacture of which, according to him, was introduced into India from Europe during the 18th century. The following remarks on Indian pig iron may not be out of place here. In 1859, Mr. Brown of Sheffield, "after various trials and experiments," concluded that iron, as produced for file purposes, from Indian pig, was superior to any other in England, and that it had been proved to be superior to ordinary marks of Swedish iron for steel purposes. Alas, those days are gone! Now we depend upon Germany and England for our steels and joists. A certain authority of the good old days had expressed his conviction that "India would ultimately become one of the largest sources from whence Sheffield would draw her supplies of raw materials." May we hope to see that day.

PROBODHA CHANDRA CHATTOPADHYAY, M.A., F.C.S.

## GUJARATI LITERATURE

**Milestones in Gujarati Literature:** by Kri-shnalal Mohanlal Jhaveri, M.A., LL.B., Judge, Presidency Small Cause Court, Bombay. The Gujarati Printing Press, Bombay, 1914.

Gujarati is spoken by ten millions of people, and comes in rank after Hindi, Panjabi, Bengali and Marathi. It has two principal dialects, Cutchi and Marwari. It is spoken by Banias, Jains, Bhatias, Rajputs, Memons, Boras, Khojas, Bhils, Musalmans, and Parsis, and they have helped to carry the use of the language far beyond the borders of India. Gujarati characters are almost the same as Sanskrit, with the topline (साक्ष) of each letter omitted. Rasas, or religious and moral stories, are the earliest form of Gujarati literature, and they were written by Jain Sadhus. But Gujarati literature proper arose in the 15th century, and till the middle of the nineteenth century, it was confined to poetry, as in the case of other Indian languages. The writers were almost all Brahmans, Akha being the only prominent excep-

tion. There is no drama in the language. Though Gujarati is the language spoken by a large number of Mahomedans and Parsis, there is no Mahomedan poet, and only one Parsi poet, who wrote in Gujarati. One of the most remarkable features about Gujarati is the large number of poetesses, who chiefly wrote devotional and religious poems. The subjects handled by most of the poets are Pauranic episodes, scenes from the two great epics of India, and occasionally philosophical problems. The Bhagabadgita was one of the favourite themes, and Vaishnavite literature, dealing with the amours of Radha and Krishna, was largely drawn upon. Moral and didactic verses, dwelling on the vanity of the world and advocating renunciation, were common, and the duties and responsibilities of women was a popular and frequently handled theme. Purely secular subjects, dealing with the loves and hates, the passions and sufferings, of contemporary humanity, were less common but the moral iniquities of hypocritical sadhus (religious devotees) seemed to have exercised the imagination of several writers.

The great wave of Vaishnav emotionalism inspired the highest form of Gujarati literature and gave it its first distinctive stamp, early in the fifteenth century and curiously enough, the first poet was a lady, the celebrated princess Mira Bai (1403—1470). Vallabhacharya (born 1479) in West India, and Chaitanya (born 1485) in Bengal, were the great exponents of this cult and the ignoring of caste distinctions was its chief characteristic. Mira Bai's songs are still sung by Gujarati ladies in their Garbas (musical parties). Narsingh Mehta (1415—1481), and other great Vaishnavite poet, wrote both love poems and devotional poems. Some of his **प्रभातिया** or Matin-

inals, like the **अभङ्ग** of Tukaram, and the **भैरों** songs of the Vaishnavs of Bengal, are extremely popular. The sixteenth century produced no great poet, but the seventeenth century was the great flowering-time of Gujarati poetry. Akha (1615-1675), a goldsmith by caste, wrote abstruse Vedantic poetry, and his merciless denunciations of all sorts of sham passed into household proverbs. The leading poet of the century was however Premanand (1636-1734) who took a most laudable vow not to put on a turban till he had purged Gujarati of the charge of having no literature worthy to be compared with Sanskrit. He kept his vow, and brought into existence a literary club of sympathetic spirits composed of both sexes, numbering about 100, of whom six have left a name, including Premanand's own son Vallabh. Premanand was a Bhat, or reciter of Purans, by profession, a class which carried the torch of learning into the humble dwellings of the poor and the ignorant and did much to popularise the classical literature of the country, but which is now very much on the wane, both in Gujerat and in Bengal. Premanand's poems on domestic and Pauranic subjects are known to all Gujeratis and have made a deep impression, specially those in which he depicts the sorrows and yearnings of Jashoda for the boy Krishna, reminding one of the **रातसखा** poems of the Vaishnavs and the ballads on Uma, which are, or rather used to be, so popular

in Bengal, instinct as they are with maternal and filial love—the only emotion which strikes, even in the religious sphere, as in the songs of Ramprasad so full of a touching filial devotion, the tenderest chords in the Indian mind. Samal Bhat (1640-1730) the rival and contemporary of Premanand, wrote narrative and didactic poems, and he gives us interesting glimpses of contemporary society. His women are daring, educated, refined, and resourceful, and can sing, play, dance and ride. The eighteenth century was comparatively barren, the only exception being the Garbas of Vallabh Bhat, all addressed to the goddess Amba, representing the mother in Nature, and corresponding to the Bengali Kali. "It is a pretty sight to see the women moving in a circle beating time with the rhythmic clap of their hands, and bending half down, singing these garbas late into the night, at Surat, Baroda, Ahmedabad, and Bombay." In the first half of the nineteenth century, the disciples of a Puritanic sect, led by Swami Shajanand, wrote learnedly on philosophical themes and helped in popularising them. The satirical pieces or Chabkhas (whips) of Bhoja Bhagat are also worthy of mention. But undoubtedly the greatest name of this period is that of Dayaram, (1757-1852), a finished fop and scholar, a devout Vaishnav and Gay Lothario, who enjoys an unprecedented popularity by reason of his love-lyrics, though he was a voluminous writer and his poems were by no means confined to one theme. His admirers have given these lyrics an allegorical, mystical and religious interpretation, and say that he could only express his intense devotion and ecstatic bliss in terms of human and sensual love, just as the Persian poets, and the Vaishnav poets of Bengal did, but the explanation will not bear too close a scrutiny. Dayaram's strength is in his language, which is chaste, classical, and expressive. There is another kind of indigenous ballad literature peculiar to Kathiawar, called **दुहा** or couplets, 'rich in colour, full of martial prowess, and quivering with emotion.' This floating literature has not been caught by the printer's art. Another form of literature which is very popular among the peasantry consists of the aphorisms of Bhadali corresponding to the **बारमासी** and **झुबार वचन** in

Bengali, containing descriptions of, and prognostications as to the seasons and the weather, which are the result of long observation and experience and formed to be almost invariably correct.

The Gujarati literature of the second half of the nineteenth century is dominated by western influence, which revolutionised the indigenous literatures of India, and has not been touched upon in this volume. The book is nicely printed and very handsomely bound, and covers 295 pages. There is an excellent index. It is written in easy and graceful style, and should prove a valuable handbook for the student of Gujarati literature. We hope the learned and able author will bring the history up to date in a second volume, and the other vernacular literatures will be similarly treated by scholars in different parts of India.

POL.

## BOOKS AND MAGAZINES

## DOGS OF WAR.

OF recent years most of the military Powers have put the dog to practical use in the field (says the "Windsor Magazine"). It is said that the Germans employ 6,000 dogs—collies, pointers, and Airedales. Russia favours the Caucasian breed, while Austria believes that the Dalmatians are the most suitable. France uses the same type as the Belgians; the Turk's choice has fallen upon Asiatic sheep-dogs. We hear also of the employment of the German boarhound and the Russian borzois for the transport of ammunition and lighter stores. The Austrians believe in the dog as a path-finder in mountain warfare. The French in Algeria have long used him, and one canine hero was promoted first corporal and then sergeant, of which ranks he proudly wore the stripes.

## WAR AND MISSIONS.

Writing upon the relation of war and missions in the "Quiver," Mr. Basil Williams, M.A., points out that the first modern missionary society, the Society for the Propagation of the Gospel, was founded in 1701, during a period in which the British were at war with France, when a French invasion was threatened and seriously contemplated. The great epoch of foreign missionary advance from 1790 to 1815, when most of the great societies were formed, and when the S. P. G. itself took on a more specially foreign missionary character, was one of devastating war accompanied by terrible domestic scarcity.

It was thus in the revolutionary and Napoleonic era, when Britain was at war on the Continent and when the Colossus of Napoleon straddled over Europe, that the modern missionary movement had its period of greatest growth. The Baptist Missionary Society, founded in 1792, the London Missionary Society in 1795, the Church Missionary Society in 1799, the Religious Tract Society in 1800, and the British and Foreign Bible Society in 1804, with the Wesleyan Methodist Missionary Society in 1813, started their world enterprise in time of European war.

It was when bread was 1s. 5d. a quarter

and 3 per cent stock fell to 54½; when King George was hooted as he opened Parliament, and assailed throughout the streets with yells of "Give us bread"; it was when all England trembled at the vision of Napoleon sailing from Calais to invade its shores, that the forefathers of the British, while successfully holding their own at home, launched out on their great campaign of conversion.

## THE WAR OF THE TRENCHES.

No one anticipated that within a few months the campaign in the West would assume the form of trench warfare on a gigantic scale. It was expected (says Captain C. T. Davis, in an article on "The Trenches in their Making," in the "Cornhill,") that sieges would have to be undertaken, although the British preparations in peace time had not included any considerable provision for such operations; but that the two largest armies which have ever met in the field would find themselves confronting each other at close quarters in defensive lines thrown up *ad hoc* over a length of 250 miles was not realised. Whether the Germans had any clearer provision of this contingency is not certain; but at least they were perfectly equipped with many artillery and bomb-throwing mortars admirably adapted to the conditions which have arisen. They quickly showed proficiency in all the technicalities of trench-work, and they, therefore, secured some initial advantage. The English textbooks were sound in principle; but they did not contemplate all the minor artifices which German thoroughness in detail had evolved and British troops have been obliged to learn by experience much that was new and unpleasant.

## WAR AND CIVILISATION.

"A white puff of smoke appeared against the blue sky, followed by a noise like a clash in a great bowling alley downstairs somewhere. In a detached sort of way my mind recorded judgment—rather bad shooting.

"From a cuddle of houses to the left rose a veil of dirty black smoke, much as though a chunk of lead the size of a house had been dropped into a mass of soot and ashes. Followed a sound like a general

moving in China. More quickly my mind worked this time—a 'Jack Johnson' or a 'Black Maria.'

"Still I wasn't uneasy. It was all so far away. But when a shell exploded directly over the roof line of my objective, Pervyse, I stopped. Wasn't it the better part of common sense to retrace my steps? Reassurance came from an unexpected source.

"Trudging along in the direction of Pervyse, carrying a large basket, was a little girl not more than seven years old. Like the soldier pedalling along on the bicycle, she didn't appear to notice the shelling in the least. So we went along together. And when a shell burst in front of me, and then another behind me, although I wondered what would happen if the German gunner 'split the difference,' it didn't seem to frighten me. Reassured by the little lady with the big basket, I walked on unconcernedly, under a spell of excitement never before experienced.

"So we came to the small child's destination—a farm which was under divided use, military and agricultural. French officers had their headquarters in a portion of the farmhouse; the remainder was occupied by a Belgian peasant, his wife and children, of whom one was my walking companion. The comfort of the barn was shared by soldiers and livestock.

"Near the roadside the peasant was guiding a plough drawn by a white horse. In one furrow already turned by the ploughshare soldiers were beginning to dig a trench—part of a new position should the Allies be forced back. While the ploughing and the trench-digging went on, shells were bursting close by.

"Here were civilisation and war, every-day affairs and fighting, not only side by side, but co-operating!"—"Really at the Front," by Henry Beach Needham, in "Cassell's Magazine."

#### HIDDEN ARMIES.

If anyone wants to see a modern army it is no use visiting the theatre of war. The only place to go is to a cinematograph show. There you will find troops marching and fighting in a manner you never see at the front. I have been motoring about Lorraine for three days (says Mr. E. Ashmead-Bartlett, in the "Daily Telegraph"). I have seen the German outposts, and in the distance the great fortress of Metz. I have been to the front French lines, or rather these lines have been pointed out to me. But I have never yet seen more than two or three soldiers at a time. I have seen small columns of smoke rolling upwards from the snow-clad forests, and once I caught a glimpse of what looked like a green Indian wigwam in the very outskirts of a wood, and that is all. Yet these same woods contain thousands of armed warriors, ever on the lookout, who are gazing across the frontier at other woods, which conceal countless thousands of soldiers of the Kaiser.

#### AMERICA AND THE WAR.

Mr. Murray is publishing an important

volume by Colonel Theodore Roosevelt, the object of which is suggested by the title "America and the World War." Anyone taking up a book by Colonel Roosevelt on a question of politics or statesmanship will naturally expect to find an outspoken expression of his views, and in this case will not be disappointed. His works are primarily addressed to Americans, and he is unsparing in his criticism of the part which his own country is playing in the war. Quoting Josh Billings, he admits that "it is much easier to be a harmless dove than a wise serpent," and shows the defenceless state of America should she ever be subject to an attack from outside. He compares "the policy of blood and iron with the policy of milk and water," and clearly examines and exposes the uselessness of treaties which are not backed by force; the worthlessness of peace which is not a righteous peace—and to use his own words "the spiritless and selfish type of neutrality pursued by the United States."

#### A WOMAN IN CHINA.

From the day when, as a little girl, she fell in love with some Chinese curios brought home by her grandfather, Mrs. Mary Gaunt has felt the fascination of China. It was a place to which she longed to go. Readers of her stories and of her deeply interesting book on Africa will know that she is a great traveller, and that, as she says, she was born with the wander fever in her blood. And now one of the dreams of her childhood has come true, and she has been to China. And she has written a book about it, a book as interesting, as well-written, and as attractive as her book on Africa. "A Woman in China" (Werner Laurie) is the story of Mrs. Gaunt's travels alone with a Chinese servant during ten months in a very wonderful land among a very wonderful people. China has had its troubles and turmoils in recent years, and one might have imagined it would be no country in which a woman would be safe travelling alone. Yet in all her wanderings Mrs. Gaunt met with nothing but kindness and courtesy. There is peace in China now, but will it last? Mrs. Gaunt collected opinions.

"Safe," said a man who had fought through the Boxer trouble, 'safer far than London. They had to pay then, and they

won't forget. You can take your oath of that.'

'Like living on a volcano,' said another. 'No, I shall never forget the Boxer trouble. That's the kind of thing that is graved on your mind with hot irons. Do it again? Of course they'll do it again. A docile people, I grant you, but they're very fiends when they're roused. They're emotional, you know, the French of the Far East, and when they let themselves go—' He paused, and I realised that he had seen them let themselves go, and no words could describe the horror of it.'

#### POT AND KETTLE.

Mrs. Gaunt talked to Chinese of all classes, learning many interesting things. She talked of Yuan Shih Kai to one of the President's political opponents, who expressed his opinion freely and boldly about him.

"He has eighteen wives," said he, shaking his head, as if this was the unpardonable sin in a man who desired to imitate the manners and customs of the West.

"I repeated this to a friend, and he burst out laughing. 'Why, the old sinner,' said he, 'what's he throwing stones for? He's got seventeen and a half himself!'"

From what she has seen Mrs. Gaunt is convinced that the Chinese saying that a woman eats bitterness is true. Passing through the villages she has heard the crying of children—little girls around whose feet the bandages were being drawn more tightly morning and evening. And once she saw two little girls, about eight or nine, whose feet were about big enough for a child of three.

"There was paint on their cheeks to hide their piteous whiteness, and their faces were drawn with that haunting look which long-continued pain gives. As they stood they rested their hands on their companions' shoulders, and, when they moved, it was with extreme difficulty. No one took any notice of them. They were simply little girls suffering the usual agonies that custom has ordained a woman shall suffer before she is considered a meet plaything and slave for a man."

#### ONLY A TAEI.

An interesting account is given of the work of the missionaries, and there is an amusing story of the days when the societies insisted on their agents wearing Chinese dress and pigtails. As these were appendages which could not be grown in

a hurry, most missionaries began with a false one.

"A story is told of one luckless young man in Shanghai who lost his, and went about his business for some little time unaware of the fact. When he did discover his loss he went back on his tracks, searching for it at all the places he had visited. At last he arrived at the Hong-Kong and Shanghai Bank and there, pinned high on the wall, was his missing property and attached to it by some facetious clerk was the legend in great letters that all might read, 'Deposits of one tael not accepted here!' For the benefit of the uninitiated, one tael is a sum of money, varying with the price of silver from half-a-crown to three shillings.

Summing up her impressions of China, Mrs. Gaunt says that it seemed to her that she was looking with modern eyes upon the survival of one of the great powers of the ancient world, Babylon come down to modern times, Babylon cumbrously adapting herself to the pressure of the nations who have raced ahead of the civilisation that was hers when they were barbarian hordes. The book is profusely illustrated by the author's excellent photographs.

#### GEORGE GISSING.

The "Bookman" contains a number of personal impressions of well-known authors concerning George Gissing and his work. Mr. Edward Clodd thinks that "undue prominence to his portrayal of the seamy and squalid side of life has obscured what had more abiding attraction for him than the slums of New Cut and White-chapel." Mr. A. C. Benson confesses to being a great reader of Gissing's books. Two in particular he favours—"The Whirlpool" and "New Grub Street." Mr. Benson used to like "The Papers of Henry Ryecroft" and "By the Ionian Sea," but the former now seems less real to him than the two novels mentioned. Mr. G. B. Burgin contributes a personal recollection of Gissing, whom he met many years ago at a garden party in St. John's Wood. "He was curiously, and I should think unconsciously picturesque," writes Mr. Burgin, "his loose, easy clothes and slouch hat seeming a part of his own personality more than a studied pose, and looking rather at variance with the smart 'get-up' of the London crowd which filled the little garden." In conversation Gissing alluded to the fact that many authors wrote with ease and facility, but, he added, "I grind it out with infinite pain and labour." Mr. Burgin hinted that most of his material was

dening. "Yes," said Gissing thoughtfully, "it's dreary stuff—dreary stuff!"

#### LORD KITCHENER AS A SPEAKER.

In the "Sunday at Home" the Editor chats about Lord Kitchener, and describes an occasion when the great soldier distributed the prizes at the Middlesex Hospital Medical School. At the conclusion of the prize-giving his lordship rose to make his speech: "I was much struck by the extreme deliberation of his movements. He pulled himself erect, abstracted from his left inside pocket—he was wearing a frock coat—a spectacle case, opened it, took out the spectacles, put the case back in his pocket, and carefully adjusted the spectacles on his nose. Then he withdrew a manuscript from the tail pocket, and quietly began to read. The unhurried manner of these simple movements was the significant thing. Each act in the succession was individual and distinct, separate from its predecessor and successor. He kept us waiting quite a perceptible space of time before he began his speech, and many of us watched the deliberateness of all his movements with interest and some little amusement."

The speech, it is added, was an excellent one, all superfluous words shorn away, and not a word wanting. As soon as the ceremonial proceedings were over Lord Kitchener disappeared from view.

#### A SPIDER'S WEB.

Mr. Frank Cuttriss contributes to "Knowledge" the result of his observations on the spinning of a spider's web. The spider was watched from seven o'clock in the evening, but she did not begin work until two hours later, working from then continuously until 1.25 a. m., when her snare was completed. The network and the radial lines were finished by midnight, and the spiral part of the web was therefore made in a little under an hour and a half.

#### REAL GALLANTRY.

"One French infantryman, who had lost his kit and his company, came upon a young German soldier, similarly lost, but very much better equipped. He was sitting on a fallen log by the roadside, this young German, eating a full meal from his bulging knapsack—a beautiful, brand-new knapsack of red cow-hide. The Frenchman coveted this knapsack above all things. So he rushed for the German and bowled him over in the mud. They fought on the ground, and in the end the Frenchman won. He claimed the German

as his prisoner, but let him go on the condition of the rich ransom of his cowhide kit and its contents. In the knapsack, in addition to the ordinary necessities of a soldier, were many strange things, some of which very much surprised the simple French Tommy into whose hands this precious loot had fallen. They included a new set of safety shaving appliances, a small silver-rimmed mirror, a scent-spray, a manicure set, and a natty little pocket brush and comb. The Frenchman though simple, was polite, as all French soldiers. He bowed to his beaten enemy.

"Mademoiselle", said he, 'I must apologise for my treatment of you. I was not aware that I was fighting a lady!'—"First From the Front," by Harold Asthon. (Pearson).

#### ENFANTS TERRIBLES BELGES.

Belgium had 45,000 Boy Scouts, 15,000 of whom belonged to the Catholic Brigade; and elderly generals shouting "Boy Scout" soon made the Belgian populace value the young servitors. Practically all members were at the outset of war given a band for the right arm with the letters S. M.—service militaire—and there has proved to be no end to their uses. Lads with cycles have done great service as dispatch riders (says the Rev. J. G. Stevenson, in the "Quiver"). Others have helped pack hospital dressings, or utensils, or have transported in hand-carts beds and hospital furniture to buildings converted into hospitals. Before Brussels fell into German hands, four Scouts, with their poles, kept in perfect order a crowd of women and children visiting the Hotel de Ville to claim allowances made by the Government to wives and families of men at the front. The long queue was most efficiently shepherded, six being allowed at a time to enter the pay office, and an almost paternal severity being exercised on any portly matron who tried to push out of her turn. An English journalist, losing his way, was escorted from one Belgian village to another by a Scout. Innumerable soldiers, travelling by troop trains, had their water bottles filled by willing lads even when the halt was brief, and near Liege one youngster had the privilege of assisting in the capture of a German cavalryman. It is small wonder that in Liege itself the Germans spoke of the Scouts as enfants terribles and disbanded them.

#### THE GERMAN WAY.

In Germany ( writes Dorothy Marsh, in the "Girls' Realm" ) there is no freedom as we over here understand it. In small things as in great—and it is after all the little things that count in the sum total of



existence—one's life is hedged in by endless restrictions and regulations, mostly wearisome, often ridiculous, and invariably irritating to the British temperament.

"I have lived in this country for twenty years, and I feel less at home here now than I did when I first came out," an English school-mistress in East Prussia once confided to me. And in her words she voiced the innate feeling of the majority of her countrywomen. We never grow accustomed to the constant supervision of the Government, crushing out all personal initiative, the endless necessity to fill in forms for police consumption as regards, for instance, the past history and credentials of every stray visitor in the house, the characters of our servants, when the chimneys were last swept or the house is due to be painted, both of which latter operations are attended to without in the least considering the householder's wishes or convenience.

Here is the true tale of a pipe that overflowed. It happened one afternoon; the back yard was slightly flooded. A policeman observed the damage, and came immediately to investigate it, spending a good half hour in asking questions and taking notes. That was all that day. The next morning no fewer than seven officials arrived. They overran the place, they separately and collectively demanded information from every member of the household, while the cook, who inadvertently made a doubtful statement, nearly got herself into serious trouble on the charge of giving false information. And still the pipe leaked on. The third day three more men came upon the scene and actually did repair the damage, which, as my friend told me after she had wrestled with one last comprehensive form detailing the exact beginnings, conduct and completion of the whole affair, she could have put right herself in half an hour. Otherwise, she observed rather viciously, she preferred a flooded back yard.

#### BULLET WOUNDS.

An article in the "Lancet," by Colonel G. H. Makins, R. A. M. S., Consulting Surgeon to the Expeditionary Force, gives some interesting information on the subject of bullet wounds in the present war. The main characteristics of the wound produced by the modern, pointed bullet, it is observed, depend on two factors—initial

velocity of flight and instability of flight in the long axis of the projectile. Of these two factors the former is of comparatively small importance, except in the increased capacity of the bullet to produce extensive comminution of the bones when they are struck at a right angle. In the instability of flight and the tendency of the bullet to revolve around a transverse axis, however, the travelling bullet is endowed with a capacity of wounding the soft parts to a degree which no form of expanding or soft-nosed bullet has exhibited before.

"The instability of flight of the bullet in its long axis is so great that, unless impact with the body takes place by almost the exact tip, a rapid revolution of the bullet on its transverse axis occurs, so that the only slightly diminished force is exerted by the whole lateral area of the bullet on the tissues in the distal portion of the canal and the aperture of exit. If the 'remaining velocity' is great this half-turn only is probably made; if less the revolution may be complete, or even repeated; if the bullet is nearly 'spent' it is often retained in a reversed position." This means that the bullets in the circumstances described, turn, as it were, heels over head, on entering the flesh, and in this way the character of the wound is greatly aggravated.

#### GETTING THE RANGE.

Some of the ranges at which the British heavy artillery has been firing in this war have been very long, and here again the presence of the aviator has been of the greatest possible advantage, for at such distances most targets would be invisible. But he indicates their position, describes their nature, and rapidly corrects the fire at them. On one recent occasion the first shell from a big howitzer was signalled (presumably by wireless) by the aviator hovering over the objective as 300 yards short. The next message to the battery was "50 yards left." The third, "Got the left gun." The fourth, "Got the same gun; try another." The fifth, "Got the other gun. Good!" These two guns were 11,000 yards, more than six miles, from the battery.—From "Guns and Explosives in the Great War," by Sir Desmond O'Callaghan, in the "Cornhill Magazine."

#### A BARRIE INTERVIEW.

An amusing story of an interview with Sir J. M. Barrie is told in "Cassell's Magazine," by John D. Williams. Reporters have tried in vain to interview the author of "Peter Pan."

The one who came nearest to succeeding was about six feet behind Barrie as the latter entered the elevator one afternoon, home from his daily walk in the park. Unaware that anybody was seeking him,

Barrie started the machinery, and began slowly rising in the elevator. The reporter took to the cylindrical flight of stairs that wind upward about the elevator. Then through the iron grating between the stairs and the slowly climbing elevator the reporter, after disclosing his identity, conducted this interview, all the while walking upstairs, but no faster than the elevator.

"Do you always smoke an old pipe, Mr. Barrie, as people say you do, when you are at work?"

"Wouldn't you rather come into the lift and ride instead of walk?" replied Barrie.

"Everybody's glad at the report that you're at work upon a new novel. Is it named yet?" continued the reporter.

"I think you're suspicious of the dependableness of the lift," answered Barrie; "but you shouldn't be. It's a perfectly honest lift."

"They say," persisted the reporter, still trudging up the stairs and keeping level with the elevator, "that you're altering your vein for the next piece of writing that you do."

"Step into the lift, and I'll explain to you how it works," Barrie called back through the iron grating.

With a sharp clank the elevator then stopped automatically at the third floor, and Barrie stepped out, extending his hand to the reporter.

"Tell me," he said, "is this an interview?"

"Not exactly," replied the reporter; "I only meant it for a conversation."

"That's good," said Barrie, warmly shaking the hand he held; "for, you see, I mustn't be interviewed, because if once I begin, I shall never know where or how to stop. Already I am sure I have been more illuminating than is the custom outside of public life. Perhaps it was the exhilaration of the lift." With that, Barrie disappeared beyond the double doors.

#### TO DESTROY PRUSSIANISM.

For the purpose of this war, seven nations have combined against Germany and Austria. Why for the purpose of a permanent peace should not eight, or for that matter eighteen, undertake to combine against any one nation that commits aggression upon its neighbours? This would be a step at least towards allaying that fear which has produced such dire results.

The very fact of the discussion of such a proposal will place in the hands of those elements of the German population that will have become weary of this war

an alternative to that re-arming which the Prussian party will certainly counsel.

Such a step is the natural development of the system of alliances to which we are already committed. It is the preliminary stage of the international police which we are unlikely to achieve at one bound from the present condition.—From "Prussianism and its Destruction," by Norman Angell (Heinemann).

#### "MECHANICAL ASSASSINATION."

Mr. H. G. Wells, in the course of an article in the "Windsor Magazine," says:—

No doubt much ingenuity will stand between the Allies and the capture of Essen, which is the real heart of the new Germany we fight. But Creusot-Schneider, Armstrongs, Vickers-Maxim, are on their mettle, and the Allies are no longer lax. They are fighting for their lives now, with better brains and better men than Germany. The Germans began, and the Allies will end, at their maximum of destructive efficiency. Strange dragons and wonderful beasts of steel will battle in Westphalia before the end, but the end will be the downfall of Essen and Kruppism for ever. Upon the sea the warnings of the prophets have also been confirmed. The great ironclad, though still necessary for the control of the ocean, is no longer the unchallenged mistress of the seas. There is no perfect command of the seas any more. The mine and the submarine, elusive and unavoidable, have made the narrow waters unsafe even for an overwhelming predominant fleet. Naval warfare has become a mechanical assassination. The successes of these insidious devices are not, it is true, considerable enough to destroy a predominance, but they can distress and hamper and keep an enemy out of shallow waters and unprotected straits and river mouths to a quite unprecedented extent. They have not been able to prevent the English transporting enormous quantities of troops and material to France, nor have they opened any way for a retaliatory raid, but they have kept the Grand Fleet out of the Baltic and off the Friesland coasts and islands. They are purblind antagonists, one must admit, they must be blundered upon, and such successes as they have had have been attained chiefly by ruses—by the submarine waiting upon some decoy ship—a trawler with the Dutch flag—or such-like Teutonic device—that stopped the victim ship by provoking a challenge and so made it a mark.

#### THE MOTHERS OF RUSSIA.

In Great Russia the patriarchal family life is still common. The father is sometimes the head of a family counting as many as fifty or sixty members, all living under his sway. This system has many disadvantages (says Ella Mary Ferguson in the "Quiver"); and the tendency is now towards the establishment of a separate *isha* for each married couple. Under either regime the influence of the mother is paramount, and big sons kneel down before her to ask her blessing before undertaking any enterprise or even a journey to the next town. We can imagine the millions of touching farewells which took place during the weeks of mobilisation.

In almost every house in Russia the sacred icon must have been taken down and pressed to lips on which tears had left a trace of salt. In the humble peasant cottage this representation of our Lord is often only a roughly carved piece of wood ; whilst in the home of the wealthy it may be the most precious heirloom, in a literal sense, among priceless jewels. But whether it be a grotesque likeness before which a smoky oil flame flickers, or a masterpiece of the sculptor's art lighted by a lamp hanging on golden chains and itself a jewel, the same fervent faith inspires its owners and fills their hearts with enthusiastic

longing to show their love for the Redeemer whose sufferings lie so near to every Russian heart. When I heard that the mobilisation of the Tsar's subjects had taken much less time than the scheduled six weeks, and that the men had surprised the authorities themselves by the rapidity of their response to the call to arms in defence of the dear Russian land and its Little Father, I saw in a mental vision those mothers and wives hastily preparing their men-folk for departure, then kneeling with them for one long minute of agonised supplication in front of the icon, before they said farewell, in so many cases for ever in this life.

## THE EDUCATION OF A MUGHAL PRINCE

SOME letters of Aurangzib preserved in the Persian manuscript *Adab-i-Alam-giri*, give us interesting information about the way in which Mughal princes were educated and the ideas of etiquette and decorum held in the seventeenth century. In October 1654, Aurangzib was Viceroy of the Deccan and his eldest son, Muhammad Sultan, then in his 15th year, was marching towards Ajmir to be presented to the Emperor Shah Jahan. The father was naturally anxious that his boy should make a good impression at the imperial court. Minute directions were sent to the prince regulating every act of his life and prescribing a strict routine for every hour of the day. This is how the prince was commanded to spend his time.

"Whether you are in residence or on a march, get up from bed 72 minutes before sunrise. After spending 48 minutes in bathing and getting ready, come out of your rooms for the morning prayer. After saying the prayer and reciting set passages, read one section of the *Quran*. Breakfast in the inner apartments will come next. If you are on a march, take horse 48 minutes after sunrise. Should you hunt on the way, take care to reach the halting place appointed for that day punctually. Arriving there, if you are so inclined or have the necessary time, read something in Arabic ; otherwise take rest.

About 24 minutes after noon, when the sun begins to decline, come out of your tent for the *zuhar* prayer which should be performed in full congregation. The principal meal and some repose (evidently the siesta or afternoon nap so popular in the hot countries of Europe and Asia alike) will fill your time till two hours before sunset, when the *asar* prayer should be said. But if the meal alone suffices to refresh you spend the interval in improving your handwriting, composing letters, or reading Persian prose and poetry. After the *asar* prayer, read Arabic for a short time, and then, some 24 minutes before sunset, hold a 'select audience', where you should sit till 48 minutes after nightfall. Then leave the chamber and read a section of the *Quran*, and retiring to the inner apartments, go to bed at 9 P. M.

"If you are on a journey, but it is a day of halt, do the other works mentioned above at the stated time, but (in the place of riding) spend 48 minutes of the morning in archery and musketry practice, and one hour and twenty-four minutes after sun-rise hold a public court for about 48 minutes or more as the business requires. Then, if there is important work to be done, hold a private council for about an hour with your chief officers. Otherwise this period (four *gharis*) should be spent in reading Arabic.

"On a day of march read two sections and on a day of halt three of the *Quran*. If the stage to be covered is a long one, take horse immediately after performing the morning prayer and eat your breakfast on the way, otherwise you should break your fast before starting. No march should be begun at such an unseasonable time as the morning twilight or after 9 A.M. If you want to hunt on the way, send your army to the halting-place by the shortest route in charge of the Paymaster of the Forces, and go to the hunting ground with a few attendants only."

The Mughal government of India was essentially of the nature of a military occupation and the stability of the throne depended on the efficiency of the army, and the military capacity of the princes. Aurangzib, therefore, advises his son: "Gradually make yourself perfect in the habit of wearing arms. Let your sweat dry before you take off your coat and lie down, lest you should fall ill." Strict discipline was to be maintained in the army, and every one taught to keep his station. The prince is thus instructed on the subject:

"Don't allow any of my officers except Muhammad Tahir (the prince's guardian), or any servant of the Emperor below a commander of 2000 horse, to ride in front of your army, (where the prince marched.)" Certain specified officers were to be posted right and left of him and therefore in the van of the army, but they were to be accompanied by not more than two valets. The prince is commanded to see to this rule strictly, "as the crowding of the vulgar in front of the army destroys its order and discipline."

The commander should not make himself too affable, lest familiarity should breed contempt. "At all times,—whether marching or holding court,—speak just as many words as are necessary. As for those who are not high enough to be personally spoken to by you, contrive to evade them politely. This sort of behaviour keeps fear and reverence alive [in their hearts.] A sketch plan is sent herewith to show how you should marshal the officers at the public and private *darbars* that you hold."

This prince seems to have been too fond of hunting and rather averse to study. His father complains, "I regret

very much that I took him out with myself to hunt at too early an age, for after once tasting the delights of sport, he has got a dislike for reading, writing and similar accomplishments and given up cultivating them." To the study of the Turkish language,—so necessary for the Mughal emperors who entertained large numbers of Turkish soldiers and generals,—Muhammad Sultan had a rooted aversion. The Prince is censured for leaving his Turki tutor behind him when setting out for Northern India. He pleads in excuse that the tutor was too old and weak to bear the fatigue of a march! Aurangzib angrily retorts that the prince had ignored the tutor even when in residence at Aurangabad. "He has been engaged for a year's time and drawn a lot of money as his salary, but you never tried to study with him." The prince is now ordered to call the tutor to himself and converse with him in Turki to learn the language. The father remarks indignantly, "You refuse to learn the accomplishments of [gentle] men and kings. What does it matter to *me*? You are now old enough to know good from evil."

As might be expected in a noble Muhammadan family, the highest importance is attached to etiquette. The prince is told whom to admit to his 'select audience' and whom to keep out, how to arrange the *mansabdars* at court, and whom to address and whom not. He must be particular about his dress. "Your father has been shocked to hear that you sometimes go to prayer in undress, wearing a waist-coat and trousers only. This is a matter of surprise, as you have long lived with him and watched his (decorous) habits and manners."

Special attention is directed to style. "Read the *Akbar-namah* at leisure, so that the style of your conversation and writing may become pure and elegant. Before you have thoroughly mastered the meanings of words and the proper connection in which they may be used, do not employ them in your speeches or letters. Ponder carefully on what you speak or write."

This advice had a most comic effect. The *Akbar-namah* is the despair of readers and the rage of critics, by reason of its extravagant, involved and pedantic style. It is the worst possible literary model for a slow-witted lad of fourteen to imitate. Muhammad Sultan's next letter to his

father made him open his eyes wide in astonishment. The poor child had written to his father an exact copy of one of the letters of Akbar to his subjects as drafted by Abul Fazl! It began with Akbar's favourite motto *Allahu akbar!* *Jall-i-jalaluhu!* in the place of the orthodox *Bismillah*, and the writer had used the imperial phrases and epithets of Akbar's letter in addressing his own father!

In deep vexation Aurangzib wrote back, "I had advised you to study the *Akbar-namah* of Abul Fazl, to make you follow its style and not to make you adopt the author's creed, who had changed the orthodox Sunni practices by his heretical innovations. You designate your letter as 'my imperial letter' (*nishan-i-wala*) and your seal as 'His Majesty's seal' (*muhar-i-khas*). In what terms will you then describe the Emperor's letter and seal?"

However, inspite of this poor success in improving Sultan's style and literary knowledge, he was very graciously received by his grandfather at Hindun (in December next), and loaded with gifts and other marks of favour.

The reader may be interested in the later history of this unpromising scholar. Three years after this, when the war for the throne of Delhi broke out, he accompanied his father's army to the North and often acted as his lieutenant, as we should expect of an eldest son. At the great battles of Dharmat, Samugarh, and Khajwah he commanded his father's

Vanguard. Indeed, his firm stand is said to have snatched victory out of the jaws of defeat at Khajwah. When Shah Jahan helplessly surrendered, Muhammad Sultan was sent to see him in Agra Fort and arrange about his confinement. Thereafter he was sent under the guardianship of Mir Jumla to chase Shuja back to Bengal. Here, during the operations round Rajmahal he resented the control of his guardian and his father's treatment, and listened eagerly to Shuja's emissaries who offered him marriage with Shuja's daughter Gulrukh Banu Begam, to whom he is said to have been betrothed in childhood. The infatuated young man deserted his army and fled to his uncle's camp one dark night (8 June, 1659,) and was married to his beloved. Eight months later, Shuja was hopelessly defeated, and the Sultan left him to return to Mir Jumla. Stern was the punishment meted out by Aurangzib to the deserter. He was taken to Delhi under strong guard and confined in the Gwalior State prison for the rest of his life. While there his portrait was occasionally taken and sent to the Emperor for inspection. Thus only did the father know of his erring son's health! Death put an end to his miseries on Dec., 3, 1676, when he was about to complete his 37th year. Only four years before his death was he brought closer to his father, by being removed to the fortress of Salimgarh (Delhi), restored to favour in a small degree—being thrice married in this short period.

JADUNATH SARKAR.

## THE INVISIBLE DOG

BY ALAN GRAHAM, AUTHOR OF "A WIFE FOR A LIFE" &c.

THE events which occurred this morning are so extraordinary that I think I ought to put them on paper at once. A bare statement of the facts would probably leave the reader unconvinced, but corroborative evidence can be obtained.

Constable XT4135, for instance, knows a lot. Probably he does not believe what he knows, but still, he can tell what he saw.

Other onlookers could be traced, if neces-

sary, particularly two old ladies—but I go too fast.

My uncle is a remarkably clever man, if not quite a genius, but he is liable occasionally to get wrong notions in his head, and once in, they stay. One of the most fixed of these ideas is that I, Herbert Worley, his nephew and sole surviving relative, am a "lazy young devil." He is quite wrong, but I can never get him to believe it.

Now, so many of my uncle's inventions

have proved a commercial success that he is an extremely wealthy man. My own income consists entirely of the allowance he makes me, and my only prospect is his will—(not that I want the poor old chap to hop off, you know, but when he does, I, as his only relative, ought to come in).

Well—to get on with it—this morning at about nine o'clock, the old boy rang me up and ordered me round to his shanty at express speed. Anxious, as ever, to oblige, I rose almost immediately, and in less than two hours I reached his flat in Limbour Street.

When I entered his study my uncle was a little bit raised. He was marching round and round the room, with his hands under his coat-tails, and his funny old face all wrinkled up. As soon as I appeared, he stopped his constitutional, looked at me, and then at his watch. He gave me no greeting.

"Two hours you have taken," he said. "Two mortal hours to come from round the corner. How ever do you do it?"

"Practice," I replied lightly, and the old one started round the course again, his coat-tails wagging, his face looking fit to drive nails with. I waited until he grew tired, and then he stopped in front of me and looked me up and down carefully.

"Herbert," he said, slowly and solemnly, "I intend to make you famous!"

"Thanks, awfully, uncle," I replied. He often said he meant to make me industrious, and I rather expected that this was something in the same line.

"It's awfully decent of you," I added, "but don't you think fame is cracked up for more than it's worth?"

"Don't be frivolous," he snorted, gracefully waving his coat-tails. "Listen! I have made the greatest discovery the scientific world has ever known, and I am going to permit you to make the first practical test of it."

Then I knew I was in for something beastly.

I muttered again: "Thanks, awfully."

The uncle continued:

"I have discovered the secret of invisibility!"

"Great snakes!" I exclaimed, and within me I believed the old one had at last crossed the border line.

"And," he tapped me on the third

waistcoat button with his forefinger, "you will be the first real 'Invisible Man.'"

This was getting too near home to be comfortable.

"But why not try it yourself?" I stammered. "Think how—how your appearance would benefit."

"Don't be a fool!" he said, a stony eye chilling me to silence. "Think how undignified it would be for a man of my age to play such tricks with himself. Now, you don't matter. Besides, think of the risk—I mean, think of the glory of seeing yourself the first invisible man."

"But I shan't see myself at all," I objected.

He ignored my remark. Turning to the mantelpiece, he took down a small bottle containing about a teacupful of a clear liquid.

"Here," he said, "is the elixir. One teaspoonful should make you invisible for a couple of hours. Perhaps you would like to know how it works? I'll tell you. This liquid has the power of setting up a vibratory motion between the atoms of which the human frame is composed. By careful concentration of the liquid, I have succeeded in getting it of such a strength that the vibrations it causes are of the same length as the wave-length of light. Consequently, light passes through the vibrating atoms with complete ease—and there you are!"

"Sounds deuced uncomfortable to be vibrating like that," I suggested, "worse than motor-biking!"

"But you won't feel anything, my dear boy," said the tempter. "Come, take a tea-spoonful now and get it over."

It reminded me of my childhood's days, when they tried in similar tones to entice me to take castor-oil.

Now you must know that I have to treat my uncle with tact. He is my soul means of support, and it would never do for me to negative a suggestion of his completely.

"Awfully sorry, uncle," I said, "I'm afraid I can't to-day. You see, there are one or two things I simply must do first. One can never be sure how an experiment like this will turn out, and it's as well to have one's affairs in order. For instance, there's my will—"

"Will! What, in the name of the Seven Sleepers of Ephesus" (only he didn't say

that exactly), "do you want with a will? What will you leave?"

"For one thing," I replied courteously, but solemnly, as befitted the occasion—"for one thing I may have to leave the world. No, uncle, I'm afraid it can't be to-day. What do you say, now, if we make it one day next August? This is January, and there will be lots of time to think out the details."

I could see I had gone too far. The old boy was beginning to get purple in the face, and his eyes showed a distinct tendency to drop out. I decided there was nothing for it but to capitulate.

At that moment the telephone bell rang. My uncle answered the ring, and there ensued one of those curious one-sided conversations which are so obscure to the audience.

"I suppose I must come then. All right, I'll come at once," were my uncle's final words. I heaved a sigh of relief. He turned to me again.

"I must go out for an hour or so, Herbert. Wait for me here, and we'll try the experiment when I return."

There was no sense in contesting his peremptory tone, so I muttered a sulky "All right," and sank into a comfortable chair by the fire.

\* \* \* \* \*

When my uncle went out, Mullins came in.

Now Mullins is the hero of this tale, so I must tell you what he is like. To begin with, he is a dog. My uncle says he is a type dog, because he has about him some of the characteristics of all breeds of dog. He is large, woolly and affectionate, and, in the main, bears a greater resemblance to a cross between an Airedale and a sheep-dog, than to anything else.

He came in and passed the time of day with me, in his usual friendly manner, and laid himself out upon my feet.

I lit a cigarette and meditated. Could there be anything in the old man's discovery? Of course not. But still his beastly stuff might upset me.

Then I had the idea—Mullins.

"Mullins," I said persuasively, "how would you like to be invisible?" Mullins grunted.

I meditated some more. Then I arose and got a biscuit out of a box upon my uncle's sideboard. I poured enough of the

elixir over it to make the biscuit soppy, and I fed Mullins.

He liked it. He mopped the lot and asked for more, but I said, "No, Mullins, no. We might never see you again. Just sit down by the fire and let it soak."

Down he sat, and I watched him carefully, but he looked as solid and ugly as usual, and he gazed at me and winked his solemn eyes until I think he must have hypnotized me, for I fell fast asleep.

\* \* \* \* \*

When I awoke I had forgotten all about Mullins and the biscuit, and as the events of the day returned slowly to my mind, I laughed, thinking I had dreamt the whole business. This view was confirmed by the fact that there was no Mullins on the hearth-rug.

"What rot we dream," I muttered as I rose to get a match from the mantelpiece.

There was a sharp yelp, a growl—and I felt two sets of strong teeth meet in my leg.

I yelled.

"Heavens, it's true then! Mullins is here on the rug, and I must have trodden on his tail."

I slipped quietly into my chair, for I durst not move about in case I trod on the dog again.

Not a hair of him was to be seen, but I guessed from the low growling, which came from the other side of the rug, that he was still cursing me for my clumsiness.

I had a look at my leg. A splendid impression of Mullins' upper and lower sets of teeth could be seen, but it was not serious.

What was to be done? Conciliation seemed to be the most urgent thing at the moment. Rising, I made my way slowly and with great care to the sideboard, where I procured another biscuit. I returned to my chair with equal caution.

"Mullins," I said, "I'm sorry I trod on your tail. Will you have a biscuit?"

I broke off a piece and held it out. It was immediately snatched from my hand, and I saw a most curious sight. The piece of biscuit hovered in the air for a moment. There was a sound of crunching, and it became gradually broken into fragments, which broke into crumbs, and then faded away until nothing was left.

"Well, I'm—blowed!" I remarked, and held out another piece.

It was a fascinating pastime, and I all



but emptied uncle's biscuit-box before I grew tired of the disappearing-biscuit trick. Mullins evidently enjoyed it as much as I did.

But time was passing quickly. It was already more than an hour since the old man cleared out, and he might be back at any moment. What would he think of my experiment?

I came to the conclusion that he would think mighty little of it. He would probably consider it an insult to his discovery to give the first sip of the elixir to a dog, and to such a mixture of dog too.

Something must be done. "Whatever can we do with you, Mullins?" I asked.

Mullins and I were now the best of friends once more. The biscuits had helped him to forgive the injury, but evidently he could not help me out of the hole. He simply said nothing, and I should imagine looked at me with dumb, appealing eyes.

I had little time to think, so I promptly decided to go for a taxi, and kidnap Mullins with its assistance. It was a silly thing to decide, I admit, because how could one hope to coax or carry an invisible dog into a taxi without being immediately carried off by the driver to the nearest asylum or police station. However, that matters not at all. Events shaped themselves differently.

"Mullins," I said, "you will wait here by the fire while I go in quest of a taxi."

Silence I took to mean assent, so I went off, carefully, shutting the door behind me.

Limbour Street is in a quiet residential neighbourhood, so I knew I should have to go some distance to find a cab.

I strode quickly along. The street was empty except for two boys who were engaged in a discussion which seemed ready at any moment to burst into blows. As I reached them I paused, partly with the idea of introducing a few words of sound advice, partly because their flow of language was so picturesque that it seemed a shame to miss it.

Each had laid down his burden, and from these I could gather their respective occupations. One was a milk boy, to judge by his cans, the other a butcher, by the tray of meat at his side.

As my eye rested on that tray of meat, a fair-sized joint rose without visible agency into the air, and began to move away, at a height of about eighteen inches from the ground.

The butcher's boy happened to rest his eye on the tray at the same moment.

He gave a yell of mingled anger, grief, amazement, and horror. It was a most complicated yell, and it speaks well for the analytical quality of my brain that I was able to sort it out into its constituent parts, for at that moment I had realized that Mullins was loose.

"Hi, hi!" shouted the boys in unison, and bolted after the joint.

As they ran, the joint ran harder. "Run," however, is hardly the correct word to describe its mode of progression; "bounced through the air" would better describe its action.

I felt a certain responsibility regarding Mullins. But for me he would not be loose—a terror in the daylight.

I made chase.

By this time the meat had turned a corner into another street—luckily a quiet one, and the hounds had already increased to five, two workmen and a servant-girl having joined the chase. It was getting serious.

Then I saw the stampede come to an end, and I rushed up in time to see the joint lying on a doorstep and the butcher's boy bending to seize it.

The joint growled savagely.

I say this advisedly, because that is what the audience thought, and thought with apparent reason.

The butcher's boy stepped hurriedly back. "Crickey," he remarked, and gaped open-mouthed at the joint, which now rested some inches from the ground.

I edged my way to the front.

"Mullins," I said sorrowfully, "I'm ashamed of you! after all those biscuits, too! Come, put it down at once."

"Dotty," murmured one of the workmen.

"No, not dotty, only touched. Lend me your stick," and I took the stout stave from which he slung his tool-bag.

"Now, Mullins, lay it down," I said sternly.

The snarling was fearsome, and the crowd—now numbering fully a dozen—gave back. As I advanced, the joint fell suddenly to the ground, and gave several sharp, angry barks.

I swung round the stick as though to hit the joint, but it struck something a couple of feet higher, and a shrill yelp of pain arose. I must have caught Mullins

## THE INVISIBLE DOG

on a tender spot. Again I swung the stick, but this time I hit nothing. Mullins always was an intelligent dog.

"Now, take your meat," I said, turning to the butcher's boy with the air of a conqueror.

"Not much I don't," replied that puzzled youth. I picked up the joint and gave it to him.

It now behoved me to get on the track of the offender. There was a tendency on the part of the crowd to consider me an object of interest, to follow me, in fact, as though I were a suspicious character.

As I walked slowly down the street they eyed me as though in doubt as to whether I were worth following. For the moment it was an open question.

Where was Mullins? I soon had evidence of his existence once more.

Two elderly ladies were walking towards me on the pavement. I was looking at them subconsciously when I saw one of them stumble, heel over, then right herself with a jerk.

A loud barking immediately arose, and the two old ladies, shrieking vehemently, rushed towards me with skirts upraised, followed closely by loud but invisible barking.

I ran to the rescue.

"Mullins, you scoundrel," I shouted, "stop it, or I'll wring your beastly invisible neck."

Poor old ladies, they were terrified! Attacked in the rear by a phantom dog, and in the van by what they felt sure was a dangerous lunatic, they flopped down on the pavement, kicked their heels vigorously, and went into a mutual fit of hysterics.

And then the crowd surrounded us!

Luckily—or unluckily (for I cannot yet say which I think it was)—I had succeeded in capturing the cause of all the trouble. As I rushed at the old ladies, my knee hit against something. I grabbed at it, and got a good handful of the loose skin on Mullins's back.

There we were in the middle of the crowd—two old ladies kicking their heels on the kerb and shrieking with hysterical laughter, and myself on my knees grabbing savagely at Nothing, which barked and whined alternately as I punched it with my free fist, and cursed it vigorously, in the three languages which my uncle had insisted upon me learning.

This was the moment chosen by Cons-

table XT4135 for his entrance upon the scene.

"Come now, come now, move on there," boomed his deep voice.

"Two lydies in a fit, an' a looney a-frigtenin' of 'em," piped a thin voice.

"Anyone got a stout piece of string?" I asked, as clearly as I could under the circumstances.

A workman, probably to humour me, or perhaps out of mere curiosity to see what I should do with it, raked a grimy cord out of his pocket.

"Make a running noose on the end," I ordered.

"You ain't a-goin' to 'ang yourself?" he asked doubtfully.

"No, you fool," I replied. I admit events had made me slightly cross.

By this time the policeman had worked his way through to the front and was gazing open-mouthed at the scene. He seemed a new hand at the job, and was incapable of anything beyond a general injunction to "git back there, and give 'em air."

The obliging workman handed me the noose he had made, excusing himself at the same time from all responsibility as to the use I might make of it. I felt for Mullins' head-end with my free hand, slipped the noose over, drew it tight—very tight—and gave a great sigh of relief. Then, keeping a grip of the cord, I rose, with as dignified an air as possible, and carefully dusted my knees.

How the crowd gaped at that cord! The loop hung in the air without visible means of support, moving about occasionally in an apparently aimless fashion, and once or twice shaking itself violently. Its whining was quite piteous to hear. Mullins was cowed to submission.

XT4135 pulled himself together and took his note-book out. I was in the deuce of a hole. Luckily he gave his attention first of all to the two old ladies. They were beginning to come round, though one or other would still go off into a peal of laughter now and again.

"Do you charge this ere man with anything?" asked the constable, of one of them.

What she might have answered, Heaven only knows, for at that moment she looked in the direction of the cord which I was holding, and went off into a fresh series of fits.

A moment after there were shrieks and cries all round me, and suddenly the whole crowd took to their heels and fled, leaving me alone with two fits of hysterics and one policeman. For a moment it seemed that he also would take flight, but his cloth saved him. He pulled himself together and staved.

Mullins had begun to materialize !

Unfortunately, he began from the inside and worked outwards, with the result that I was now hanging on to a cord at the other end of which was a skeleton—a skeleton sitting on its haunches, wagging its tail, and looking round in the most unconcerned fashion.

No wonder they ran ! I nearly chucked the job and bolted myself.

"Oh, Mullins," I said; "aren't you ashamed to be seen in a public thoroughfare with not even your skin on ? Come on !"

I gave the string a tug, and moved off. The skeleton rose obediently and followed, his tail between his legs.

XT4135 made no move to stop us. He stood, with the two old ladies on the ground behind him, his eyes bulging, his mouth open, and his note-book and pencil still in his hands. He took no notes, I think.

Mullins and I proceeded slowly down the street. We met no one. Each time I turned to look at my detestable companion he seemed a little more solid.

Soon I could no longer see his bones, but he looked horribly meaty.

By the time we turned into Limbour Street there was skin to hide the horror of his flesh, and, when we reached my uncle's door and found the old man fidgetting on the step with his hands behind his coat-tails, Mullins was himself again.

"Where have you been ?" snapped the uncle. "I thought you had bolted."

"Oh, no, I've just been giving Mullins a run," I answered truthfully enough; "I didn't feel quite up to the mark, and I thought the fresh air might do me good."

"Not well ? Come inside," said the old one anxiously.

He took me in, felt my pulse and took my temperature.

"You do seem a bit off colour," he decided. I was not in the least surprised to hear it. "We'd better leave the great experiment over for a day or two. You must be in perfect condition for that. Now go home and get to bed, and I'll call on you to-morrow."

I went—but first I bade good-bye to Mullins.

\* \* \*

Nevertheless, it is only postponed, Fancy seeing myself materialise like that.

Ugh !

## INDIAN PERIODICALS

### Songs which have made History.

In the February *Hindusthan Review* there is an extremely interesting and informing article from the pen of Mr. Rudolph De Cordova, which tells us of the "origin of some famous songs that have done much to alter the course of events."

Going back through the story of Britain we find that "some of the earliest songs which helped to make history were those of the Crusaders." Many of these songs, we read, were written in Latin, but nevertheless their influence was very great. "Edward I. attached so much importance to the value of music, and especially of

song, in influencing the people that he actually had the Welsh bards put to death in order to prevent them continuing to incite the men of that country to revolt against his rule."

"Lilliburlero" written by Lord Wharton was the one song, "which more than all had produced the greatest effect." According to Dr. Percy :

"The rhymes, slight and insignificant as they now seem, had once a more powerful effect than either the Philippics of Demosthenes or Cicero, and contributed not a little towards the Great Revolution of 1688."

The words of the song are as follows :

Ho! Brother Teague, dost hear de decrec ?  
Lilliburlero, bullen a la.

That we shall have a new depute,  
 Lilliburlero, bullen a la,  
 Lero, lero, lilliburlero, lilliburlero bullen a la,  
 Lero, lero, lilliburlero, lilliburlero, bullen a la,  
 Ho! by my shoul, it is de Talbot,  
 And he will cut all de English throat;  
 Tho, by my shoul, the English do praant,  
 De Law's on dare side, and Chreish knows what.  
 But, if dispence do come from de Pope,  
 We'll hang Magna Charta and demselves in a rope.  
 And de good Talbot is made a Lord,  
 And he with brave lads is coming aboard,  
 Who all in Grance have tauken a sware,  
 Dat dey will have no Protestant heir.  
 Oh, but why does he stay behind?  
 He! by my shoul, 'tis a Protestant wind,  
 Now Tyrconnel is come ashore,  
 And we shall have commissions gillore;  
 And he dat will not go to Mass  
 Shall turn out, and look like an ass.  
 Now, now de hereticks all go down  
 By Chreish and St. Patrick! de nation's our own.

Later on four lines were added:  
 There was an old prophecy found in a bog,  
 That Ireland should be ruled by an ass and a dog,  
 The prophecy's true, and now come to pass,  
 For Talbot's a dog and Tyrconnel's an ass.

When the fate and fortunes of Charles I were declining, the song "when the King enjoys his own again," which Ritson calls "the most famous and popular air ever heard of in this country," succeeded in "inducing men to flock to Charles's Royal Standard," and "served afterwards with more success to keep up the spirits of the cavaliers and promote the restoration of his son."

The first verse of the song is as follows:

What Booker can prognosticate  
 Concerning Kings or Kingdoms' fate?  
 I think myself to be as wise  
 As he that gazeth on the skie.  
 My skill goes beyond the depths of a pond,  
 Or Rivers in the greatest rain,  
 Whereby I can tell  
 All things will be well  
 When the King enjoys his own again.

During the Civil War, and even during the reign of Charles II, "A Health unto his Majesty" was an exceedingly popular song and did much to keep the spirit of loyalty alive. Here are a few lines:

Here's a health unto his Majesty,  
 With a fal la la la la la la,  
 Confusion to his enemies,  
 With a fal la la la la la la.  
 And he who will not drink his health,  
 I wish him neither wit nor wealth  
 Not yet a rope to hang himself,  
 With a fal la la, la la la la la la  
 With a fal la la, la la la la.

In Scotland the strange fascination which the members of the House of Stuart wielded over the hearts of all who came in contact with them was prevented from

diminishing by "Bonnie Dundee," which begins with:

O, whar did ye get that hanver meel bannock  
 O silly blind body, O dinna ye sie?  
 I got it fra a young brisk Sodger Laddie  
 Between Saint Johnston and Bonnie Dundee.

From the time of the French Revolution four songs have played a great part in the history of France. They are the "Marseillaise," the "Chant du Depart," the "Ca Ira," and the "Carmagnole."

The earliest of those heard in the Revolution was the "Ca Ira," which was sung on October 1st, 1789, when the Parisians were marching to Versailles. According to one story, the words were suggested to a street singer named Idre by General Lafayette, who recalled Franklin's favourite saying during the American Revolution. Another story is that it was written by Deduit and sung by him at the Cafe des Arts on Sunday, July 18th, 1790. It created a great effect, and as soon as Deduit had finished, the deputy Gourdin jumped into the orchestra, crying, "Brothers in arms and brave citizens, you have crowned Deduit with your applause! I propose that he is forthwith declared to be the patriot author and the national poet!" The resolution was passed with acclamation.

The tune is the same as the Carillon National which was one of Marie Antoinette's favourites, and as it was yelled by the mob which accompanied her from Versailles to the Conciergerie, and from the Conciergerie to the guillotine, it has been suggested that the song was the last thing she heard before Death sealed her ears.

The Carmagnole is said by some to have come originally from Provence and by others to be a song sung by sailors in Marseilles; others again declare it to be a dance tune which was adapted as a patriotic military song at the end of August or the beginning of September in 1792.

The "Chant du Depart," written during the Reign of Terror, helped, with the "Marseillaise" to induce thousands of men to enrol for the defence of the frontier of France. According to one story, it was written by Marie Josef Chenier in a crowded room. So great was its popularity that the soldiers called it "the brother of the 'Marseillaise.'"

No song ever achieved so instant a popularity or proved its power of influencing the actions of men as did the "Marseillaise."

When Louis XVI declared war against Austria, in 1792 more men were wanted for the defence of Strassburg. The Mayor of the town thought that a patriotic song would rouse the young men of the town, and he asked for one. A corps of engineers was quartered in the town with their captain, a young man named Rouget de L'Isle. So soon as he heard the request, Rouget determined to try his hand at the task. He picked up his pen and began to write. When the words were on paper he took up his violin and began to make the tune. He succeeded so well that the next day the song was rehearsed by the king's soldiers.

In Germany the "Wacht am Rhein"

which owed its origin to the time when the left bank of the Rhine was threatened by France, has

served to rouse the spirits of two generations of Germans. It was written by Max Schneckenburger, who was only twenty-one at the time the music was composed by Carl Wilhelm, who was but twenty-five. So great an effect did the song produce that, in 1871, Wilhelm received a pension of £150 a year from the German Emperor, but died two years later.

Four or five songs have undoubtedly helped to make the history of the United States.

They are "The Star-Spangled Banner," "Marching through Georgia," "John Brown's Body," "Dixie's Land," and, of course, the song which is regarded as the national air, the immortal "Yankee Doodle."

In the war of 1812 Francis Scott Key wrote "The Star-Spangled Banner" on seeing the flag floating over Fort Mellenry. When he returned to his division, as recorded by a writer, "He read it aloud once, twice, three times, until the entire division seemed electrified by its pathetic eloquence. An idea seized Ferdinand During. Hunting up a volume of old flute music which was in my tent he impatiently whistled snatches of tune after tune as they caught his eye. One called 'Anacreon in Heaven' struck his fancy and riveted his attention. Note after note fell from his puckered lips until, with a leap and a shout he exclaimed "Boys, I've got it," and, fitting the tune to the words, there rang out for the first time the song of 'The Star-Spangled Banner'. How the men shouted and clapped, for never was there poetry set to music made in such inspiring influences. It was caught up in the camps, sung around our bivouac fires, and whistled in the street, and when peace was declared and we scattered to our houses, it was carried to thousands of firesides as the most precious relic of 1812."

"Marching through Georgia" and "Dixie's Land" gained tens of thousands of adherents to the cause of the North and South during the Civil War, while "Yankee Doodle" is said by one to have been traced back to Oliver Cromwell's time, when...it was sung in derision of the Great Protector. The air was handed down to the Puritans, and finally became a New England jig. In the natural order of things it was fitted with appropriate words by some revolutionary rhymester, and served such an excellent purpose that it was adopted throughout the colonies as the patriotic song of the Sons of Liberty.

### Decadence of Aesthetic taste in India.

In the course of an article of the above name in the February *Literary Journal* "Pan" opines that "the condition of things as they now exist in India gives us no room for the development of the artistic side of our nature."

The real cause of the decay of artistic taste in modern India can be traced to the fact that we see and hear very many things bereft of the instinct of enjoyment, nor do we observe in a critical or appreciative spirit, much less do we display enthusiasm.

That there existed vast skill and power in ancient

India and that there was national enthusiasm for pastoral scenes cannot admit of any doubt. Our ancestors realised the hold, the paramount influence nature certainly exercised on studious mankind. They studied at her feet with intense zeal losing themselves in sheer chanting of hymns in praise of nature. This instinct shone forth luxuriantly and triumphantly, either in works of literature or in those of art both in epics and in temples. Hence their lives were orderly and happy, their homes tidy and clean, and artistically built, their surroundings refined and inspiring and their characters perfect.

But today, worship of beauty in nature which still regulates the every-day life of the Japanese, does not inspire our daily life. "That which delights the eye does not nourish our mind."

The writer laments that

The innumerable variety and wealth of flora and fauna in this rich tropical country rouses in us no enthusiasm, while, it draws out the enterprising foreigner.

In the midst of unaesthetic surroundings many social evils have taken birth resulting in the dwarfing of our social life.

To revive the beauty in our life which we have lost we must cast out all meaningless luxuries, must abandon all stiffening conventionalities; in fine, we must go back to nature.

### The State and Religious and Social Reform

forms the subject of a thoughtful article in the *Indian Review* for February. The article has been penned by Mr. Chimanlal Maganlal Doctor, who is the Assistant Legal Remembrancer of the Baroda State.

The writer thinks, and he is perfectly justified in doing so, that state interference is sometimes necessary to remedy "flagrant religious and social evils and no state should sit with folded hands simply because the conservative, superstitious and ignorant section of the population raises the cry of 'religion in danger.'" The state is in duty bound to consider the opinion of the enlightened section of the community even though they may be in microscopic minority. For they are in the vanguard of the social and religious reform movement and as such they feel the evils keenly.

In England the King is the head of the Church and the State; and it was King Henry VIII who brought about the overthrow of the Roman Catholic Church and the establishment of Protestantism in England. The King is now the head of the Episcopal Church and as such can interfere with it on the advice of his constitutional advisers. Before the principle of

toleration was firmly established in England, there were a number of Acts passed by the state putting the Roman Catholics and Non-conformists under certain disabilities and it was only in recent times that such disabilities were removed and liberty of conscience allowed. In recent times, there was an outcry when the Roman Catholic Emancipation Bill was passed and even at present the Welsh Disestablishment Bill is under consideration. This shows that even now the state claims to legislate on religious questions in England. The state, in the abstract, cannot be denied this right according to any theory of jurisprudence. Otherwise the state will cease to be sovereign and will have its powers limited to certain spheres beyond which it will not be allowed to interfere. At present attempts are being made to grapple with great national, social and economic evils in England and such legislation has been welcomed by the great body of Englishmen. Even in India, the Government of India have recognised their duties in this respect and have passed the Hindu Widow Re-marriage Act, the Brahma Civil Marriage Act and the Age of Consent Act in spite of the opposition of the ignorant masses led by reactionary so-called orthodox leaders. According to the present-day orthodox Hindus, Hinduism prohibits the re-marriage of widows and yet the Government legalised such re-marriages. Hinduism recognises a valid marriage only between persons belonging to the same varna and yet the Government allowed the Basu Bill, to be introduced, which was comprehensive enough to allow a valid marriage not only between persons of different varnas but also between persons belonging to different nationalities and yet nobody was to be required to renounce Hinduism.

Coming to purely religious questions we find that the state exercised its inherent right when it put down satee and human sacrifice.

When a foreign government, the members of which profess a religion different from that of the governed, has claimed the right of interfering in crying social and religious evils and exercised the right, much more therefore are the Native Princes entitled to interfere for the religious and social well-being of their subjects who generally belong to the same religion as that of their rulers. The native Princes have full powers of legislation so long as they do not interfere with the principle of toleration of religion. There are numerous instances of state interference in religious and caste questions from times immemorial as may be seen, for instance, from the latest Baroda Census Report. In recent times, the Mysore Government passed the Infant Marriage Prevention Act which was a piece of socio-religious legislation; while His Highness the Maharaja Sir Sayajirao, Gaekwar of Baroda, has exercised the right of interfering in religious and social questions by passing the Infant Marriage Prevention Act, the Widow Remarriage Act, the Liberty of Conscience Act and the Civil Marriage Act.

### **Agricultural Progress in Mysore.**

Dr. Leslie C. Coleman contributes an article of the above name in the opening number of the *Mysore Economic Journal*.

We are told that the Agricultural Department of Mysore is the "youngest of all government departments in the Mysore

State." No real Agricultural Department existed before March 1914. The work of the Department may broadly be said to consist of (a) Experiment (b) Demonstration (c) Education.

Experimenting is simply trying or testing different methods of cultivation and manuring, different varieties of crops, different methods of controlling plant diseases and insect pests to see if improvements cannot be made on the agricultural practices at present existing in the State.

For the purpose of carrying out such experiments, Farms and Laboratories are necessary. The Mysore Department is well equipped with regard to Laboratories but has, as yet, only one Farm at Hebhal near Bangalore. The opening of other Farms is under the consideration of Government.

The Hebhal Farm, which consists of fifty acres of dry land (laterite soil) and twenty acres of wet land, has, up to the present, confined itself almost entirely to the three crops ragi, paddy and sugar cane.

It is not sufficient for the Agricultural Department to find out improvements. It must at the same time show the people that these improvements are real and practical ones such as can be introduced by the agriculturists of the State on their own lands. For this purpose and for the purpose of making advice on agricultural matters as easy to obtain as possible, District officers have been appointed. These men, known as Agricultural Inspectors, are specially trained men and are stationed one in each District.

The services of all these officers are freely available to all agriculturists in the State who wish for information and advice on agricultural matters. They carry out demonstrations of improved methods and implements, give talks at fairs and *jutras* and assist Taluk and District bodies who are interested in the improvement of agriculture.

In addition to these the Director of Agriculture can always be addressed by any one in the State who desires information and advice on agricultural matters. He will either answer direct or, if he thinks that the advice can be given better in person, will direct one of the officers of the Department to visit the agriculturist's land and give him advice on the spot.

The chemical section of the Department is prepared to analyse the soils of Mysore agriculturists free of charge and to inform them in what way their soils are poor or deficient. This section will also analyse manures free of charge and give advice as to the value of such manures.

The Mycological section which deals with plant diseases is prepared to investigate all diseases of cultivated crops and give advice as to the best methods of combating them. The Entomological section is prepared to do similar work in connection with the insect pests of cultivated crops.

### **Thomas Hardy.**

In the course of an article in the March *East and West* Mr. James Stanley Little pays a very warm and enthusiastic tribute to Thomas Hardy the English novelist. According to the writer "the test of a great master is that he must be eminently original."

He must not only outdistance all those writers of his class, who may have prepared, so to speak, the way for him, but his work must possess that element of inevitableness, completeness and finished perfection which causes it to tower for all time above the work of those who follow in his footsteps; his imitators and emulators; the school in fact which every man of genius calls into being.

Mr. Little is of opinion that the great outstanding literary figures of the present day and generation are Thomas Hardy and George Meredith. Their divergencies are many and obvious; but they have one great quality in common, and that is, that

they both started out to look life, the great, cruel relentless facts of life, fairly and squarely in the face; to set these forth with absolute fairness and charity; without malice and without extenuation; to devote their magnificent natural powers, to the task of weaving out of the figments of the brain, stories, which should be in fact, in actual substance that is to say, pictures, reflections rather of life's drama: embodying illuminative revelations of the tragic-comedy of man's passage through those mundane conditions which cramp or enlarge his soul; which make or mar him, both in a material and in a spiritual sense.

The following is a critical study by the writer of Thomas Hardy:

Hardy seems to have set his teeth fixedly in the resolve to picture life as it really is, and not as story readers, that is to say men and women generally, would have it to be.

Hardy has not troubled himself to please anybody but himself; he deals with what interests him and deals with it with consummate ability.

Thomas Hardy rarely enough departs from the lowly social plane he has chosen for his operation; peers and prelates and professional men, generally more or less *declassé* specimens of their order, obtrude themselves occasionally, but his men and women are almost exclusively drawn from the lower or lower middle classes; peasants, artisans and small tradesmen; he rarely enters the social edifice on a loftier storey than that occupied by the now almost extinct class of yeomanry.

As a humorist, Hardy is no less great than as a humanist. His humour is simply inimitable; whole pages of his books bristle with dialogue which for freshness and directness, for absolute fidelity to fact, cannot be surpassed and perhaps cannot be equalled in English literature.

His novels preserve for all time vivid pictures of rapidly vanishing types and with them many ancient customs and certain physical conformations which are suffering obliteration in these quickly moving times.

The writer thinks that "no fictional or other work by a female writer, George Eliot and Charlotte Brontë excepted, appears to show such an inseeing knowledge of woman, such understanding of her strength and her weakness as Hardy's expositions reveal."

Hardy is the sternest of realists, so far

as humanity is concerned. He reserves his idealism for the treatment of nature.

He does not deal with the higher types of humanity. The heroic man or woman or the average good woman is almost absent in his novels. He deals with men and women in the bold rough way.

The writer concludes by pointing out wherein lies Hardy's highest claim to distinction:

He has re-created, so to speak, the Kingdom of Wessex, and peopled it with a live population; for no more real or sentient people than the people of Hardy's novels are to be found in the pages of fiction. But he has done more than this. He has instilled the breath of life into the country-side itself; he has extracted the very spirit from nature, and has made us feel what he himself has felt, the genius of the places he depicts, their spiritual significance; their indwelling beauty and mystery; majesty and pathos, dignity and grace.

He projects the very soul of man, so to speak, into man's environment, and in the power to spiritualise—the word is used for want of a better—the semblance of things as seen around us, whether out in the open or under cover, he has no equal.

## Suicide and Immorality

among Indentured Indians in the Crown Colonies.

We are indebted to the *Indian Emigrant* for February for the following informations which it has gathered from the Report submitted to the Government of India by Messrs Macneill and Chimmanlal who were appointed to enquire into the condition of indentured and ex-indentured Indians and their descendants in the British Crown Colonies.

In Trinidad the mean Indian population was 1,06,000 during the decade, and the mean indentured population 10,700. The suicide rate for the total Indian population was 134 per million and for the indentured 400 per million.

In British Guiana twelve cases of suicides occurred in ten years amongst a mean population of upwards of 12,000 giving an average annual rate per million of 100. Amongst the unindentured, with a mean population of 1,08,000, there were 56 cases in ten years, giving an annual rate of nearly 52 per million. In Jamaica the number of suicides amongst indentured laborers in the last ten years was 10. The rate is 396 per million throughout the ten years.

The number of suicides amongst the indentured and unindentured Indians in



Dutch Guiana for ten years was 4 and 9 respectively. The average rates per million are for indentured 91 and for unindentured 49.

The suicides in Fiji during each of the last ten years were 109 among indentured and 27 among the free Indians. The Madras labourers were much more prone to commit suicide than other Indians. The health conditions in Fiji are unusually good owing to the absence of malarial fever and to good sanitary and medical arrangements. Wages are higher than in any other colony and the standard of task is lower. The sale of alcoholic liquor to Indians is forbidden. Still the rate of suicide amongst indentured was 926 per million of adult population in the last five years, and among other Indians 147 per million.

As far as has been ascertained domestic trouble and jealousy seem to be the cause of suicide. There are in Fiji 43 adult females to every 100 males. This great discrepancy between the sexes is responsible for the prevailing faithlessness of women living in the estates. The majority of the women are not married to the men with whom they live. Some of the women change their protectors and out of these desertions trouble not infrequently arises. To remedy this evil the proportion of female emigrants should be increased.

And if this is done the proportion of marriageable women will increase thus reducing faithless women to a minimum.

### **The Nature and Origin of Dancing.**

All of us have seen a child jump with delight when informed of a pleasure in store for him. So have we seen a dog dancing with delight when he sees his master or a horse prancing to the sound of music. But very few of us have sought the reason or wanted to know wherein lies the true source of dancing.

We learn from a very readable article, taken from Rowbotham's History of Music, in the *Conservatoire Bulletin* for March that

sudden or intense excitement causes a more than usually rapid oxidation of brain tissue, and physical exertion is the natural outlet by which the over-charged brain is relieved.

The act of dancing is no man's invention. It is in the nature of man. Man has invented that dancing which is subject to definite rules. Running, walking, leaping

or such other movements of the body are not dancing. In dancing the movements of the body are combined and alternated in some regular sequence and such movements "could not be repeated exactly by the performer or imitated by another person without some mental effort." Dancing in its simplest form may be defined as "a rhythmic progression of the body by varied and studied actions of the limbs," whereas dramatic dancing in its highest form is :

*The art of expressing gracefully and intelligibly, by movement and gesture, every emotion and sentiment of which the mind is capable, and every incident possible to human life.*

There seems to be a good deal of confusion as regards the probable inventor of the art of dancing.

It has been suggested that the muse Erato, who invented marriage, also invented dancing. Some say that the Egyptian Mercury or Thoth was the originator of the art, others that it was instituted by the Dioscuri; and we are told that Theseus when returning from Crete, being driven on the coast of Delos, taught the youths of that island a dance representing the various windings of the labyrinth from which, after slaying the Minotaur, he had escaped by the clew of thread given to him by the fair Ariadne.

There are others who ascribe the invention of the art to the presiding genius of a certain place; which hypothesis would lead the lover of dancing to endorse the opinion that the personage in question can not be "so black as he is painted" or how could he have imparted to mankind so beautiful an art.

But whatever be the real origin of dancing as a cultivated art, "there can at least be no possible doubt of its very great antiquity."

The rules of dancing have not much changed since its invention as can be verified by an examination of some ancient mural paintings.

### **Dayanand and Indian Classical Renaissance**

is the title of an article appearing in the *Falgun Vedic Magazine and Gurukula Samachar* from the pen of Mr. Chunilal Anand.

Like other great heroes Dayanand was "not only depreciated but also mocked and stoned by his own generation."

Dayanand was the herald of the Indian Classical Renaissance. The revival ushered in by him was extensive and comprehensive.

It was not merely a revival of ancient learning, language and literature. It was a revival of ancient church, of ancient religion and mode of worship, of ancient traditions and ideals of life.

When under mighty European influences Indians were throwing out everything oriental, whether religious, social, literary or political, Dayanand appeared and proclaimed

that the new light was not to replace the ancient civilisation but we were to work out a beautiful proportionate unity of the two civilisations and that would make our civilisation grander and richer than even the European.

The writer does not seem to know that Raja Rammohun Ray said the very same thing in effect long before Dayanand.

As a result of this classical renaissance there has been a sudden revolution in the system of education. Not only Sanskrit got a more important position in the studies at the Universities but at some quarters people departed from the prevailing University system altogether. They reverted to the ancient system of education in which the pupils remained with their teachers from their 7th up to their 25th year. New types of educational institutions designated as Gurukulas have been founded all over northern India where the students talk and write Sanskrit with the correctness and fluency of a mother-tongue.

The movement has given a great impetus to the vernacular literatures of India.

In encountering our religious and social evils Dayanand found out that the mass of Hindu population should be appealed to only "in the name of the East, in the name of their traditions, in the name of the scriptures they revere."

And he further found out that,

to cure our religious and social evils we require a revival of the study of our scriptures which would bring home to our people the fact that their present position and their beliefs are in contradiction to the teachings of their saints and philosophers

Dayanand has declared that

we are to retain the substructure of Hindu civilisation on which we are to build up the superstructure of our new civilisation.

And that "our new civilization is to be a national civilisation. We are to preserve our Aryan character."

### The Modern Spirit in Education.

Mr. P. Parthasarathy states some of the "national and scientific principles in

modern education" in the March *Indian Education*.

We read that the child is a self-energising unit. He is capable of originating ideas and initiating his own conduct. The child is not to be dominated by the will of the teacher. He is not to copy out and imitate all the mental and moral qualities of the teacher. He is not to imbibe all his peculiar idiosyncracies. Aping is not his business. Science has demonstrated that the child has an individuality of his own, a personality of his own. That individuality should in no way be belittled or stifled. To achieve success in life one must learn self-adaptability in the stress of new circumstances. Self-understanding is the necessary concomitant for the development of the quality of self-adaptability. The teacher should educate the child in the habit of accepting nothing on faith, but only what science can demonstrate; or his self-understanding would be considerably stifled. The child should be given the liberty to evolve unwarpd and uncolored views and to act boldly and initiate prompt action in conduct.

The best interest of the child and therefore indirectly of the society would be served by allowing the widest freedom for the natural growth of the child's intelligence and affording him all the necessary scope for his inquiring and investigating spirit. The society would be benefited in that it would number within its fold members of unprejudiced views and hence endowed with the greatest capacity for good.

We entirely agree with the writer in all he says, though we know our wisacres will raise their hands to the sky and exclaim in holy horror—what are things coming to! The child in India has always been taught to obey and do nothing else—obey the Shastras, obey the parents, obey the elders. He is not to question why. Teach him to accept nothing on faith! How preposterous! Then where would be the so-called Shastric injunctions, where the hundred and one superstitions?

But we who want to march with the times need not mind the wisacres. They with their worn-out superstitious cants will be nowhere before the onrushing flood of new light. And then India will be peopled not by them who are akin to dolls but by real men and women who can think and act for themselves.

### All-Will and Free Will

is the title of an article in the March *Arya*. Mr. Aurobindo Ghose is one of

the editors of this monthly. We cull the following dissertations on Fate from the article under review :

There is no incalculable Fate, no blind cruel and ineluctable Necessity against which the wings of the soul must dash themselves in vain as if it were a bird snared by a monstrous Fowler in a dim-lit and fantastic cage.

All times and nations have felt or played with the idea of Fate. The Greeks were pursued by the thought of a mysterious and ineffable Necessity presiding over the divine caprices of the gods. The Mahomedan sits calm and inert under the yoke of Kismet. The Hindu speaks of Karma and the writing on the forehead when he would console himself for calamity or failure or excuse himself from perseverance and masculine effort. Modern Science has brought in an equally formless and arbitrary predestination of Law of Nature and Heredity to contradict the idea of responsibility in a free, willing and acting soul.

It is doubtful whether belief in Fate or free-will makes much difference to a man's action, but it certainly matters a great deal to his temperament and inner being ; for it puts its stamp on the cast of his soul. The man who makes belief in Fate an excuse for quiescence, would find some other pretext if this were lacking. His idea is only a decorous garment for his mood ; it clothes his indolence and quiescence in a specious robe of light or drapes it with a noble mantle of dignity. But when his will clutches at an object or action, we do not find him pursuing it with a less strenuous resolution or, it may be, a less childish impatience or obstinacy than the freest believer in free will.

A great man of action will often seize on the idea of fate to divinise to himself the mighty energy that he feels driving him on the path of world-altering deeds. He is like a shell discharged from some dim Titanic howitzer planted in concealment far behind this first line of trenches which we see thrown out by Life into the material world ; or he is like a planet sped out from Nature's hands with its store of primal energy sufficient for its given time, its fixed service to the world-life, its settled orbit round a distant and sovereign Light. He expresses in the idea of Fate his living and constant sense of the energy which has cast him down here whether to break like some Vedic Marut the world's firm and established things or to cut through mountains a path down which new rivers of human destiny can pour. Like Indra or Bhagirath he precedes ; the throng of the divine waters follow. His movement decides their course ; here Indus shall flow, there Ganges pace yellow and leonine to the sea.

We are told that the "superman believes more readily in Destiny, feels more vitally conscious of God than the average human mind." Napoleon's saying is quoted to prove the correctness of the statement. "Questioned why, since he talked continually of fate, he thought it worth while to be always thinking and planning, he answered—because it is still Fate who wills that I should plan."

#### **Economic distress among educated Hindus.**

In the *Calcutta University Magazine* Mr. Benode Lal Mukerji points out some

of the reasons which are responsible for the poverty of Hindu *bhadralogs*.

The middle class Hindu has to feed many mouths but his income is very scanty. He does not take to agriculture, commerce or industries. He is in most cases a clerk in a Government office, which work does not fetch him anything more than 30-40 rupees a month. The number of Hindu *bhadralogs* holding high-salaried posts in the Provincial service is very small—it is hardly worth reckoning.

Living in cities is expensive. Prices of fool-stuffs have gone up a good deal. Then the Hindu *bhadralog*, partly owing to his conservative ideas and partly owing to his deep-rooted prejudices, makes a good deal of unnecessary expenditure. As for instance, he would not think of co-lodging because that conflicts with the Purdah system or the seclusion of women.

Consequently he rents a whole house for himself and his family. But he is a man of limited means so he has to live in a wretched unhealthy quarter of the city where rents are comparatively small. He and his family thus ruin their health, and over and above that has to pay doctor's fees and cost of medicines.

If the female members of the house has to go somewhere, however near, they want a hackney carriage. They can not walk because that is unbecoming! For going long distances, which could be covered by tram for the paltry sum of six pice or two annas, a Hindu lady will spend five or six times the amount.

Then there is the dowry expense. Hindu gentlemen have to spend large sums in getting their daughters married. They are educated, so they say, but they never think of imparting an education to their girls which would make them financially independent. They can not think otherwise than that girls should be inevitably married, even though their marriage should cost them their life's earning.

The writer of the article under review thinks that luxury is "chiefly responsible for their distress." But we do not think so. Much of the economic distress of the Hindu middle class gentleman is due to his inability to move with the times, to adapt himself to new and changed environments.

It will not do to lose sight of this fact however much we may love our social usages.

## FOREIGN PERIODICALS

### Literature and the Artisan.

Arthur Compton-Rickett writes in the *Contemporary Review* to say that though the middle classes show a decline of interest in literature, the artisan class has been taking an increasing interest in it.

According to the writer the decline of interest shown by the middle classes is due to (1) modern methods of education, (2) the feminist movement, (3) the development of magazine journalism.

Mr. Compton-Rickett, judging from some of the results of the schools he has seen opines that "thoroughness has been sacrificed to variety of range." In the attempt to cover over-much ground and "to regard each subject too exclusively as worth so many 'points' in the examination, Literature, shorn of her beauty and vitality, is weighed, appraised coldly in terms of marks with the result that either the weary student is too glad to regard the English classics as far off unhappy things when school days are over, or else he (or she) regards the distinction in literature achieved as merely a pleasant addition to the shop-window of knowledge."

Sex-starvation has surely "reacted unfavorably on the imaginative life of the middle-class girl. The typical feminist of today is keen and intellectual; but there is a metallic quality about her personality that goes ill with a love of letters."

The sensationalism of magazine journalism "has had a retarding influence on the interests of literature."

But it is very refreshing to note that "the artisan class groping for articulate utterance, are finding in literature a 'medicine' for their 'state of mind.'"

The writers who get home to the artisan are those who deal simply and frankly with the elemental things of life, and with the primal passions of Love, Hope, Courage, Endurance.

Among living writers, Mr. Thomas Hardy comes easily first in the affections of the artisan reader.

A hard-working craftsman in a London factory told the writer that "he finds more consolation and delight in Hardy's Novels than in any other living writer." In reply-

ing to a school teacher who argued that "Hardy's philosophy of life was discouraging and depressing" the craftsman said :

He feels so tremendously for men and women—he doesn't shirk the sorrow and wretchedness of life—he just gives it *all*. I come from the country and I know it's true what he talks about. He doesn't make fun of us, or sneer at us, and he doesn't make little gods of us. ... He knows all our failings and yet he is so grandly sympathetic it's good to feel there are men such as he alive. I used to be a bit hard and impatient with some of the people I worked with... he's helped me to be more tolerant and forgiving. Depressing? How can a man be depressing who's *so human* as he is?

Messrs. John Masefield and Robert Blatchford appeal the most to the artisan, who has no love for the "intellectual gymnastics of Bernard Shaw or the verbal capers of G. K. Chesterton." The wit appeals to very few artisans, the humorist to many. They are intensely appreciative of humorists like Shakespeare, Goldsmith, Fielding and Dickens. They are interested in essayists like Hazlitt, Thoreau, Richard Jefferies, Robert Louis Stevenson.

As regards poetry the writer tells us that

deep down in the artisan's nature, there is a real and genuine love of poetry; if only you appeal to it in the right way. For generations his sense of beauty has been starved; but it is not killed, it is only dormant; and everywhere we may see signs of its awakening. Some people are surprised when they find this response, but a moment's reflection will tell them that Poetry, despite its years of gardening, was in its beginnings a wild flower that flourished in the country-side among the common people. Ballad verse is deep-rooted in its love of earth and primal human qualities; it is eloquent of love, youth, the changing seasons, the simple life of the woods and fields, the universal qualities of man and nature, that need no culture for their understanding.

The girl-artisans "read more than the men and are less discriminating in their taste." Visiting a factory during tea-hour the writer found that some of the girls were reading *David Copperfield*, *Mill on the Floss*, and Mrs. Gaskell's *Life of Charlotte Bronte*. *Adam Bede* and *The Mill on the Floss* were liked by all.

The artisan is valuing literature for "its power and inspiration. It is for him not merely an anodyne, but a battle-

cry; it is giving him an ideal for which to fight."

### War and Civilization.

In an obviously alarmist article in the *English Review* Austin Harrison strongly advocates conscription in England. He laments the "half-heartedness" with which the English people are taking part in the war which is in sad contrast to the thoroughgoing determined effort which the Germans are putting forward to effect a successful termination of the terrible conflict now raging. To the Germans "war is the central purpose and philosophy" and that is why the war "is being waged by the Germans in one single and applied national effort regardless of the means, the costs or the consequences."

War with the Kaiser and the Germans is a racial movement. It is not a question of an Army of professional soldiers attacking other professional soldiers, it is an invasion of the entire male population armed and trained methodically and scientifically for the specific purpose of conquest and aggrandizement. Every male is in a uniform and should a rifle, from sixteen to fifty years of age. Every reserve, every resource of the country is seized and directed for the sole purposes of war. The entire male energy of a race is marshalled and applied to the one object in view—the destruction of the enemy, and will be so applied until success or failure arrests it.

Knowing all this, is it not strange to see English people paying to see a football match as if nothing had happened or to hear every other man one meets say, "oh, the Russians have millions." The English people are "counting militarily—for all decisive purposes—on Russia."

We talk very finely of the Democratic principle, about the Huns invading "civilization," yet the ex-soldier, Bombardier Wells, goes quietly into training for a boxing match, as if this was an old-fashioned war of some remote dynastic interest with which he personally was not in sympathy. In the same commercial spirit, our footballers kick footballs about, and the public attends race meetings, and thousands of us meander about in a kind of afternoon aphasia of perplexed detachment.

The writer does not understand the "theoretical craze for a no-war, which would mean as constipated civilization." All great creative movements in History have flourished in or sprung from warlike conditions. Then why should it be ignoble for the citizen to be trained and ready to serve his country?

The English people are "denizens of the British Empire," they are the "mind and index of the higher civilization," yet they

are no good when their liberties attacked and they are threatened with slavery and destruction, simply because they have acquired the routine spirit; they avoid the unpleasant, truth, the new, that spark which takes them out of their daily grooves and conventions. The war is only beginning, the decision will rest with the side which is most persistent.

Only that nation would fight to the last which had been brought up on the philosophy of war. Only those leaders, steeled by tradition and martial patriotism to prosecute war ruthlessly to its last extremities, would be victorious—and both of these conditions the Germans may claim to possess. That they will fight—veteran of the line, schoolboy, ploughman, grayheaded father in the *Landsturm*, conscript and levy—with "superhuman bravery;" that their leaders will fight if needs be to the last trench round Berlin, we may assume; their courage and their philosophy of war will not fail them.

Only one thing can beat the Germans, and that is violence—"violence as scientific as the German." If the English people fail to take up the German challenge they must go under. "To talk of the abolition of war is to conceive of life without strife, which is its inherent reason and beauty. If the British view of life is higher than the German, then it is worth fighting for *en masse*, any other attitude is illogical and undemocratic."

The writer concludes by saying that:

Conscription would put an end to many of the perplexities, absurdities, trials, and waste of noble energy which to-day harass our unordered, perplexed, and unprepared civilization, to our own discomfiture and to the advantage of the Germans. Conscription would ensure us, at any rate, this war, if it failed to secure us the next.

We have summarised the writer's views. But we think the English are going to win without any conscription.

In the course of an article entitled

### Mohammedans and the Empire

in the February *United Empire* Sir Bamfylde Fuller of East Bengal fame expresses the opinion that "the Mohammedans of the Empire may congratulate themselves upon the course of recent affairs in Egypt," because "there has been added to their fraternity a people which, by reason of its wealth and the antiquity of its history, has stood for long past in the forefront of the Mohammedan world."

We learn that the ruler Egypt has lost, by the establishment of a British Protectorate, "may have promised well in youth

but had become selfish, avaricious, and utterly indifferent to his people's welfare." What about the new ruler?—"he has always appreciated the benefits of the British occupation, in whom education and a liking for western culture have not served to extinguish warm feelings of sympathy with the fellaheen."

We are told that "before the days of the British occupation Egypt was a concession-hunter's paradise." In support of his statement the writer tells us the following amusing story :

One of these adventurers secured a concession for the construction of a bathing establishment on the shores of the Mediterranean. A storm washed his buildings into the sea, and he actually recovered heavy damages from the Egyptian Government on the plea that it should have warned him that storms might occur. It is related of another that, in the course of an interview with the Khedive Ismail Pasha, he sneezed violently. "For God's sake," cried the Pasha to his aide-de-camp, "shut that window, for if this gentleman catches cold it may cost us a thousand pounds!"

Egypt stands like a bridge between Europe, Asia and Africa. It is best placed of all to profit by the knowledge and ideals which during the last eight centuries have enabled the west to outstrip the East in the accomplishments that modern civilisation considers essential." Sir Fuller makes mention of the various Mohammedan States of the Empire and their populations and comparing them with Egypt finds that Egypt is "by far the richest Mohammedan country in the world."

Speaking of the Mohammedans of British India Sir Fuller says that "the elaborate judicial organisation of the British Indian provinces has opened careers as magistrates, judges and lawyers, which have been more congenial to the educated Mohammedan than any other." Sir Fuller has not forgotten his friend the late Sir Khwaja Salimulla, the Nawab of Dacca. In his opinion the Nawab was the chief amongst the noblemen "whose influence judged by the numbers over which it extends, surpasses that of any Indian Mohammedan ruler." The Nawab "could sway the judgment of millions in Eastern Bengal." So he could. We know that very well.

Sir Fuller admits that generally speaking "under British rule the Mohammedans have prospered less than the Hindus." A large number of Mohammedans are attracted to the English Bar. The writer deplores the system which necessitates

the Indian "to travel from Bombay to London, and live for three years in exile, in order to gain a title to practise, as barristers, in Indian Courts."

Though the Hindus ousted the Mohammedans from State employment, yet they were loyal to the Empire and

held aloof from the political agitation which has attracted so many of the Hindu leaders; they have prided themselves upon their acceptance of the authority of the Government, and, until their trustfulness was shaken by the reversal of the partition of Bengal, they took no part in the proceedings of the Indian National Congress.

### Reason.

The religion which hides away knowledge from men and women will "fall by knowledge acquired secretly." The faculty of Reason is a gift from God, so everyone should be given the opportunity of making use of this faculty by which alone man or woman will evolve and gradually approach perfection and thus benefit human kind.

This is what Jameela Maude Ettridge has tried to set forth before us in the pages of the *Islamic Review and Muslim India* for February.

We are told that reason is given the highest place in Islamic thought. For the Holy Prophet says :

God hath not created anything better than Reason, or anything more perfect and more beautiful than Reason : the benefits which God giveth are on its account : and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishments.

There are religions in which the conception of God is that of a Being "who alternately loves and hates and who did not create mankind impartially, but chose one race as His people, and made all others to be their slaves." This conception is narrow in the extreme. It took its birth because each tribe, each nation, according to its own environment, had chosen a conception of the Deity which pleased them. "Even in the lives of great leaders of thought the national bias has unconsciously crept in. 'Jesus himself, as a Jew, regarded other nations as 'dogs.' The command 'go ye into all the world and preach the gospel to every creature is rejected by the Christian Church as spurious.' It was only when the Christians began to migrate that they changed their narrow outlook.

The misery and degradation of many a nation is due to blind faith and the shutting out of Reason. The best thing for people to do is to investigate for themselves and not accept a thing because some one tells them that it is so, or because it happens to be written in a particular book which has been handed down to them by their forefathers.

### Necessity of Play.

In the May number of *The American Journal of Sociology* J. L. Gillin of Wisconsin University contributes an article on "The Sociology of Recreation" which is sure to arrest the attention of those philosophically disposed people who being unable to understand the philosophy of *children at play* only put up with it with the consolation that, like children's diseases, it would disappear with the advent of manhood and womanhood. In adults, play—childish, useless play, is not only foolish; it is sinful. Man has been made for work—the great goal in life is work. Yet mingled with the conviction that play is only to be tolerated, there is a quite clear conception that "all work and no play makes Jack a dull boy." This empirical judgment has been justified by modern psychology and sociology. Though we do not call it play, at every time of crisis in the life of man from birth to death, we find play.

"What were those pageants, May Day festivities, and religious activities. Such as Passion plays and feast-day frolics, which accompanied, if they were not a part of, the religious ceremonies of all peoples down to a very short time ago? They may not have called them plays, except in the case of the passion plays, but all that great body of pageantry, holiday customs, the frolics attendant upon fairs and markets, upon marriages and even funerals, upon trials of strength, and skill of arms, and in most countries upon even skill of hand and voice and brain, giving expression to the unusual in legerdemain, oratory, song, and music of handmade instruments of greater or less perfection—all these were forms of play. The dances in a thousand mediaeval courts, the religious dances around a million smoking altars of primitive people, the ceremonies of court and temple, both pagan and Christian, the activities connected with all the great events of life are rooted in the same impulse as gives life to the play of men. Joyous occasions they were all. Pleasure-giving was an outstanding characteristic of every one. At birth of a child, at the time which marked the coming of that child to man's or woman's estate, the time which marked the consecration of the pubescent youth to the god of the tribe, and thus his consecration to the purposes of the tribe, at the marriage of that child,

and on the occasion of his being prepared after death for reception into the company of the immortals gone before by funeral rite and ceremony."

There are three distinct stages—physical, psychological and sociological—in the history of the theory of play. According to Herbert Spencer the young of man and animals play because they have a surplus of energy which in some way move them to exert themselves in the seemingly useless activities of play. Really it can hardly be called a psychology of play, because it deals with an explanation which can be called psychical only by accommodation. It might better be called a physical explanation of play. It does not explain psychically why the expenditure leads to play. Labour certainly works off surplus energy.

Karl Gross argues that play is a preparation for life and therefore it has been established in the life of animals and man, and also for that reason survives. Prof. G. T. W. Patrick of Iowa State University in a Magazine article, suggested that some games were not adapted to the better preparation for life, indeed were actually opposed to efficiency. They were explained as survivals from old race habits, surviving from a time when they were useful. But this theory does not explain why the games which are new and are not survivals are as desirable as those which are. Prof. Addington Bruce asks how to account for the fact that people like to sit still and see games? He suggests that the *pleasurable emotion* resulting from the dissipation of energy either in play or in seeing play is an explanation necessary to account at least for the fact that people enjoy seeing games and probably also for the joy of playing. This suggestion is fruitful, but the professor has not been able to turn it to full account. Why should he not answer the question why animals and men play, by saying that playing stirs the emotions?

Play is rooted in the emotions. Children and adults play because play stirs the emotions. It is a form of stimulation which gives pleasure and therefore is desired. It is a kind of pleasure which contributes, moreover, to activities which are biologically and socially useful, though not always as preparation directly for the activity of after life. It prepares in many cases indirectly, however, for later life by promoting a sound physical development and that mental quickening which counts so much in the struggle for existence, and for that social co-operation which has played so great a part in survival of all the social animals in their struggle against inanimate nature, hostile animals, and other groups of men. As Lester F. Ward has shown, the activities



of men are rooted in the emotions. That is the motivating part of man's psychical make-up. From the psychological side the suggestions of these various writers make up the development of the theory of play up to date.

That does not, however, exhaust the matter. Before a complete explanation can be made Sociology must be invoked. Only when the psychology of the crowd is taken into account can we understand fully the reason for play. The suggestibility of people in crowds, the greater depth of emotion and therefore the greater pleasure experienced by plays which are engaged in by a number of people must be taken into account. There is no doubt that our great national games owe their attraction to these facts of social intercourse and interstimulation. Like any sort of stimulation, emotional stimulation demands even more and sharper stimulants. The crowd gives this result.

"As this emotional excitement due to the crowd is the explanation of the horrible activities connected with emotional outbursts of lynchings, of the grotesque jumpings and fallings formerly so often connected with religious revivals, so the emotional "sprees" of the games of great popular interest afford the explanation of their hold upon the people. Moreover, these outbursts now common in connection with our sports are the emotional equivalents of these outbursts which in absence of such sports characterised people in other days. Consider the dullness of men's lives once the necessity of defending their lives and property from the onslaughts of wild beasts and hostile men had passed away. Is it any wonder that under those circumstances the dull monotony of life was relieved by emotional outbursts in religious revivals, in political debates, in such rude games as barbecues, annual orgies, and alcoholic debauches? Is it any wonder now-a-days that one constantly hears the complaint that there is but little interest in the old-fashioned political debates, the revivalists, have great difficulty in securing a hearing, that the ecstatic phenomena of religious conversion is no longer to be found, when people find their emotional satisfactions in art, music, society and games."

Here is much food for reflection for those simple folk who comparing the old religions with new ones in point of ecstatic outburst give their verdict in behalf of the former. At least those of our popular Bhakti school, especially the *sankirtanists*, should requisition the government on religious grounds to stop these social gatherings and popular games because the latter have taken the wind out of their sail by producing the emotional equivalents of religious revivals as well as religious persecutions which to many constitute the only credentials for true spirituality. This theory of play throws a

great light upon the social purposes which play serves. There is no doubt that play has been a continuous accompaniment of civilization. It does meet the needs of men. One of these most fundamental needs is the need for emotional expression and satisfaction. It breaks the prosy humdrum of human existence. More important is the fact that play strengthens the intellectual processes. There is no doubt that quick thinking is necessary to successful play. Adjustment of means to ends is demanded, quick thinking and the making of a decision on the spur of the moment are *sine qua non* of the successful player.

The practical bearing of this fact is seen when it is remembered that in some cities 50 per cent. of the children have never learned to play. Is it any wonder if such children are dull in school, if they lag behind in the work required of them there, and if they fail in the struggle of life? Some perfectly normal children are subnormal in their development because they have never been stirred out of the lethargy of their uneventful lives by the splendid enthusiasm of play. Further more, play produces the excitement which casts off the reserve that separates them from each other. In play the soul reveals itself. This makes for social co-operation and unity of thought, feeling, and purpose. In some great centres of population, there is vast need of socialization. Religion may break down the middle wall of partition between Jew and Gentile. But its operation is slow. It often separates and divides. But play, on the contrary, does the work of equalisation more quickly and much more extensively. Here we have one of the most powerful agencies of socialization. Let us use it more effectively in securing that unity of thought, feeling, and purpose which will make us a strongly united people.

Moreover, play is needed very much in the Church. Historically, the play element in religion has been a very important part by supplying emotional stimulus. Apart from this there is social need of play in the Church.

Healthful recreation is absolutely essential to the proper development of our young people. Commercialized agencies will provide it with none too much respect to the quality of it, if other agencies do not. Other agencies, like the parks and the schools, will provide it in many parts of the country. If the church wishes to hold its young people and to develop their social life under the best influences, it

can not ignore the recreation of its young people. The church of the future must give much more attention to the recreation of its children and youth than it has in the past, for numerous other agencies are its competitors for their social development. If the other agencies provide the means of recreation in connection with such non-religious institutions as the school, the parks and commercial amusements, ought not the church see to it that religion as well as education use this instinct to further its purpose to teach religion and morals? Has not the church too often in our day ignored the splendid dramatic possibilities for her young people? Why has the church not learned from some of its most moving activities further lessons in making use of the play impulse? Youth for ever dreams its dreams, fashions its ideals of future manhood and womanhood, and recreates the world in the rhythm and excitement of play of some sort. As the youth playeth so he fashioneth his future and that golden age of humanity of which youth is for ever dreaming.

DHIRENDRANATH CHOWDHURY.

### Robert Chanler—America's most Imaginative Decorator

A bust of Robert W. Chanler by his friend Henry Clews, Jr., shows the American decorator hugging a monkey to his breast tightly enough to crush it. The muscles of his neck are taut and swollen, his expression one of physical strength and determination. Mr. Clews, says Frank Crowninshield in *Vanity Fair*, was perhaps poking a little fun at his friend and allowing his satirical vein to run rampant. Yet on the other hand, the sculptor may have been trying to express in symbolical fashion that direct and emphatic contact with Nature in its most bizar and barbaric forms that seems to be the chief inspiration of Chanler's screens and mural decorations. Underneath their fantastic and decorative qualities is evident not only a concrete but almost a scientific appreciation of the fundamental facts of wild and tropic nature. The explorer and the ethnologist is expressing himself almost as eloquently as the decorator.

Mr. Crowninshield admits that the Clews bust does not shoot wide of the mark.

"Among our painters," he declares,

"Mr. Chanler a physical giant, a veritable ogre for work, and a restless and almost naive independent whose work breathes energy.

"His impressive screens, his tremendous decorations, representing an enormous amount of animal as well as esthetic activity, only became known to the general public in New York a year or so ago when the doors of the Sixty-ninth Regiment Armory were opened upon that extraordinary exhibition of modern post-impressionistic art."

The "animal activity" here mentioned evidently refers to Chanler's explorations in all parts of the world and his first-hand studies of Nature in her most extravagant forms. Not the least interesting and productive of these, we are informed, was a sojourn in the Arizona desert, where he discovered the strange and desperate manifestations of life. One spot he has described as "a land of death," a region in which animal life became an unceasing violent drama. Chanler has a peculiar predilection for the *macabre*; and no



JUNGLE SCREEN

In the Jungle screen here reproduced, Robert W. Chanler has revealed the decorative possibilities in color and line of the forbidding mouth of a hippopotamus. The brilliant blood-colored gaping mouth strikes the keynote in this brilliant fantasy of an African forest.

talent could have been more adequate than his to convey the spirit of this dreadful spot, where at a dried water-hole huge buzzards fed greedily upon the bodies of sheep that had dropped dead from thirst.

Altho Chanler's screens and decorations created a sensation at the now historical

International Exhibition of 1913, as the writer in *Vanity Fair* points out, it would be wrong to classify his art as post-impressionistic. It is decoration; and if Mr. Chanler conforms to any rules, it is to those of decorative art. He dispenses with the principles of perspective, aiming with all decorators to keep his work in a single plane. He claims first and foremost to be a decorator with none of the conventional aims of the painters on canvas. Says Mr. Crowninshield:

"Most painters owe all but themselves to their predecessors, ancient or modern,—to the art of the painted canvas. Mr. Chandler owes little excepting quality to the artists before him. If the major part of his art has any ancestry it is to be found in Persian rugs, in Japanese prints, or in old missals. He is an Oriental, as barbaric as Bakst, as rich in color and invention as any animal rug—the Yerkes' one, for example. Indeed, the forms of his conventionalized animals suggest some of the figures in that famous carpet, while his flower pieces, more sturdy in line and fuller in color, would seem to descend from the best work of the Japanese, not only of modern but of ancient times as well."

Perhaps the only artist with whom Chanler may be compared is the Frenchman Odilon Redon, who like Chanler, has combined realism and imagination to a remarkable degree, and has been an inde-



THE WAVE.

Here is a decorative treatment of the structural qualities of the wave which Chanler has put into one of his screens. Even here we discover his overwhelming interest in natural life, even tho these fishes seem to be crowding each other into the picture.

fatigable student of what may be termed artistic biology. Some of Redon's studies of flowers resemble weird, uncanny animals, an effect similar to that produced by the works of Chanler in which he makes skilful use (as in the giraf screen) of the decorative unity of animals and their environment. But it is only in similarity of vision that these two artists can be compared.

Chanler has revealed versatility both in



ADAPTATION.

An illustration of the felicity with which Nature lends her vegetation to the idiosyncrasies of the giraf's salient physical characteristic, the discovery being not ours but that of Robert W. Chanler.

subject and manner. One of his most interesting feats in mural decoration is the polo decoration for the house of Mr. Joseph B. Thomas. Without sacrificing decorative values, the artist in this series—even on the same canvas—succeeded in representing in graphic fashion the "game of kings" as played in the earliest times and the thrilling sport that it has become to-day. Elsewhere he had made masterly use of the decorative elements of New York's skyscrapers and bridges.

The latest phase of Chanler's talent is displayed in his sketches for stage decorations, which have lately been exhibited in the first display of stage decorations in the new manner. This exhibition was held in New York City last month under the auspices of the Committee of Mercy, for the

benefit of the victims of the continental war.

With his keen appreciation of decorative values, Chanler does not make the mistake of most studio artists who occasionally attempt stage decorations and look upon the stage only as an enlarged canvas to be painted upon. Chanler has in fact been a tireless worker in providing picturesque back-grounds for interesting people, and has realized that the problem of the stage decorator of to-day is one that differs not essentially from his own.

—*Current Opinion.*

### How the Body betrays the Mind.

Frowns, smiles, blushes, tears, etc., form a universal language. Everybody knows how emotions are betrayed by

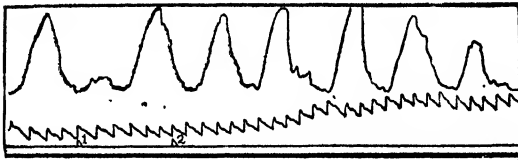


FIG. 1.—HE LIKES CHOCOLATE—

And shows it by the way his arm-volume increases. Between 1 and 2 a piece of chocolate is placed in the mouth of the subject of experiment, and from that point on the arm-volume, shown in the lower curve, increases slowly but steadily, while at the same time the single pulse-beats become higher and also slower.

facial expression and bodily movements. It is only of recent years, however, that the marvelous minuteness of this response of the body to the soul has been established by the experiments of prominent psychologists and physiologists.

The Danish psychologist, Alfred Lehmann, now follows up the discoveries of other European scientists by his successful experiments showing that emotions of pleasure in general are accompanied by a lessening of blood-pressure and of the depth of respiration, an increase in the amplitude of the single heart-beat, a slowing of the heart-beat, and an increase in the arm-volume. Displeasure, on the other hand, is found to show exactly opposite changes, so that the emotions of the person being tested may be diagnosed from these objective indications alone. An account of Lehmann's discoveries, by Dr. Hans Berger, of Jena, appears in *Die Naturwissenschaften* (Berlin). We read:

The conclusions of Lehmann are best demonstrated by two curves taken from his work: Fig. 1 shows



FIG. 2.—BUT HE ABOMINATES QUININ.

And betrays his dislike by the quick shrinking of the arm-volume, following the application of the disagreeable drug between 1 and 2. The pulse-beats also become more rapid.

the effect of the taste of chocolate on a person to whom this taste is agreeable. The breathing is shown at the top and the volume-curve of one arm underneath. This latter is obtained by the process of Mosso, in which a whole limb—here, for example, the arm—is enclosed in a rigid, air-tight cylinder, the so called plethysmograph, containing suitable apparatus for registering the variations in volume. In such a curve both the ebb and the flow of the blood in the arm are registered and it contains more details than the simple pulse-curve.

Every heart-beat causes a slight increase in this volume-curve, and it also informs us as to the amplitude and rapidity of the heart's movements..... Fig. 2 shows the precisely opposite effect of quinin, which is bitter and disagreeable in taste."

Dr. Berger was able, he says, "to determine, in persons having skull defects, that the circulation of the blood in the brain, as registered in the volume-curve of this organ, is significantly altered by states of pleasure and displeasure." Fig. 3 shows such an experiment. We see how the

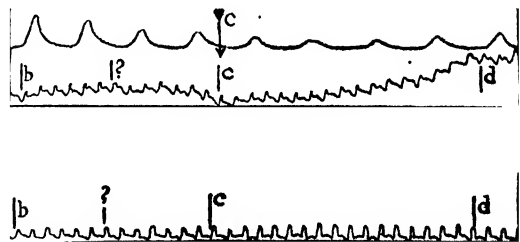


FIG. 3.—A "GET-RICH-QUICK" EFFECT.

Between *b* and *c*, at the point shown by the question-mark, the subject of the experiment—a needy person—was presented with a 10-mark piece (\$2.50). Note the quieter breathing, shown in the upper curve, and the increase of the arm-volume curve, just below, which begins to rise at *c* and just beyond *d* goes up till it touches the breathing curve. The brain-curve below shows upon exact measurement a slight decrease of volume, beginning at *c*.

volume-curve of the arm increases, and also "find the other alterations already familiar to us in this curve from the effects of a strongly pleasant stimulus as a gift of money." There is a very slight decrease of volume in the brain-curve. "There is also an easily recognized and significant increase in the height of the single pulse-beats of the brain, which implies an enlargement of the blood-vessels of the brain in a state of pleasant emotion, especially the vessels of the cortex." The opposite condition is shown when the subject receives a painful jab with a needle. "We see the familiar decrease of volume in the arm and the height of the separate pulsations, while in the brain, on the other hand, there is, together with a slight increase in volume, a considerable decrease in the height of the single pulse-beats, which

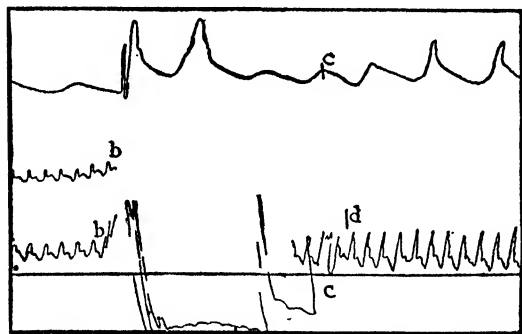


FIG. 4.—THE RESULT OF SHOCK.

At *b* a revolver was fired behind the unsuspecting subject. His involuntary tremor caused a sudden disturbance in the respiration curve at the top, and made the pencil describing the arm and brain-curves run of the paper. The brain-curve pencil begins to draw again at *c*, and then shows an increase in the height of the single brain-pulsations to about triple the usual.

is to be explained by the contraction of the blood-vessels in the cortex, or outer layer of the brain."

Even such a purely psychical emotion as the recalling of an agreeable memory is marked by the same characteristic physical phenomena, according to Dr. Lehmann's experiments.

The violent effects produced by fright on the circulation of the blood in the brain appear in Fig. 4, and it may not be amiss to observe that a useful lesson might be deduced therefrom for the benefit of foolish parents and ignorant nurses who seek to frighten restless children into "being good"

by suggested images of horror and dread. The experiment proves, says Dr. Bergen,

that a fright causes a marked contraction of the blood-vessels in the brain. This occurs immediately, but is followed by a marked expansion of the vessels... Who can observe this figure, showing the effect of fright on the circulation of the blood in the brain, without recalling the instant alteration produced in the current of thought, its checking at first followed by a wild rush of ideas?

Dr. Bergen follows these instances with less detailed references to the effects produced by fright and other emotions on other organs, such as the sweet-glands, the bladder, and the intestine, an instance of the latter being the violent effect produced by fear in what is known as "canon-fever." Muscular power also is influenced by emotion. Thus the disagreeable taste of quinin causes a distinct decrease in power, while an agreeable odor causes a marked increase, facts which may give hint to our new "efficiency" experts. In one of Leh-

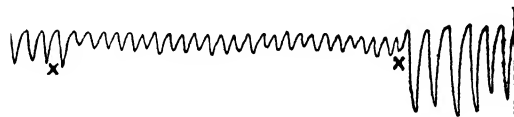


FIG. 5.—DO YOU HOLD YOUR BREATH "TO DO A SUM"?

The person did in this case. He worked on his problem from *x* to *x*. During this time the breathing, shown by upper line became shallow, growing deeper when the exercise was finished. The lower line shows the time by second.

mann's experiments the subject was hypnotized and handed a "nosegay" made of scraps of paper with the assurance that it was a fragrant bunch of roses. She sniffed the scraps and believed she inhaled the odor of the roses. The suggested emotion produced precisely the same effect as an actual pleasant sensation. The alterations in the curves demonstrated this, and they were repeated every time she "smelled" her supposed roses.

The latter part of Dr. Bergen's article is devoted to proving that intellectual effort, as well as emotion, is faithfully registered in physical alterations of similar nature, and in as delicate and minute a degree. After speaking of familiar physical effects of mental action, such as fatigue, a knitted brow, a concentrated gaze, etc., he reminds us also that "the pupil of the eye, not unjustly called 'the window of the soul,' widens during every mental effort, as may

be observed in any one who is solving a problem in arithmetic." Moreover, "we involuntarily hold the breath when we wish to observe anything with the closest possible attention." This is illustrated by Fig. 5, in which the subject was engaged between  $x$  and  $x$ , in "doing a sum." The breath is, in fact, we are told, a very sensitive register of mental states, so that a practical psychologist can often judge the effect of some sensation on other persons better by its alteration than by changes of color.

Lehmann found that the solution of a problem caused a definite shortening of the pulse and a temporary decrease in the arm-volume.....Weber was able to show 'that the amount of blood in the exterior portion of the head also decreases during the solving of a problem, while the abdominal organs contain more blood because of the contraction of the blood-vessels in the skin. But much more important are Mosso's discoveries as to the amount of blood in the brain during mental labor. He proved.....that the solving of a problem was accompanied by an active widening of the blood-vessels in the brain. This is shown in Fig. 6, in which a somewhat unpractised

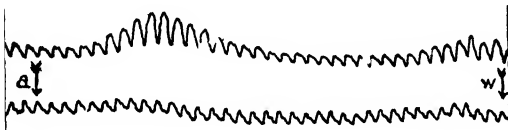


FIG. 6.—WHY "MULTIPLICATION MEANS VEXATION."

Work on the problem was accompanied by a notable widening of the blood-vessels of the brain, shown by the rise of the brain-volume, the increase in the height of the individual pulse-beats and the fresh rise when at the end of labour, the result was grasped.

subject multiplied 8 by 12 in the time space  $a$  to  $w$ . We observe instantly the marked rise of the brain-volume and the increase in the height of the single pulse-beats at the beginning of the mental labor and the fresh rise shortly before the end of the activity, when the result is grasped.

Interesting to employers of both brain- and body-workers is the statement that when manual labor is accompanied by mental labor the former is decreased in effectiveness. This is very prettily demonstrated in Fig. 7, which shows the work-curve of a single finger in so-called ergograms. The vertical lines show on a reduced scale the lifting height of a single finger (the middle finger) attached to the weight of a metronome.

The first marked decrease in height and hence of muscular yield, corresponds to the solving of the

problem 657X34 from  $l$  to  $t$ . Immediately on the conclusion of this effort, the lifting-height (which naturally gradually decreases during the performance of the work) rises to more than double. After fifteen strokes the subject solved the second problem, 392X43.....and we see again a marked decrease in muscular yield during the head-work. Lehmann proved also that the decrease in muscular yield corresponded to the difficulty of the mental labor, so that we thus have a relative measure of intellectual effort.

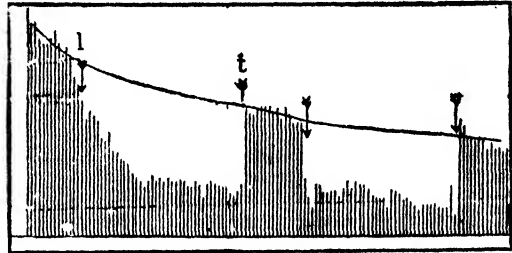


FIG. 7—HOW BRAIN-WORK HAMPERS HAND-WORK.

The vertical lines represent the lifting height of a single finger. From  $l$  to  $t$  the subject had to multiply 657 by 34. Note how the muscular power is lessened, "comes back" slightly weakened at the end of the mental effort and again decreases when a second problem engages the subject's thought.

It is perhaps needless to remark that these facts are well worth the consideration of efficiency experts and of all superintendents of labor, whether skilled or unskilled. The *Naturwissenschaften* article closes with some curious observations on a possible cause of the importance of rhythm in all human activities.

Mosso proved that nerve-cells show symptoms of fatigue in from three to four seconds; self-observation teaches that memory-pictures voluntarily recalled are subject to brief variations of clearness. Vosz showed that results of mental efforts—e.g., adding ability—also have such brief periodic variations, with an optimum of yield at intervals of three to six seconds. Moreover, variations in the amount of blood in the vessels of the cerebrum occur in wavelike periods of from three to six seconds. . . . These facts may be connected. Furthermore, it can be shown that in a piece of work which demands concentrated attention, the errors committed predominate at the trough of the waves in the brain-curve (considering the curve as a series of waves consisting of crest and trough). . . . It is easy to believe that we may find in these waves in the blood-supply to the vessels the ultimate cause of the preference for rhythm in the most varied realms of human activity.

—Literary Digest.

### Sounds That Soothe The Baby.

It is a brave mother that dares kiss her own and without a doctor's permit, and of recent years a particular ban has been

put upon the time-honored practise of soothing refractory infants by rocking them, dandling them, or singing them to sleep. Only a few weeks ago Mr. Irvin Cobb had an amusing skit in *The Saturday Evening Post* (Philadelphia), pointing out what wonderful brains and spines Napoleon, Julius Cæsar, and men of that ilk might have possessed had their mothers not addled their nervous systems in infancy by such mistaken practises. Now comes an eminent scientist who proves, not by theory, but by a series of delicate experiments, that the ancient methods were right after all. *Die Naturwissenschaften* (Berlin) publishes an article by Dr. Silvio Canestrini, of Graz, entitled "The Sense of Hearing in the New-Born," taken from a longer monograph on the

photograph always represents the respiration-curve. This was obtained by fastening a pneumograph to the abdomen of the babe, near navel, by means of a rubber band. The second curve shows the pulsation of the brain at the soft spot. The third line represents intervals of time marked off evenly by an electric clock, each space equaling a half-second. The bottom line shows the duration of each single experiment by means of a marking-magnet. To quote Dr. Canestrini in further explanation :

In normal infants the relation of respiration to pulse is as 1:3, and according to the curves we could determine that in quiet new-born babes there were from 40-50 respirations and 120-140 pulse-beats per minute. In any case it may be taken as a rule that pleasurable sensations in the infant are accompanied by a quiet behavior of both curves. Unpleasant emo-

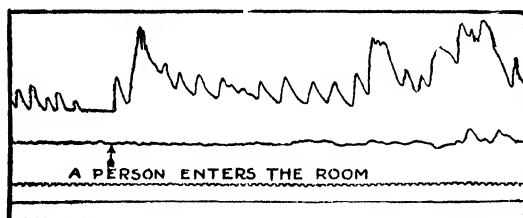


FIG. 1.—SUCH A DISTURBANCE !

And all because somebody entered and crossed the room.

sensory life of infants, in which he describes the effect of various sounds upon the nerves of babies. The writer tells us that on placing his hand one day upon the large fontanelle or "soft spot" of a new-born infant, and feeling the pulsation of the brain beneath his fingers, it occurred to him that this brain-pulse might be registered graphically by placing a delicate instrument in contact with it, and the records thus obtained used to study the effect of various stimuli—mechanical, optical, or acoustic—upon the child. Experiments were subsequently made with over 70 babies, both sleeping and waking, of ages varying from 6 hours to 14 days, the most interesting results being obtained from acoustic stimuli, tho the other senses were also experimented upon. Observations of breathing were made at the same time "to determine the dependence of the brain-pulse on the respiration, or its independence." The diagrams thus obtained were photographed, and some of them are reproduced here. The upper curve in the

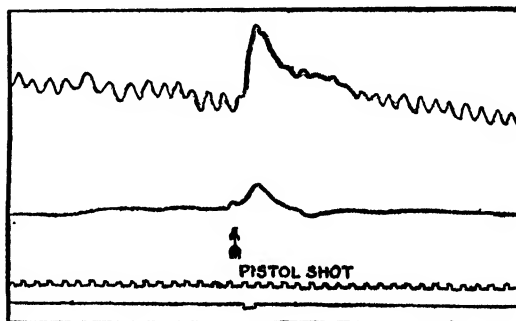


FIG. 2.—A CASE OF FRIGHT.

Here the child was startled by the report of a toy pistol.

tions, on the other hand, often cause great variations in both curves ; in such cases, however, it must be admitted that the active motions of the child, as well as its psychological sensations, play a large part in producing the graphic disturbance of the curves. Quiet breathing is shown by an evenly rising and falling curve, while screaming or active motions of the babe cause the waves to be irregular. . . .

When the brain-pressure suddenly increases or quickly decreases, as is the case in screaming, the separate brain-pulses usually disappear, and there results a brain-pressure curve, which is the reflection of forced respiration. The brain-pressure curve commonly shows an ascent in response to all sudden stimuli, by which the subject is apparently affected unpleasantly. Pleasing conditions, on the other hand, cause a gentle sinking of the brain-pressure curve, even when the respiration-curve shows an irregularity due to other influences."

Dr. Canestrini made 279 separate acoustic tests, and gives detailed results in a number of cases. It has been described by a diagram that "the subject was three days old and did not wake



during the stimulus, which consisted of soft whistling."

It exhibited a lowering of the breathing, with a definite increase in the length of the separate brain-pulses and consequently a lower pulse rate than during the same length of time before and after the experiment. Such stimuli often cause dreams in adults. . . . The sleeper is not awakened by the acoustic stimulus, but it causes unconscious associations of ideas which produce dreams.

Naturally, such dreams cannot arise in nurselings, but the retarding of the brain-pulse during the sleep shows clearly how even in them the sensory system is able to influence the vasomotor and respiratory centers, tho in an unconscious state.

Fig. 1 will interest watchful mothers and nurses especially. It shows how a three-days-old child was seriously disturbed by the noise of a person entering the room, closing the door, and walking across the floor. The arrow shows the time of the entry, and the disturbance is especially apparent in the beginning in the respiration-curve. In Fig. 2, the stimulus was short and sharp—a shot from a toy pistol. An instant ascent of both curves was seen. The experimenter reasons by analogy that this was due to fright, as in the case of adults. This emotion was also exhibited in the tension of the skin of the abdomen, and in a visible twitching of the whole body. In one case in which a bell was rung in the hearing of a child that was awake, it was discovered that "on a repetition of the sound after fifteen seconds the reaction was slighter, altho this time the stimulus lasted three times as long. A third repetition showed a still slighter reaction." Dr. Canestrini considers this fact of the gradual diminution of the reaction when repeated to be extremely significant, since it proves that even at such a tender age inhibition impulses exist able to modify the amplitude of the reaction, so that "we have to do not with a mere automaton in which the effect always

answers the cause, but must reckon with far more complicated conditions."

Most interesting of all were the experiments made on infants in a state of violent disturbance, as when screaming with rage. It was found that in such conditions vocal or musical sounds were markedly soothing in effect. During one experiment the child was in a paroxysm of anger caused by the fastening of the pneumograph upon his head. We read :

At the point of time when a bell was sounded for four seconds, an immediate sinking of both curves may be seen, which continued for three seconds after the sound ceased, after which the former condition was reverted to. Afterward a toy consisting of a number of tiny bells was rung in the ears of the screaming child. Not till after three seconds was there a marked sinking, especially of the brain-curve, with an immediate return to the state of disturbance when the sound ceased.

The investigations of Wandt, continues Dr. Canestrini, have proved that in adults pleasant sensations cause the pulse to be slower and the amplitude of the breathing (*atmungsgrosze*) less, while unpleasant emotions cause pulse and respiration to be quicker. "By analogy we must conclude that there is an unpleasant sensation in cases where we find in infants (as often after acoustic impressions) an increase of pulse together with an increased respiratory activity registered graphically." While the experimenter found no infant among those tested to be insensible to acoustic impressions, he had some negative results with some infants to certain tests. But in 80 per cent. of such negative results the child was either asleep or in a state of anger. Strong acoustic stimuli were nearly always followed by a corresponding reaction in the curve, while negative results were sometimes obtained where the stimulus was milder, as the note of a tuning-fork, the playing of a harmonica, or the sound of the human voice.

—*The Literary Digest.*

## EVELTON AND SON

By ORME AGNUS, AUTHOR OF "SARAH FULDON," "NANCE OF MANCHESTER," &c.

**S**IDNEY Evelton came home from business one wet evening and went straight to his room to change for dinner. A shadow fell on Mrs. Evelton's

face as she heard. If he had been in good spirits he would have come into her room for a few words before he dressed.

When the gong sounded he came into

the dining-room, and she saw by his face that it had been another trying day. He looked weary and discouraged, but she could not say anything to him then as an old school-girl friend was dining with them.

His smile as he stepped forward and shook hands with Miss Welwood was artificial. "A wretched afternoon and evening," he said.

He was polite and attentive to his wife and guest during the dinner, but he had to exert himself to carry on a conversation, and before the meal was over he apologised to Miss Welwood by saying that he had a headache.

His wife looked at him sympathetically. "If you don't feel well enough for the concert this evening, dear, Grace and I would not at all mind going alone."

"Oh, I'll go," he said. "I shall feel better after coffee and a cigarette, I am sure."

His wife managed to pat his arm in sympathy and whisper to him as they were getting ready for the concert: "Another trying day, I am afraid, dear?"

He nodded, and there was no time to say more.

They returned home alone after the concert, and he threw himself moodily in a chair. "I really don't think I can stand it any longer Di," he said, an angry light in his eyes. "I made the root mistake in not leaving years ago, and if it were not for you and the youngster I would not stay another day. But without capital what can one do?"

"I'm sorry, dear, very sorry."

"Why did he compel me to follow the business if he thinks I am an incompetent fool?"

"He cannot really think it, dear."

"What irritates me beyond endurance is that he asks me for suggestions and then sneers at them, as if he had only asked me to give him an opportunity for a sneer—and before Harper or anyone who is present, too. The business does not increase—how can it? And yet he hints that if it were in my charge it would be ruin in six months. He is always sneering at college-trained youths, who think that college can take the place of experience and a practical grasp of affairs. The latter phrase is always in his mouth. Seriously, I am sick of it, Di."

Mrs. Evelton spoke sympathetically and

soothingly. She did not really lack sympathy with her husband, but was afraid he might take some rash step that would ruin his prospects and eternally estrange his father.

Sidney Evelton was twenty-four, athletic young fellow who prided himself on dressing well. He assisted his father in the management of a printing works which was looked upon as one of the most prosperous businesses in the town of Spidbrook, and Roger Evelton was regarded as one of the leading townsmen. He had come to Spidbrook half a century before, a raw country lad without means or influence, but he had grit and dogged determination and a frugal mind, and he had set himself steadily to the task of being a master and not a paid hand. He had succeeded, and twice had been Mayor of Spidbrook, but it could not be said that he was loved. His wife, as long as she was alive, had done what she could to soften his asperities and brusqueness, and it was owing to her gentle persistence that their one living son, Sidney, had been sent to Rugby and thence to Cambridge. She had only won this on condition that Sidney promised to follow in his father's steps and maintain the business of which Roger Evelton was inordinately proud. It was also due to Mrs. Evelton's influence that the father consented to his son's marriage with Diana Pelton, the daughter of a doctor in a neighbouring town. At first he had been strongly opposed to the match.

"She has nothing: I thought the boy would have sense, after his college training, to marry somebody with wealth and influence," he said.

Mrs. Evelton smiled, "Roger, you married me, and I had neither."

He softened a little; he was genuinely fond of his wife. "You are different," he said.

"Diana will make him a good wife, and she loves the boy I am sure."

He grunted a little. "There is the other side of it—will the boy make her a good husband? If he is no greater success than he is in business, Diana won't thank you for encouraging the match."

"He is a good boy," said his mother with little heightened colour.

"Maybe, but he is too big for his boots since he went to college."

So Sidney married the girl he loved, but

shortly afterwards his mother died, and he felt her loss deeply. If he had only known, it was largely his skill in athletics and his taste in dress that prejudiced his father against him. Roger Evelton had had no time for athletics in his youth, and he could not understand how any other young fellow of character could have; and being rather careless in dress himself, he took a very prejudiced and contemptuous view of what he called "a fop." There was no sympathy between father and son, and this led to estrangement. Sidney had entered the business with a keen mind and fresh ideas, and it was apparent to him that his father was not keeping abreast with a changing world. The methods by which he had built up his business were methods that still meant success, was the father's view, and he looked upon his son's suggestions as the ill-balanced views of a boy. Even before Sidney had entered the business it had not been making progress; there were more and keener rivals in the field, and the old man refused to see that business now-a-days does not come to one, but has to be fetched, or, as Sidney expressed it, "dragged in by the hair." Sidney had, for instance, roused the scorn of his father by suggesting that they should equip their principal traveller with a motor-car. He pointed out that it would be as cheap as railway-fares and trap hire, and would pay for itself in allowing the business to be done much more expeditiously.

The old man grunted. "You have yet to learn, my boy, that we are not out to look smart, but to do business. A motor-car! Why don't you suggest a circus at once with performing elephants?"

"I am suggesting an efficient way of doing business," retorted Sidney coldly. "If you would condescend to go into the matter you would see that Hastings could double his mileage."

"If my travellers want motor-cars they must provide them at their own expense," retorted Roger.

So it was with every suggestion that Sidney made. Old Roger worried because trade was dull, but he would not alter his methods to meet the new era. "We sell a good article at a reasonable price," he said again and again. "Our rivals can't, and cutting us will throw them in the bankruptcy-court before long."

"Or us," muttered Sidney, who knew

that some of their machinery was very uneconomical compared with that of some of their rivals, and it would be much cheaper to 'scrap' it. But to every suggestion his father told him he was talking like an ignorant, extravagant school-boy, till the young man was so sick of it that he felt ripe for revolt.

"I'll smoke a cigar, Di, before I turn in," he said to his wife after their conversation, and Mrs. Evelton went on to bed. When he was alone he took out writing-paper, and wrote a letter to a rival firm in Manchester offering his services as manager. He wrote frankly, saying that in his present position he felt that his abilities were wasted, and as he had made a study of the trade, he was sure he could be of great service in a position where he had some scope. He put the letter when he had written it in his pocket-book, to decide after sleeping on it whether or not he should post it. . . . He slipped it in a pillar-box next morning.

\* \* \* \*

"Father," he said one morning a week later, "I shan't be here this afternoon. I have to meet a friend in Manchester. If you like, I'll call on Evans and Jones while I am there and see if a personal interview won't put that matter right with them."

The old man snorted. "I didn't build up this business by taking holidays."

Sidney said nothing at once, but presently asked: "Shall I see Evans and Jones?"

"Certainly not. If they don't know a good thing when they see it they must learn by experience."

"I feel sure I could put it right, father."

"I've got a surer feeling to the contrary," said the old man grimly.

Sidney told his wife he was going to Manchester on business, but did not say that it was in connection with another post. He had an interview with Mr. Olroyd of Olroyd Brothers, before whom he laid his views. "Yes," said Mr. Olroyd, "but what do you want?"

"The managership, six hundred a year, and ten per cent on all increased profits," said Sidney promptly.

Olroyd shook his head with a smile. "A big order that; I shall have to consider it, give me three days to think it over, and I'll let you know."

Sidney left satisfied but not in good

spirits, for he knew there would be scenes if he left for Manchester. But he was not destined to leave. Early the next morning he was roused from bed. He came downstairs to find his father's general utility man, George Harding. "Could you come at once, Mr. Sidney?" he said. "Your father's been taken bad. I've just roused the doctor and sent him. He's very bad."

"I'll come at once, George," he said. "I shall be there as soon as you on my bike."

He went to his father's bedroom, where he found the doctor, who had just finished examining the patient. "It's a stroke, Mr. Evelton," he said. "He is paralysed down the right side and he can't speak."

"Is it serious, doctor?"

"It always is serious, but with care and attention I hope he may recover his faculties. He has been worrying, I should imagine."

It was an anxious time, but after a few days the doctor thought he would recover.

On the fifth day he was so much better that Sidney was allowed to speak to him.

"You are not to worry, father; things will go on all right, you will see."

The left side of the sick man's face contracted by some emotion, and he tried to mumble something.

"The doctor says your recovery depends on not worrying," said Sidney.

By signs the paralysed man intimated that he wanted to write something, and a sheet of cardboard and a pencil were given to him. Sidney held the cardboard while his father with his left hand laboriously scrawled on it the words, "Harper take charge."

Sidney understood. Harper was his father's manager, and it meant that his father trusted Harper more than he did his son. Sidney hid his feelings, and said, "All right, father."

He went for a walk when he left the sick chamber, to think over the situation, and then he called on the doctor. "Doctor," he said, "supposing my father goes on well, how long before he is fit to resume his duties?"

"Some months I should say, Mr. Evelton, but it would be better if he rested for a longer period. When the summer comes, if he is in a fit condition to bear the journey, I shall recommend a month or two at Brighton. In a few days I am going to talk to him."

"Thank you, doctor, we will do our best

to persuade him, but he is rather obstinate."

"I can see that, Mr. Evelton, but I shall point out to him that a disregard of precautions will induce another and a worse attack."

Sidney left the doctor's house with his mind made up, and the next morning he sent for the manager. "Harper," he said, "I am going to take charge, and I shall want all the help you can give me. You know as well as I do that we have got out of date."

Harper smiled a little. "That is so, Mr. Sidney, but—well," with a shrug of his shoulders, "you know."

"I shall want you to come back to the office after dinner every evening and go into matters with me. Your salary will be at the rate of another fifty a year while I am in charge."

Harper's face flushed. "Thank you, Mr. Sidney; you may rely on me. This is a good business if it were pulled together."

For ten days the two men worked till midnight, and then Sidney gave an order for a motor-car and new machinery for the works that would cost several hundred pounds. A stenographer and typist were engaged for the first time, Roger Evelton having had a prejudice against a girl in the office. And lastly he gave orders for double the amount of advertising that his father had allowed, and the routine and methods of the office as well as the works were reorganised. "I am on trial, Di," he said to his wife when apologising for his absorption in business. "I must make a success of it or I shall never hold up my head again."

"You will make a success of it, dear," said Mrs. Evelton.

"After all, do you see, I feel I am risking my own money. There is only my sister and myself to inherit, and if it turns out a failure father can deduct this profligate expenditure from my share."

"But you are not going to fail, dear," said Diana. "There is only one thing; you must let me help more."

"You are helping enough already," said Sidney as he kissed her. "The time you devote to father is a help that no one else could give."

Old Roger's recovery was very slow, and Sidney shrewdly suspected that it was because, lying helpless, he was worrying about business. It was some weeks before

he could say such simple words as "tea" or "milk" or "more." Sidney was always cheerful and bright in the sick room. "Harper is doing well, father," he said. "He has been working night and day. I have promised him a rise in salary for it—is that right?"

The old man signified his approval, and then a shadow seemed to pass over his face, as if he were thinking that it ought to have been his son on whom he could rely.

Hard, persistent work, combined with intelligence, was beginning to tell. The new machinery had been installed; shrewd-advertising had brought increased business, and the profits were largely spent on more advertisements. Furthermore, Sidney had paid a fee of fifty guineas to a business expert for three days' services, but his suggestions and ideas had indicated how ten pounds a week could be saved with no loss of efficiency. By energy and resolution Sidney had secured the County Council printing contract, valuable because of the steady employment it would afford. The young man was justifying himself, and his moodiness and weariness had gone; his work was a joy and a recreation. To increase his happiness it was apparent that Mr. Evelton had grown fond of his daughter-in-law, and he eagerly welcomed her suggestion that she should go to Brighton with him. "Sidney can manage as a bachelor," she said, "and he can come down for the week-ends."

Brighton did wonders for the invalid, and there came a day six months after the seizure when he was well enough to talk business to his son. Sidney felt a little nervous, but the interview passed off well. "Harper had done admirably," he told his father, to whom he showed figures which indicated that on the profits for the six months there was an increase of sixty pounds over the previous half-year. It was a carefully cooked document, for the profits were far greater. Out of them had been paid instalments on the motor and new machinery, to say nothing of the advertising.

"Harper—is—a—useful—man," said Mr. Evelton, who was now able to articulate slowly.

"A capital fellow, indeed," said the son warmly, "There is no need for you to worry at all."

"I want to see Harper. Ask him to come down here."

"I will, father. But he is very busy just now."

Harper smiled when he heard the invalid's message. "What am I to say to him, Mr. Sidney?"

"Oh, I leave that to you, Harper. I expect it will be embarrassing, but don't give away any more than you can help."

It was ten days before Harper went down to Brighton. The old man was improving every day, and Harper congratulated him on his appearance.

"I thank you, Harper, for what you have done. When I come back we'll talk over that, but I'm glad my boy has been paying you more. Now," and Harper's cross examination began. He fenced as well as he could for some time, but at last he threw up the sponge. "I'm here on false pretences, Mr. Evelton. I've done what I could, but all the credit is due to Mr. Sidney—I've been merely a helper. We didn't know that he had it in him, you and I, but he is one of the smartest business men in England. You can almost be thankful this illness let us see what he is made of."

Roger Evelton stared at his manager in amazement without speaking, and Harper broke the silence.

"He's worked day and night almost, Mr. Evelton, and things have moved, I can tell you. Eveltons Works have been literally humming, and what is more, the men like it. He has got rid of two or three shirkers, but—" Harper stopped, not anxious to give away the secret that the following week the men were to take a bonus on the increased profits.

"But," said Mr. Evelton, "I told Sidney you would take charge, and I understood you had done so."

"Well, I did not; the best man took charge, and he has done wonders. Did he tell you we'd got County printing order?"

Roger Evelton shook his head.

"Well, he got it, and things are going swimmingly."

"You surprise me, Harper."

"Not as much as I have been surprised, though I always could see Mr. Sidney had something in him. At any rate, business has not gone back while you have been laid up."

When Harper had gone his employer could not rest. He could not believe it;

he had always been prejudiced against his son because their ways were different. He was very restless all the evening, and the next day he persuaded Diana to go a steamer-excursion to Bournemouth, and as soon as she was out of the way he left for home with his man George Harding, leaving a message for Diana. On George's arm he went into the works that afternoon and gave his son a surprise.

"Father!" cried Sidney, jumping to his feet from the table where he was dictating to his typist.

"I have come to have a look round," said the father slowly.

"You had better sit down and rest a little, father," said Sidney nervously.

"No I will rest afterwards," and his eyes strayed to the typist and typewriter.

On George Harding's arm he went through the works, Sidney following. The men saluted him and asked after his health, but he answered almost mechanically. All were working at full pressure and Sidney explained that they were working overtime to complete a big order by the week-end, but the old man was looking at the new machinery and the alterations everywhere. One noticeable thing was that there was a cleaner look about the old premises. Roger Evelton had had no time to bother about dirt in the works.

Without a word they went back to the office. "I want a word with you alone, Sidney," he said, and the typist and George Harding were dismissed.

"What has all this cost?" asked Roger.

The crisis had come. "I'll give you the facts first, father, and then the figures," said Sidney in a business-like tone.

Roger Evelton listened in amazement. There had been all this reckless expenditure on a car, advertising, new machinery, business expert, and a bonus to the men, and already part of the cost had been paid out of the increased profits. "If we made no further increase," said Sidney, "in fourteen months we shall have paid for everything. Our working-expenses are twelve pounds net less per week."

There was silence for a minute or two, and then Roger Evelton took his son by surprise. Two tears trickled slowly down his cheeks. "I'm too old for it—I see now—I've been too old the last ten years," he said in a pathetic voice, "I have had my day."

"No, no, father," cried Sidney with a catch in his voice. "That's untrue. I should have been glad of your knowledge and experience the last few months—I was handicapped badly many times without it, even though I had Harper to go to. I tell you frankly, dad, I've realised the last month or two what a man you must have been to build up this business at my age out of nothing. You built—mine are only improvements. If anybody goes, it's I."

There was silence again, and then Roger Evelton with a smile held out his hand, which his son took warmly. "I slipped out while Di was on an excursion," said the old man. "Come with me, my boy, and let's tell her."

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

1. *The Sacred Books of the Hindus. Vol. XVI. The Positive Background of Hindu Sociology, Book I (Non-Political)* by Professor Benoy Kumar Sarkar M. A. Published by Longmans & Co., Pp. XXIV and 365 and an Index. Price Rs. 6.

It is a common and frequent charge against the Hindus that they are a race of "metaphysicians, airy philosophers and transcendental speculators" who have always preferred meditation to action, the superhuman and the supernatural to the human

and the natural, the ideal to the real and the life "to come" to the life "that is"; and that, for these reasons the development of their civilization has been one-sided and incomplete. To all those who believe in these charges, we recommend a perusal of this book.

The "Positive Background of Hindu Sociology" is based on the Sanskrit work on Sociology entitled *Sukraniti* and is, indeed, meant by the author to be an Introduction to that book which he describes as a "study in the non-*moksha*, or non-transcendental and non-spiritual i.e. the secular, worldly, practical and 'positive' elements of Hindu social economy."

(An English translation of Sukraniti by the learned author of the book under notice has been published as Vol. XIII of the Sacred Books of the Hindus.)

The "Positive Background" is divided into two Books :—(1) Non-Political and (2) Political. The volume before us now forms Part I of the First Book and contains six chapters dealing with the Relativity of Nitisastras, the Dates of Ancient Indian Geography, Ethnology, Mineralogy, Botany and Zoology. It also contains as appendices a number of papers by Dr. Brajendranath Seal on Hindu Ideals about plants and plant-life, Hindu classification of animals, Hindu Physiology and Biology, Hindu Mechanics and Hindu Acoustics, which considerably add to the value of the book.

The author's Foreword to this scholarly work was published in full in the Modern Review (See M. R. April, 1914). The book was first issued as a periodical last year from the Panini Office, Allahabad. It is now published in book form with a neat binding.

II. *An Appeal from the Orthodox Brahmana Community to the Almighty Ruler of the Universe etc. etc. Re the Condition of Hinduism, the Hindu Post Puberty Marriage and the Government Religious Neutrality.* C. P. Subbaraya Iyer, B. A., Chittur—Cochin. Pp. 104.

A small booklet which we are glad to say is not half as long as its unnecessarily elaborate and inconvenient title would make one expect. It is a curious jumble of ill connected and inconsistent paragraphs dealing in a rambling sort of way with the subjects mentioned.

The author (a severely orthodox Brahman himself) deplores the decay of Brahman worship and finds in it an explanation of alleged Hindu degeneration. He protests against the movement in favour of post-puberty marriages on religious grounds, warns the Government not to violate its promise of Religious Neutrality by allowing legislation even of a permissive character and winds up by imploring the Government to renounce its policy of neutrality in order to defend the Temple of Hinduism against its foes—the Social Reformers!

*The Hon. Mr. G. K. Gokhale; His Life and Career.* pp 72; Price Rs. 4. G. A. Natesan and Co. Madras.

It is an excellent little *resume* of the late Mr. Gokhale's public career. It was penned in November, 1914, that is, before the death of the great patriot and is therefore written in the present tense. We feel heart-heavy when we think that the booklet, if it were written or re-written today, would have to be written throughout in the past tense.

We hope the writer of this little book (who in our opinion, is quite fit for the task) will undertake the writing of a longer and fuller biography of his subject. Such a biography, besides being a necessary and inspiring record of a highly useful life would also serve as an interesting and adequate Political History of India for the period which coincided with the active life of the late lamented leader.

GURMUKH SINGH MONGIA.

*Indian Pauperism and Charity; by K. C. Rama Krishnan, B. A. Madras, Addison & Co. 1913.*

It has been calculated that there are five million drones in India costing her 18 crores of rupees per year. In this pamphlet the writer discusses the need of a Vagrancy Act and a Poor Law for India, specially

for the Presidency towns. The pamphlet bristles with facts, culled from all possible sources, and is a serious contribution to the study of an important aspect of the Indian economic problem.

*The War and the Paper Industry in India* (Lucknow Newal Kisore Press, 1914) III. *What Europe owes to Belgium* (Oxford pamphlets, 1914) IV. *The war and its economic aspect* (Oxford pamphlets, 1914) V. *All for Germany* (Oxford pamphlets, 1914) VI. *The Battles of the Marne and Aisne* (Oxford pamphlets, 1914). Price, III, IV, and V, two pence each, VI, four pence. VII.—XI. *Papers for war time* : Price two pence each. Oxford University Press.

This series of papers attempts to reach a truer understanding of the meaning of Christianity and of the mission of the Church to the individual, to society and to the world. We quote a few characteristic passages: "In India we witness the same unrest. The political agitation of which so much has been heard in recent years is only one symptom of a national awakening, which is expressing itself in manifold gropings after a higher life. In what moulds will this surging life be cast? Will it express itself merely in some new system of thought that will take its place with the ancient philosophies as a fresh monument to the powers of the Indian mind? Or is it the Divine purpose that the strange contact for a brief span in its long history between India and a people of the west should be the means of planting in Indian experience a seed of truth from which will spring a fairer and richer harvest than anything that India is able herself to give to the world? While this deep question waits for answer, the Indian mission field presents another problem of peculiar urgency. The depressed classes, fifty millions in number, which have been kept outside the pale of Hindu society, are reaching out their hands towards a religion that offers them a larger hope and opportunity. The Christian Church might receive them in hundreds of thousands, or as some believe, in millions, if it had the resources to teach and to shepherd those admitted into its fellowship." (*The Decisive Hour: Is it lost?*) Prominent attention of the leaders of Hindu society may be drawn to the above passage which reveals the real objective of the Indian missions with a remarkable frankness. Unless Hindu Society makes up its mind to do something substantial for the depressed communities, we may be sure that the virile missionaries of the religion of our rulers will step in and soon claim them as their own. The following, as a bit of introspection, deserves to be pondered: "We point to the long history of Prussian aggressiveness, to the writings of Nietzsche, Treitschke, and Bernhardi, to the violation of Belgian neutrality. But even if the beam is in Germany's eye and only the mote in ours, we cannot deny that the mote at least is there. And is it only a mote? Our history and our position have made us more commercial than military; but in our industrial system we have let loose the spirit of grab and push, the oppression of the weak and the admiration of mere success, as scarcely any other land has done. This is the spirit which, in its military shape, seems to us the evil genius of Prussia." (*Christianity and War*). Again, "current events are telling us that our civilisation has outrun its moral resources.....We have come to a stage where mankind cannot even hold the ground it has gained without a large accession of moral and spiritual power. The vaster issues of



this time demand that the normal man shall be a more thoughtful and self-forgetful creature than he at present is. The ancient commandments of love to God and to our neighbour return upon us with extraordinary urgency of appeal today." (*Active Service : The Share of the Non-combatant*). Another writer advocates a return to the simple life: "Two things menace peace, one externally, the other internally. They are militarism and luxury. While our men go forth to fight the one, women at home must finally crush the other. Extravagance in dress and food have become as competitive as our armaments, and if the budget for armaments has been in the hands of men, women have been chiefly responsible for the budget for luxury. We can at least lift this burden from the nation and the national character." (*The Women's Past*). The following passage deserves to be quoted, if only to warn our politicians against the tendency to excessive self-complacency which the great wave of loyalty that has passed through India since the outbreak of the European war has produced in many minds in England: "We have made many mistakes in India, there is not a little that is contemptible in the story of our relations with the Indian people. Yet we hold India today. By what? By military power? The white military force in India does not, as a matter of fact, amount to a respectable police force. India is not held by military terrorism. India is bound to England by its recognition of British justice, by the evenhandedness of British policy, by the realisation of a liberty and a prosperity which would have been impossible save only as the British Raj has imposed its own ideals upon the government of the country. And the result? We are seeing it today. All parts of India are vying with one another in sending the help that Britain needs in its hour of danger. Here again is revealed the sovereign power of the moral bond." (*Are we worth fighting for?*)

*Protected Princes in India : Congress Green Book No. VII. by Sir David Wedderburn, Bart. Reprinted, by permission, from the "Nineteenth Century" of July 1878. Price threepence, 1914.*

In the present European crisis, when the Princes of India have placed their personal service and all the resources of their states at the disposal of the King-Emperor, Sir William Wedderburn sees a fitting occasion for the republication of the above article, which is a plea for the establishment of a tribunal to provide a public and judicial hearing in cases, civil and criminal, affecting the interests of Indian princes, and more specially those cases in which the Paramount Power, now acting as sole arbiter, is itself an interested party.

*Poems of War and Battle : selected by V. H. Collins. Clarendon Press, Oxford. 1914.*

This is a nicely gotup volume of martial and patriotic poems, among which we recognise some of our old favourites. Many of the pieces are however new, and both English and American poets, old and new, have been laid under contribution. Even the Banjo-bard of Imperialism, Rudyard Kipling, who, according to Oscar Wilde, 'read life by superb flashes of vulgarity,' has not been omitted. The collection appears to be complete, and will certainly help the cause of recruiting in England.

*August 1914 : The Coming of the War. by Spenser Wilkinson, Professor of Military History, Oxford. 1 shilling net. Oxford University Press.*

These essays are reprinted from the *Morning Post*, and were written between July 27 to September 15, 1914. They discuss the European situation at the outbreak of the war, the obligations and the interests of Great Britain, the best method for Great Britain of prosecuting the war, the problem of raising and training an army to supplement the original expeditionary force, and the strategy of the opposing armies in the western theatre of the war. They however contain certain conjectures which have been falsified by the event.

*More Truths about India : Leaflets issued by the East India Association in 1913-14. Price eight annas.*

The East India Association counts among its Vice-Presidents many Indian princes and men of note. The nature of the falsehoods which these 'truths' are intended to combat will appear from the following extract from one of the leaflets: "Almost to a man the Indians themselves, being an entirely unhistorical race and absolutely ignorant of the truth, believe that up to the arrival of the English all India lay under the government of a magnificent Hindu Emperor, that all the arts and sciences flourished in the country that all the people were happy, and that all were prosperous and well-to-do. This glorious condition, they say, was put an end to by an English invasion which effectually ruined the country. Filled with these ideas and naturally disliking the Government, however beneficent, of an alien race, it is no wonder that they dream of a possible utopia when this splendour shall be returned to their beloved land. This false belief is at the bottom of the unrest that has done and is doing so much harm in India."

*The Life and Work of J. N. Tata : by D. E. Wacha. Madras, Ganesh & Co. 6-8-9.*

Mr. Wacha says that Mr. Tata was 'a Swadeshi of Swadeshists long before Swadeshim was boomed in Bengal. No greater proof of his patriotism could be found than his princely gift of 30 lacs of rupees for the founding of a Scientific Institute in India. He was the first and the greatest Indian captain of industry to apply the spirit of the West to the needs of the East. The manufacture of pig iron and steel from Indian iron ores, and the utilisation of water-power by means of electricity, were two gigantic and far-reaching industrial schemes which were inaugurated by him and fortunately brought to a successful termination by his sons. The account of the late J. N. Tata's life is full of inspiration for the younger generation of Indians, and should be welcome to those interested in the material advancement of the country.

*The Mameluks in Egypt : by the Rev. Canon Sell, D.D. Christian Literature Society for India, 1914. Price 4 annas.*

The book covers the period intervening between the fall of Saladin and the acquisition of Egypt by the Ottoman Turks. Nasir was the most celebrated ruler of this period. According to Stanley Lane-Poole, 'his reign was certainly the climax of Egyptian-culture and civilisation.' Dr. Sell speaks of him thus: "Nasir was a patron of learned men; he showed great friendship to the famous historian Abu'l-Fida.....The country was rich and the Emirs gained wealth and vied with each other in the erection of fine buildings.....The architecture of the period is perhaps the finest in the history of Saracenic art in Egypt. The Sultan also erected some notable buildings—a college in Cairo and a fine mosque in the citadel. He also made a

large canal, which facilitated the transfer of goods and irrigated what had been a barren waste, and constructed roads at a level above the reach of floods. ....The decorative arts were encouraged and patronised and this period has gained renown in this respect."

*Cartoons from the Hindi Punch: Fifteenth Annual Publication. Edited by Barjorji Nowrospi. Price Rs. 1-4-0.*

The Hindi Punch has established a reputation in India as the only one of its kind that can be compared, and not unfavourably, with many similar publications in the West. The fifteenth annual publication contains a summary of the main political and social events of the year. Though witty and comic, it is never bitter, and its 'sweet reasonableness' is a point in its favour. Some of the pictures are very finely drawn, and there are many happy hits. South African Indians and the question of self-government occupy a prominent place. Indian magazines and papers would do well to quote more largely from this source. They could thereby make their points more telling and their arguments more persuasive.

*Stead: The Man. Personal reminiscences by Edith K. Harper. London. William Kider and Son, Limited. 1914. 7-6d. net.*

The authoress was intimately associated with the late Mr. Stead for a number of years, specially in the field of psychical research, and gives in this book an account of some aspects of the life of this many-sided man. In many ways Mr. Stead was the most prominent among English journalists, certainly he was the best known among Indians. In his earlier days, as editor of the *Pall Mall Gazette*, he forced England to remodel her navy. He was the author of the famous phrase, 'two keels to one,' which was the moral policy he laid down for his country. He was always a brave and chivalrous champion of woman's rights, and his *Maiden Tribute of Modern Babylon* earned him a place in prison for a couple of months. In later life, woman's suffrage was one of his favourite themes. He had worldwide sympathies and stood up for right and justice everywhere, and was recognised as a strong advocate of oppressed nationalities. He denounced the seizure of Tripoli by Italy as an act of "international brigandage." Universal peace and arbitration was another of his glorious dreams, and he was a prominent member of the Peace Conferences at the Hague. Above all, he was an ardent believer in Spiritualism, and was the founder of the *Borderland* and of Julia's Bureau. In the name of spirit he urged a ceaseless war on materialism. It is of this phase of his life that the book almost exclusively deals, and one rises from a perusal of this book with a feeling of deep admiration for the great journalist who, as Admiral Lord Fisher said, feared God and feared none else, and had an impregnable belief that right is might, and not the other way round. The *Review of Reviews* is perhaps the most widely read English monthly in India, and its popularity was no doubt largely due to the great regard which Indians had for its editor who was so full of sympathy for their legitimate grievances. The tragic death of Mr. Stead, at the age of 63, on board the *Titanic* in 1912, was felt in India as the loss of a valued and powerful friend, and the story of his inner life, as unfolded in this book, will no doubt be read with interest by all educated Indians.

POL.

*Shakespeare's Julius Caesar and Byron's Childe Harold (cantos 1 and 2, ed. by J. C. Scrimgeour. (Macmillan & Co.) Prices Rs. 1-8 and 2 respectively.*

These two volumes are intended to help our boys to pass the B. A. examination of the Calcutta University. Considering that the editions of these two English classics which hold the field are those of C. H. Tawney and H. F. Tozer, a rival edition must justify its existence by being something higher. It will not be enough for a later arrival in the field of commentation to overburden the young reader with notes. A critic does not help intellectual development. We regret to have to say that Prof. Scrimgeour's books do not soar above the level of Calcutta "Notes on—" and that our best students must still turn to Tawney and Tozer. The latter is, in our opinion, the finest example of "editing" an English classic, and every intelligent student of English literature, even when not reading Byron, will derive most benefit from its introductory 50 pages.

We concede, however, that Mr. Scrimgeour's edition will be of great use to those unfortunate students who get little assistance from their lecturers or who have to prepare for the examination as non-collegiates. To them quantity is the all-important consideration, and this is supplied in his *Julius Caesar* and, in a lesser degree, in his *Childe Harold*. From this point of view, the editing of *Julius Caesar*, leaves hardly anything to be desired on the score of fulness of detail, whether as regards elucidation or comment. But as regards *Childe Harold*, we are inclined to think, that there was much room for further explanatory notes, in view of the difficulties our average under-graduates are likely to stumble upon in grappling with comparatively harder passages here and there. At any rate, we miss in the latter the copiousness which we find in the former. To our mind, *Childe Harold* is even more difficult, so far as Indian students are concerned, than *Julius Caesar*. A great majority of our freshmen come to the college with the lightest possible equipment of English and absolute ignorance of European history, and their two years' Intermediate Course does not tend to improve their knowledge to any appreciable extent. The Editor, no doubt, has ransacked every available source of information to make the books really useful to students of the class indicated by us. The editing, on the whole, has been done with care and judgment. But we are constrained to notice, with no small pain that, in point of get-up and printing the books are scarcely worthy of the high traditions of one of the premier publishing-houses in the United Kingdom. The printing, if not the paper, is decidedly bad, and touches the low water mark of the Calcutta press. Books bearing on them the widely-recognised *imprimatur* of Messrs. Macmillan and Co., ought, above all things, to be absolutely free from typographical blemishes of any kind. The printing, we must repeat, is most unfortunate. Press errors are rather too frequent; and some of them are so glaring as to take away a good deal from the enjoyment of the otherwise enjoyable volumes. We string together a few instances at random:—*humbast* (xvi); *vinter* (for *vintner*, xviii); *pretentions* (liii); *must* (? most) satisfaction (162); *Cæsar's* ghost, who *utter* (? utters) 176; promises to *admits* (? admit, xxv) [in *Julius Caesar*]. *Begain* (xv); *country* or (? for) me, xxviii; *unbless* (? unblest) by man, 30; in *ace* (? face) of 102; *inglonious* (? inglorious) 175 [in *Childe Harold*].

So far for misprints. There is another point which we cannot overlook. We are by no means certain that the volumes under review are altogether free

*Sethi Ji kai mamle mani lokmat. Printed by the Hindi Press, Allahabad and published by the Bharat-Jain-Mahamandal. Crown 8vo. pp. 80. Price—as. 4.*

In this book the views of the public persons and organs of India, e.g. the Abhyudaya, the Leader, the Vainktaishwar Samachar, Mrs. Besant, and others have been given on the imprisonment by the Jaipore State of Pandit Arjun Lal Saithi, on suspicion of being implicated in political crimes. The drift of the opinions is that the prisoner should be allowed to undergo trial and if an offence be proved against him, he should certainly be adequately punished. These are prayers to the Government for asking the Jaipore State to bring the prisoner before a Court of Justice. The book is merely a collection of such opinions and prayers.

*Shree Maharaj Vikramaditya ka Jivanchaitra, by Mr. Lakshman Swarup, B.A. Printed by the Empire Machine Press, Lahore and published by the Secretary, Punjab Hindu Sabha, Lahore. Demy 8vo. pp. 35. Price as. 2.*

The Punjab Hindu Sabha had a reward offered for few best essays on Vikramaditya and this is one of the essays approved. The writer has consulted several authoritative books in its preparation and has eliminated much new matter from a comparison of several accounts. The use of the word उपाधी in this form is incorrect. The printing is very nice, but there are typographical errors.

*Bhaishajya Gun Ratnamala, by Vaidyashastri Pandit Ramchandra Vidyaratna. Printed at the Bombay Bhushan Press, Muttra and to be had of Babu Dwarkaprasad Bharatiya, Nai Sarak, Muttra. Demy 8vo. pp. 90 and 8. Price—as. 8.*

This is in fact a report of the Ayurvediya Exhibition held at Muttra in 1913, but it differs from similar reports in that it gives a great deal of information very valuable for indigenous physicians. 48 pages of the book deal in brief with the Materia Medica of Indian drugs and a brief account of the Shastrie patent medicines have also been given. Similarly short accounts given of books, old Indian instruments etc. exhibited and of the papers read, will be interesting to many.

*Al-Koran, by Rev. Ahmad Shah, S. P. G. Mission, Hamirpur (U. P.) and printed at the Law Press, Cawnpur. Royal 8vo. pp. 432. Price—Rs. 2-8-0.*

No doubt, the author has taken considerable pains in this translation of the Koran and the publication will make a mark being perhaps the only one of its kind. But the language is not, in all places, strictly correct. Even in the short "Preface" the translator writes विस्ती for विनती. Similarly the use of words मय, बुद्धिमान, निमित्त etc., in these forms is objectionable. The style is like that of the Susamachar and is the best suited for such a translation. There is much to commend in the book and the very fact that the author has tried his best to make it perfect all round, has, in a great measure, ensured its success. The get-up is very nice and the publication will certainly remove a great want. The footnotes in the book will be useful.

*Yuddha Ki 2500 batain, by Pandit Shyamacharan*

*Sharma. Printed and published by the Abhyuday Press, Allahabad. Crown 8vo. pp. 125. Price—as 5.*

*German Jusus, by Pandit Someshwar Dutta, Shukl B.A. Printed and published by the same press. Crown 8vo. pp. 82. Price—as. 4.*

In the former of these books facts introducing the history of the present war are given. By reading this book an average Hindi reader who is unacquainted with the details of European History and who had not read newspapers systematically, will find most of his difficulties in understanding the events of the present war explained. Many statistics have been collected in the book and it may serve as a sort of brief reference-book on the war.

The second book deals with the machinations of the German spies and the extensive scale on which they carry on their underhand works. The author has tried to exhaust the subject and has dealt with it from all standpoints. Many interesting facts are brought to light by a perusal of this book and the reader is struck with the utmost romantic manner in which the spies are said to lay their plans. The language of both these books and the manner of their description are good.

*Ayurvigyan, by Rajvaidya Kishori Dutta Shastri, Sabzi Mandi, Riwari, Panjab, and to be had of him. Printed at the Saddharma Pracharak Press, Delhi. Crown 8vo. pp. 55. Price—as. 4.*

This book gives a brief list of the symptoms by which the progress and course of certain diseases can be diagnosed and especially deals with the symptoms preceding death. There are 250 short headings under which these are given in brief. The Ayurvedic system in which the vibrations of the pulse are judged is given in a tabulated form. The book, however, could have been made more popular and less technical.

*Yuddha Ki Kahaniyan, by Pandit Shivanarayan Misra. Printed and published by the Pratap Press, Cawnpur. Crown 8vo. pp. 79. Price—as. 4.*

A few of the stories are very interesting. We have to note with regret, however, that there are a very large number of printing errors in the book. In other respects the book must invite the attention of the public. There are seven stories in all and they refer to events in several wars, one to the present war.

*Kshayeg aur us ka ilaj, by Pandit Narmada Prasad Misra, Sub-Editor "Hikarini" Jubbulpur, (C. P.) and to be had of him gratis. Crown 16 mo. p p. 17.*

There are a few bigger books on the subject, but the booklet under review has the merit of giving simple and easy instructions on the prevention and cure of consumption, these being, in fact, the only instructions that can be given of the subject.

*Pariksha Kaise Pass Karna, by Do. and to be had of Do. Crown 8vo. pp. 21. Price—as. 2.*

Useful hints on the subject of how to answer examination-papers have been given in the book, most of them being taken from a similar book, by Prof. H. R. James. The author has tried and succeeded considerably in making his advice persuasive. The style is attractive and the book on the whole is fairly practical. The printing is nice.

## THE FAMINE PRICES OF FOOD-STUFFS AND GOVERNMENT LEGISLATION

THE tightening of prices of food-stuffs in India at a time when the best part of the civilised western world is at war, has inevitably resulted in a great distress to the people and led to State action. The upward trend of prices in the country is no new thing, but an appalling feature assuming the character of normality, only that there was no finality but an ever ceaseless tendency to rise. The fetish of Free Trade—a formula for which the westerner has developed a special partiality so long as it serves his interests, but which has had a doubtful history as applied to Asiatic countries—was held forth as flooding the country with foreign money; unrestricted trade was said to bring blessings to the poor ryot; and the pitiable pinch that the parting with of food-stuffs implied, was made very light of. Public opinion in the country, for what it was worth, was ever loud in inviting the attention of the State to this physical necessity of the people, the very element of the existence of the nation, but it miserably failed to get a hearing. In the face of expert western opinion, intensified in the case of British Indian rulers and having the force of a religious dogma, the poor public opinion in India had little chance. The country was said to be an inexhaustible reservoir possessed of an unlimited capacity for producing raw materials. To quote only one expert, Sir John Strachey:

The power of cheap agricultural production in India, and her capacity for supplying to other countries food-stuffs and raw materials for manufacture, are practically unlimited, while the capacity of Europe to consume is, or may become, as large as that of India to produce.

The war has, however, worked miracles; it has led to the revision of western trade formulas; and if on the restoration of the world to its normal condition after the war, some protective legislation of a permanent character be evolved, the food stock of the country will be the less at the mercy of the foreign exporter. Measures taken in a panic have naturally the

crude form of expediency, and may fall short of calm and cool legislation directed with the sole and disinterested purpose of keeping the teeming millions of India in a tolerable state of physical well-being.

The advent of the war led to some theorising in the first instance. If the necessities of life are selling at prohibitive rates, if wheat was a scarce commodity at 6 seers a rupee, a conspiracy was at the bottom of it.

The impression went abroad that it was a corner manufactured by grain-dealers; that the Bania who was hitherto cursed as a village money-lender, had come forward in another guise to pervert the prices for his private ends, and but for him the land would be flowing with milk and honey. No weight was given to the relevant fact that the prices of all articles, specially of piece goods which have had a restricted import, had not risen in equal proportion. The conclusion arrived at in the initial stage was that there was yet a sufficiency of food-stuffs in the land, if it could only be induced to come to the market from its deep hiding cavity in the cellar. A Government resolution forthwith came forward providing for the forcible sale of food-stuffs in case they were hoarded in a large quantity for prospective speculation. If it has served no other purpose, as a plumber to sound the stock in the country, it has answered admirably. It has failed, however, to unearth a solitary instance of undue hoarding in the land; and as a measure likely to arrest the upward rise of prices, it has proved a huge failure. What a commentary on the alleged over-stocking of food-stuffs, what a revelation of the reserve food supply in a country which has to feed 300 millions of mouths. A people who have to pay their taxes by exporting the necessities of life and who have to fight a continuous series of famines, some of which instead of being purely economic are real ones cutting short the total production, could not be expected to keep a hoard of food-stuffs in reserve.

The next move was to put certain restrictions on the export of grain specially wheat. A maximum of 100000 tons was demarcated as the possible export up to the end of March, and the quantity being greatly in defect of the volume of trade in normal times, it was considered that the prices in India would be relieved to some extent. But a reckless export had so denuded the stock that the measure failed to give the smallest relief. The export early in August and September, the result of a panic in Europe, put a strain on the food stock too heavy to be remedied by temporary measures. The prices went on increasing, and wheat became almost a scarce article in the country. The people of Northern India, essentially a wheat-eating race, had to content themselves with coarser grains, but these too sold at prohibitive rates, in no case more than 11 seers a rupee; and the amount of misery and underfeeding beat all previous records. The opening up of communications and the network of railways, did not help a bit in arresting the prices; but as facilities to feed the export and supply the necessities of a panic-stricken Europe, these agencies helped to further denude the stock already in a low state.

The theory of artificial inflation of prices and the measure to put partial restriction on the free export proving equally futile, the next measure is to provide for total extinction of private export trade in wheat for a certain period. This is apparently a step primarily dictated by the exigencies of war; but apart from this character, the country sets a great store by it. Even in normal times, the almost entire disappearance of food reserve in the land would have pointed to some such temporary legislation; but with the war in prosperous Europe and the dislocation or partial stoppage of trade in many countries, to throw open the gates of India to the rich traders would have meant a grave menace. Whatever the prices, the measure will have the sure result of cutting off the possible supply to the enemy under the pretence of neutral trade. It is not to be supposed, however, that war considerations alone have moved the Government; there are more serious considerations nearer in the country which compel the rulers to throw to the wind

the wisdom of the experts and come forward with a bold policy. The real efficacy of the measure as a means of toning down the prices, would depend on the practical handling of the State-conducted export of wheat. The wants of the allies are not very small; the Russian wheat finds no natural outlet; the American wheat has to face the perils of a long voyage not altogether free from the occasional activities of the enemy; and the Indian wheat has therefore the same attractions that it had to private exporters. India would however expect that her physical wants are not altogether ignored in the new order of things, and that the export will be conducted with all possible restrictions that the gravity of the situation requires.

It will be a small consolation to the poverty-stricken millions of India, if as a temporary measure the stoppage of export by private agency results in averting the famine prices for the time. Experts have indeed descanted against state interference with private trade, but their theory when applied to India often means starvation. Sir W. W. Hunter has said,

"where natural scarcity passes directly into actual pressure, two exceptional measures have been employed, with various degrees of success, to take the extreme edge off famine. The one is an embargo on exportation, the other is importation at the State expense. Both are dangerous expedients, and their success . . . implies that the ordinary laws of political economy cannot be applied to the case; in other words, that modern civilisation and enlightened government have yet to begin their work."

The fear is that when the din and dust of the war are over, the expert trade opinion of Europe will assert itself with all the academic force; and whatever the pinch of hunger in India her exporting capacity will get the verdict of "unlimited." The history of innumerable famines during the latter half of the last century abounds in instances of studied indifference to put limitations on export trade; and the British Indian financier will not be worth the salt he eats, if he does not stoutly stand by the theory of Free Trade. With the instances of most useful application of protective laws to the export of food-stuff in various parts of Native India, the general opinion of the experts has no more than an academic value to the Indian. It is a fact that the prices of food-stuff are comparatively cheaper in many of the Native States that have been left the freedom to legislate

for themselves; and the inference is irresistible that had the country been left to legislate in the matter, a compromise between an almost free trade and the actual needs of the people, would have been effected ere long. The Government would have to adopt a bolder attitude than hitherto, if the repetition of the crisis is to be permanently safeguarded.

It is very difficult to say what prices can be taken now as normal, they are moving up so fast. During the dark days of the mutiny when trade and business must have received a heavy set-back, and when there were comparatively few lines of railways to intersect the country, the price of wheat was about 40 seers a rupee throughout Northern India. Other necessities of life were fabulously cheap. The highest price that wheat attained during the last twenty years was 8 seers a rupee, and that too for a brief period when almost the whole country was plunged in the throes of a severe famine, and the gods were angry enough to hold back the rains for the best part of the year. With a favourable monsoon, with 25 to 40 inches of rainfall in all the districts of the United Provinces and the Punjab, wheat is selling at 6 seers a rupee. To dream of the good old days of plenty would be crying for the moon; but there must be limits, as things go now, beyond which the rates should be considered as prohibitive and starving. If coarser grains could be kept up at Rs. 2-8 a maund, and wheat at Rs. 4 a maund, the pinch of starvation may be warded off. It will not be plenty in all conscience. Any rising of prices beyond this would carry a substantial protective export duty. Circumstances may arise that may raise the prices in spite of the export duty, but such cases would be very rare, and the State would be at liberty to put a dead stop to the export of grains as a temporary measure.

A poor country that is habituated to cheap necessities and where milk and butter once literally flowed, has no reason to be thankful if the prices in exceptional cases come to Rs. 4 a maund for wheat. Export of food-stuffs, in the absence of industries and manufactures, is however now the sole means of meeting the state

taxation which, regard being had to the economic condition of the people, falls with a heavy incidence. The famine prices with a rock-bottom limit, are consistent with the legitimate gains of the cultivator; and payment of Government demands will not be affected.

State conferences are being held to regulate the prices of wheat. Will a very important fact be kept in view that in the Indian market a rich and prosperous buyer with all the powers of an organised trade and having a national government at his back, has every chance to outbid an Indian with his scanty purse and so many limitations? Physical sturdiness and the sound developed body of the mass of the people are assets of great value even to a foreign government. The calamitous war in Europe would at least point to this. Will the general attitude go beyond the stereotyped assumption that India is a vast farm to produce food-stuffs and raw materials for exportation to Europe?

NARAIN DASS.

EDITORIAL NOTE. On the 22nd March Pandit Madan Mohan Malaviya in moving his wheat resolution in the Viceroy's Council added a small amendment that in the alternative to the prohibition of export, the Government be recommended to take such steps as may be devised to bring down the prices of wheat to such a reasonable level as to maintain it at such level. The hon. Mr. Clark announced that the Government of India intended to take over the whole wheat export trade of the country in the interests of the consumer, exporting firms being used as Government agents on a commission.

Since then Government has issued a notification prohibiting the export of wheat from April 1st to March 31st 1916, except by or on behalf of the Crown. A second notification prohibits the export of wheat flour unless under permit from Customs Officers. This is a new departure in Government economic policy. It is to be hoped that the officer appointed by the State to carry out this new policy will be able to resist the pressure of the desire of exporting firms to earn large commissions by hook or by crook.

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## THE INCOMPARABLE PEARL

BY AMBROSE PRATT, AUTHOR OF "THREE YEARS WITH THUNDERBOLT,"  
"THE GREAT PUSH EXPERIMENT," &C.

ON the eve of the first anniversary of his wedding day Mark Laughton strolled down Bond Street intent upon purchasing for his pretty wife a gift that would offer substantial testimony to the undiminished warmth and depth of his devotion. A day or two earlier he had astutely questioned her on her preferences in precious stones, and he had been artlessly assured that she loved pearls above everything. Mark was determined, therefore, to give his wife as beautiful a pearl necklace as he could procure with the money he had set aside for the purpose. After inspecting the treasures displayed for sale in several minor establishments he turned into Blank's, where he was well known. The head salesman listened, nodded thoughtfully, and said: "I understand, sir, that you want something quite unique?"

Mark Laughton hated the word, but he signified assent. It was not his business to polish the diction of Bond Street jewelers. The salesman manifested pleasure. "It is my good fortune, Mr. Laughton," he declared, "to be in a position to show you something in the way of pearls not merely unique (Mark shuddered), but absolutely incomparable."

"Ah!" sighed Mark, "that is better." The "incomparable" had cheered him up. It was one of his favourite expressions.

"It is a single stone," said the salesman, "but a host in itself, and I venture to assert without fear of being gainsaid that there is not another like it in the United Kingdom. We have tentatively set it up to form the pendent of a simple seed pearl necklet—but it is detachable, and would easily—"

"Pray let me see it"—interrupted Mark.

The salesman bowed and betook himself to his strong-room. Presently he returned with a velvet-lined case, which he held before him as reverently as a Lama might hold a golden image of the Buddha. "Be-

hold—the Incomparable Pearl!" he announced in hushed, almost awestricken tones.

"By Jove!" cried Mark, "What a beauty!" It was indeed a splendid jewel, of uncommon size, and the most exquisite lustre.

"It was found in the Arafura Sea off the south-west coast of New Guinea," said the salesman. "I have been handling pearls daily for the last five-and-twenty-years, but it has never been my privilege to see a more magnificent specimen!"

"And the price?" demanded Mark.

"Is two thousand pounds."

Mark Laughton whistled, but after a moment's thought, in which he pictured the delight that the pearl would surely afford his wife, he took his cheque-book from his pocket.

Next morning he awoke early. He had been dreaming of pearls. His wife was still asleep. He drew the case containing the Incomparable Pearl from under his pillow, and gazed lovingly at the flower-like face beside him. "The dear," he whispered, "she is worth it!" and, slipping out of bed, he placed the case on the girl's pillow. Then he stole off to his bath. He was already almost dressed when he heard a loud cry. He suppressed a chuckle, and slipped on his coat. Next moment the door of his dressing-room was thrown open and a white-clad figure with bare, rosy feet twinkling under the fleecy night wrap, rushed into the apartment.

"Oh, Mark, you darling, you dear, generous angel!" cried the girl, and she flung herself in rapturous excitement into his arms.

"Many happy returns of the day, my sweetheart," he whispered, as he strained her close.

"No—but I only want one—like this!" she protested.

"You only want one more anniversary?" he asked, astonished.



## THE INCOMPARABLE PEARL

"Like this," she repeated.

Puzzled, he put her from him and searched her face. Instantly the delicate features puckered and she began to cry.

"Nelly, Nelly," he exclaimed in consternation, "whatever is the matter with you?"

The girl hid her face on his breast and clung to him, weeping wildly. Half beside himself, Mark besought her for the reason of her grief. It was revealed in sobbing, broken sentences, bit by bit. She knew she was a "brute." She knew that he was the dearest, kindest, sweetest husband in the world. But there it was. She wanted a pair of ear-rings, not a necklet. The Incomparable Pearl would do splendidly for one ear. And she would wait a whole year and be ever so good a whole year for the other, because she knew it must have been "terribly expensive"—the Incomparable Pearl! But oh! she did want it so—another pearl for her other ear—"just like this one," and if Mark wanted her to "just worship" him—she could not love him any better—he would not be angry with her for being so naughty and seeming so ungrateful, but he would, etc., etc.

It would be absurd to say that Mark Laughton was not disappointed. He had expected—what, indeed, had he not expected? And here he was, face to face with—But Mark adored his wife; and her very inconsequence and feminine insatiability had charms for him. Of course, this unreasonable demand proved her a silly little fool, and selfish too. But he had never taken her either for a Solon or a Saint Cecilia. He ended by kissing the salt drops from her eyes, and swearing by all the gods that she should have another incomparable pearl as soon as it could be obtained.

Next morning he paid a second visit to Blanks, and announced his requirement. The salesman shook his head. He would try his best to please his client, but he had the poorest hopes of success. Such pearls as the Incomparable were only met with once in a decade, and then it was but rarely that they came to London. They were nearly always snapped up as soon as discovered on the fishing grounds by American buyers, who disposed of them to American millionaires. In no case could the Incomparable be matched except at a price far beyond that which Mr. Laughton had paid for it; and, in any event, the chances of matching it in London were so remote

as to be visionary. However, if Mr. Laughton would mention a figure, the salesman would do what lay in his power. Mark listened disgustedly. He had not foreseen such a difficulty. But his word was pledged. He had promised that his wife should have her second ear-ring within a month, and have it she should, even if it cost him half his annual income. Mark Laughton was not a millionaire, but he was comfortably off, and he had never been extravagant until he married. He gave the salesman carte blanche, and repaired to his club.

When he returned home that evening Nelly ran to meet him with a smile of enraptured anticipation, crying:

"Have you got it?"

For one moment mark nearly lost his temper. "My dear," he answered drily, "such perils as the one I gave you yesterday are rather hard to match—and they are not given away by grocers with a pound of tea."

Mrs. Laughton drew back as though he had struck her. Her eyes dilated and her lips quivered. "Oh, Mark;" she muttered.

It had been on the tip of the man's tongue to tell her that he had paid £2,000 for the first pearl, and that it would probably cost fifty per cent. more to gratify her whim for the second. But he checked himself on the verge of this disclosure, with a suppressed curse at his caddishness, and, overcome by the reproach of the sensitive little creature's rounded eyes and paling cheeks, he snatched her up in his arms and kissed away the recollection of his irritable words. That night he repeated his promise with embellishments, and Nelly was bidden to look for her second pearl immediately. On the following morning Mark visited Blank's bright and early.

"Look here," said he, "it is all nonsense saying that my pearl cannot be matched in London. There must be fifty like it among all the jewels of this great city."

The salesman was polite, but unshaken. "There may be several in existence," he admitted; "but if so, they are in private hands, and not for sale. Since I saw you last I have searched all the trade stocks from Hatton Garden to St. James Street, and my search was a complete failure."

Mark Laughton frowned. "But one must be found," he cried. "My word is pledged in the matter. I have promised my wife that the pearl shall be matched within

a week, and if I break my promise—" He paused, then added desperately, "What are we to do? Surely, when money is no object—"

The salesman shrugged his shoulders. "Is money no object, Mr. Laughton?"

"Not when weighed against my promise," returned Mark with some little heat.

The salesman bowed. "Quite so, sir," he murmured. "Well, in that case our best plan perhaps would be to advertise."

"Do what you like," cried Mark. "Only match my pearl, and remember—within the week!"

That was Wednesday. On Friday morning when husband and wife were breakfasting Mrs. Laughton asked suddenly across the table: "Mark, dear, would you mind telling me what you paid for my lovely pearl?"

Mark glanced up from his paper. "Please don't bother that pretty little head with thoughts of £s.d." he entreated. It was not intended for a ready reckoner, I'm sure."

"Please tell me, Mark, darling."

"Why do you wish to know?"

"Because when I showed it yesterday to Lady Rigby she said that you must have given a fortune for it. She said she felt sure it was worth more than £1,000. Did you pay as much as that for it, Mark?"

"Somewhere about that figure," he replied evasively. Then, noting the shocked expression that promptly invaded his wife's mobile face he laughed aloud. "Lady Rigby has been rating you for driving me into the ways of prodigality," he declared accusingly. "Come, Pussy, confess!"

"She made me feel ever so uncomfortable and mean and selfish," admitted the girl. "And I simply dared not tell her about the other one—you are going to get. Perhaps you ought not to get it. Mark? Are you sure you can afford it, dear?"

Mark shrugged his shoulders. "Do not flatter yourself that I would ruin myself over a chit like you," he responded gaily. "I am not such a fool as I look!" and there-upon he changed the subject.

Nelly Laughton had never admired her husband more. Everybody regarded her as a silly little thing, and she was accustomed to think of herself in a vastly different light, but she was quite capable of appreciating true gallantry, and she was quick to realise that Mark had behaved

like a *preux chevalier*. He had made her a princely present, and when she, in her childish ignorance of its value, had demanded a duplication of the gift, he had not offered her the faintest reproach. "He ought to have beaten me," thought the girl.

As soon as Mark left the house she retired to her room and indulged in the luxury of a good weep. Then she ordered the carriage and dressed for the street. She had made up her mind to call on Lady Rigby and engage her friend's assistance in carrying out a wonderful and most heroic idea that had entered her mind during her weep. It was nothing less than to sell the "Incomparable Pearl" which Mark had so generously bestowed on her, and to restore the money to her husband. Thus she would prove to him that her love and her unselfishness were equal to his own. The scheme charmed her so much that it banished all the sorrow she would otherwise have felt in the idea of parting from her treasure; and its mere contemplation threw her into an ecstasy of excitement. She burst into Lady Rigby's room and disclosed her noble purpose in a whirl of words. Lady Rigby listened approvingly. She was very fond of Nelly Laughton, and she was one of those old-fashioned women who profess to despise sentiment because they are essentially and ineradicably sentimental and desire to conceal the fact from themselves. "Show me the pearl," she said. She was inwardly boiling over with delight, but she looked as stolid as a rock and spoke as coolly as an icicle would if such a thing could speak. Nelly produced the pearl. Lady Rigby carelessly examined it. A moment later she nodded her head and gave the girl a look of deeply mysterious significance. "The very thing!" she declared oracularly. "What is the very thing?" demanded Nelly.

Lady Rigby frowned heavily. "Am I to understand that you are determined to sell this pearl?"

"Yes."

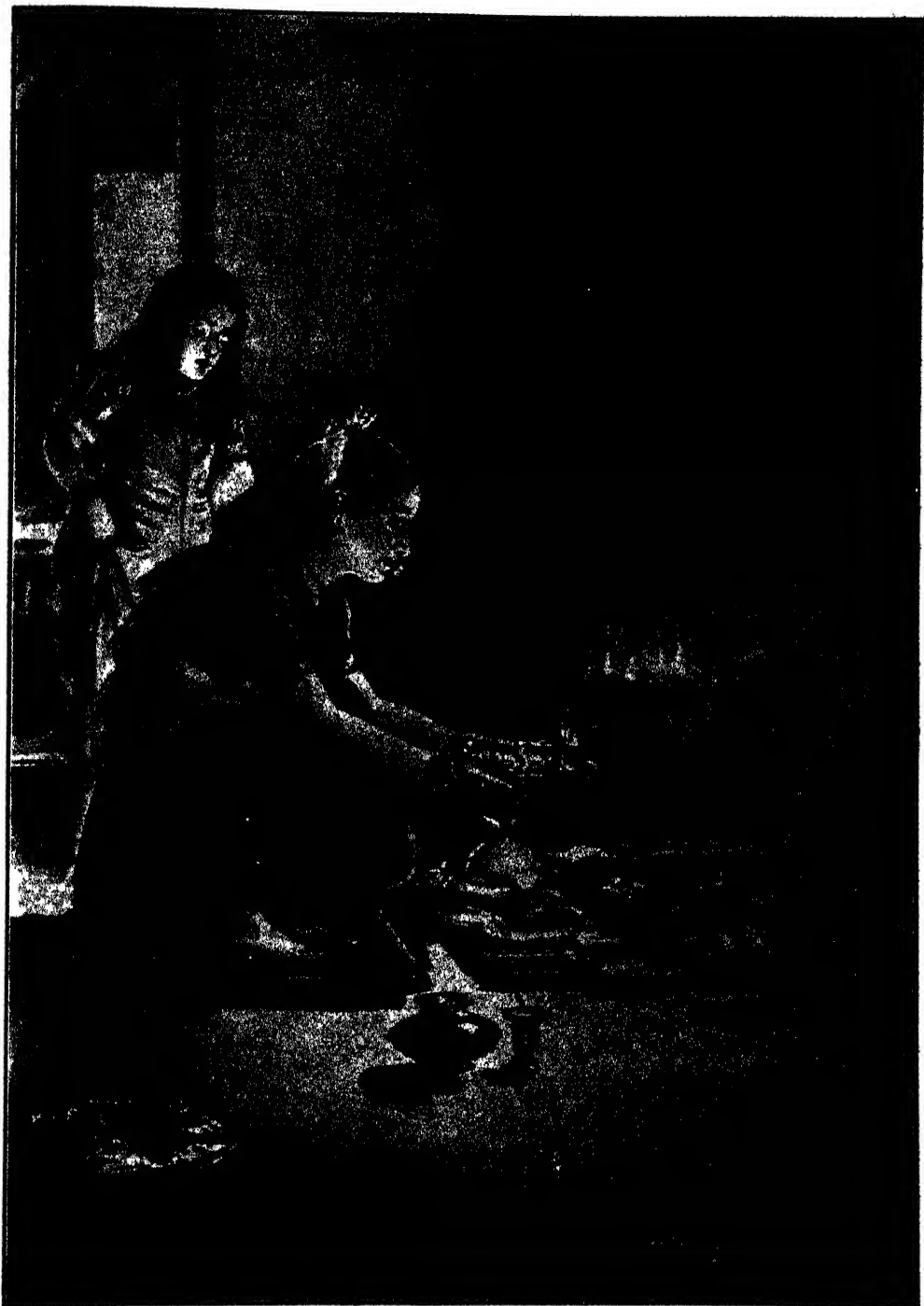
"And you desire me to assist you?"

"Yes, please, dear Lady Rigby, if only you will."

"I will."

"Oh, thank you ever so much; I knew you would. You are always such a dear to me."

"Silence, girl, listen. I know where such a pearl as this can be sold to great advan-



NAGA-PANCHAMI  
The Days of Serpent-Worship in Bombay.  
From a Drawing by Mr. M. V. Dhurandhar.



age. I believe that I can get a price for it much greater than your husband paid. But this is what I want to know and what you must tell me before I help you. Supposing that I sell the pearl for £4,000, what will you do with the money?"

"Give it to Mark, of course."

"All of it?"

"Every penny. Why"—the girl became a little indignant—"did you fancy I would keep any of the money? It wouldn't be honest!"

Lady Rigby jumped up and very affectionately kissed the flushed little face. "Whatever I fancied, I know now that you are a nice, good little girl," she declared. "You wait here till I put on my hat, and we shall go straight out and sell the pearl."

Before another hour had ended Lady Rigby and Nelly Laughton were seated in the private sanctum of a great commission firm of jewellers in Hatton Garden, talking with the principal. Or rather, Lady Rigby was talking. By tacit consent she conducted the campaign. Nelly was merely a looker-on. The jewel merchant knew Lady Rigby well. They had frequently done business together, for Lady Rigby was a noted collector of precious stones. She opened the proceedings. "I have come, Mr. Massovi, not as a buyer, but as a seller, this morning."

"Ah! my lady, that is unusual, but you are always welcome in whatever capacity you make your appearance." The man was an Italian, and of course he bowed profoundly as he uttered his laboured compliment. Lady Rigby waved it aside. She knew from long experience exactly what such commercial compliments are worth. "You are advertising for a pearl," he observed.

Mr. Massovi's face at once betrayed interest. "Yes, yes," he said. "That is true, my lady."

"Your advertisement," said Lady Rigby, was curiously worded. It described in detail the pearl you require, and it suggested that you are prepared to pay—"

"Anything in reason, my lady," excitedly interrupted the merchant. "I make no secret of it—my lady, I am commissioned by a certain client who, I believe, is acting as a millionaire, to procure the sort of pearl he requires at all costs, provided that I procure it at once. Time in this

affair is the thing that counts, rather than money."

Lady Rigby nodded. "Look at this pearl," she suggested carelessly.

Mr. Massovi uttered an irrepressible cry of triumph, and almost snatched the jewel from her hands. Too late he remembered caution. When he glanced at Lady Rigby it was to find her regarding him with a hard smile. "My price is £5,000," declared the old lady. "Take it or leave it, Massovi, but do not attempt to haggle with me."

"It is a cruel price," groaned the merchant. "If I were buying it for myself I would not give more than £2,000."

"But you are not buying it for yourself!"

"No," sighed Mr. Massovi.

Lady Rigby rose. Mr. Massovi hastily backed away from her. "I buy the pearl," he exclaimed.

"Then be good enough to give me a cheque."

Mr. Massovi complied at the top of his speed, and a few seconds later the two ladies were once more in Nelly's carriage, homeward bound.

They hardly spoke during the drive. They were too much overcome at the wonderful bargain they had made, but as they separated at Lady Rigby's door—a few words were exchanged.

"Are you sorry to have lost your pearl?" asked Lady Rigby.

"I am floating on air," replied the girl. "For the first time in my life I shall be able to give Mark something worth having. I feel as happy as a queen; and, oh, you darling, I owe it all to you."

Lady Rigby wrinkled her face, laughed shortly, and climbed the steps. She was very nearly as happy as her little friend.

How Nelly got through the rest of that day, she does not know even yet. But at length Mark came home. He wore an expression of unwonted importance and gravity. But Nelly had no eyes for such trifles. She drew him into the library, shut the door, and faced him with a nervous smile. "Mark, darling," she said, "I'm afraid that I have not been a very good wife to you hitherto—but—"

He interrupted her with a violent word. "Do you want me to thrash you," he demanded angrily.

Nelly, however, was not to be subdued. "Mark, dear, you must listen to me," she

declared. "It is perfectly true what I said just now. I have been horribly silly and horribly selfish. Now, about that pearl. It cost you a real fortune, and yet I was base enough to want another."

"And you shall have another," cried Mark.

Nelly pressed her little hand firmly on his lips. "No, dear," she said solemnly. "I do not want it now. Fortunately I have come to my senses in time. I know that you cannot really afford to make me such expensive presents and I shall not allow it. Mark—take this!" Suddenly she flashed Mr. Massovi's cheque across his eyes.

Mark regarded it for a while in stupid bewilderment. "Massovi!" he muttered—then his eyes sparkled alight. "Where did you get this?" he demanded.

"It is for you. It is my anniversary gift to you," said Nelly. "I sold my pearl to-day to that man. I did it to show you that I am not really as bad as I seemed, and because I wanted to help you a little instead of always being a burden and a drain upon you!"

Mark fingered the Incomparable Pearl lying that moment in his pocket, which Nelly unwittingly had sold to him that day through Massovi, and he strove like a Titan to maintain his composure. But,

hero that he was, the strain was too great. A strangled cry burst from his lips, and he subsided weakly into the nearest chair, covering his face with his hands. Nelly watched his heaving body for a moment in a state of tender consternation. Then her own fortitude gave way, and she fell on her knees beside him and wrapped him in her arms. "Oh, my dear," she sobbed, "does the little thing I have done for you move you like this? Oh, Mark, my big husband, I adore you. I just adore you. I am the very happiest woman in the whole wide world."

Mark Laughton caught up the little figure on his knees, and pressed her in a rapture of mirth to his breast, thanking Providence the while that the external physical expression of abandoned laughter is sometimes mistakable for another of a deeper pathos. He never told his wife what she had done, and he saved his Incomparable Pearl for presentation to her on their next wedding anniversary. Nelly wears it now as a pendant on her breast. Her craze for ear-rings has been satisfied with diamonds. She justly considers herself a rarely unselfish woman, and Mark would be the last person on earth to disagree with her. But whenever she wears the Incomparable Pearl he laughs.

## TEXT-BOOKS OF INDIAN HISTORY

BY SYED M. RAUF ALI, BARRISTER-AT-LAW

THE histories of India, that are taught in our schools at the present day, have produced a state of affairs which it will take another generation to modify. There can scarcely be any doubt regarding the consequences which have indirectly flowed from the introduction of such histories into the curriculum of Indian Universities. They have sown the seed of discord among the different peoples of India and made them suspicious of one another. Where there were harmony, mutual respect, sympathy and affection before, there are dissensions, distrust, racial antipathy and hatred now, and for

all this disastrous change the histories are justly held responsible to some extent.

It is no longer a disputed fact that the present existence of the strained relations between the Hindus and Mussalmans is directly or indirectly the result in part of education which includes the teaching of history. It does not require a great effort to imagine what would have been the result if the subject of history had been entirely dispensed with in the training of the Indian youth. This blank would undoubtedly have been a fortunate and blissful omission and would have paved the way for a speedy fusion of the now

conflicting elements in the country. It was decidedly an ill omen for the Indian nation that fragmentary information of the country's past was collected and put together in the form of history to be read and digested by Indian students.

If the compilers had contented themselves with recording the bare facts without making ill considered comments and passing damaging criticism upon them and let the readers draw their own conclusions, there would have been hardly any mischief done to the cause of unity and fraternisation. But unfortunately historiography has degenerated into the art of cataloguing past grievances; and simple narratives have been debased into reasoned opprobrium.

The art of the historian is regarded a sacred thing in the East, and the Oriental conception of a history is substantially different from the European in as much as the Oriental treats his subject with almost religious piety in faithfulness of detail and accuracy of facts and strictly observes the rules of neutrality in depicting events. He seldom goes out of his way to draw his inferences from incidents; for his sphere is limited to merely recording facts and giving a true and faithful account of events and characters. But if he ever oversteps the boundaries and undertakes to make deductions from the data, he is extremely cautious, and careful to point out his own conclusions as distinct from the circumstances that gave rise to them. This is why his writings are almost always put down as dry, uninteresting and repugnant stuff by the Europeans; who understand history to be a savoury and highly seasoned dish for intellectual entertainment. It is evident that to make it palatable, some extraneous ingredients must be used and are used which, though useful in adding to its taste, are nevertheless extremely injurious to its genuineness and purity of substance.

If Oriental histories are insipid, they have at least one redeeming feature that they are pure and are not dressed up to form an agreeable repast for a particular class of people. They are bold and impartial narratives of the deeds and shortcomings of kings and sultans. Their writers do not as a rule inflict their own opinions and conclusions upon the reader but leave him free to exercise his own judgment. And this very feature which constitutes

inferiority in the eyes of the Europeans is in fact their glory and a point of superiority. There is no doubt that they contain the raw materials out of which a systematic history could be prepared but it could only be done by natives themselves. The European writers could compile the histories of their own countries in a far more healthy manner than they are able to do in writing histories of India. It is not easy for an European to take up a detached position, strip himself of all prejudices and predilections, dive deep into the soul of the East, keep a sympathetic attitude throughout and forget for the time being that he belongs to the West. Unless he can do all this and more, he cannot acquire any competency whatever to judge accurately the trend of the forces that have moulded the past of India or any other Eastern country. Hence all his efforts at being the true interpreter of the evolution of the East have ended in nothing.

The object of history, as at present understood, is not only to make the student acquainted with the events of the bygone times but to enable him to see into the dim future and predict with reasonable accuracy what circumstances will lead to such and such results, or to what direction the condition of public affairs points. Serious study of history has an educative influence on the mind and helps the individual in sobering his judgment with regard to the current topics. The reason why the teaching of history is considered an essential element of training in the present times, is perhaps evident in its effect on the general character of an European youth; for besides giving him an insight into matters of historical importance, it produces in him the consciousness of being the inheritor of a glorious past and makes him a thorough patriot. The very idea that he is the descendant of a great and prosperous people, who fought their battles with courage and fortitude to gain their civic rights and liberties, has a magic effect upon his whole conduct, and a sense as keen as it is earnest, to keep up to the reputation of his forefathers turns him away from low, selfish and unpatriotic pursuits. He becomes as a matter of course, a loyal and fearless citizen of the state ready to do his utmost to safeguard his interests and national dignity. The valuable conviction that life becomes valuable from the enjoyment of the full rights



of a man, is in fact the offspring of his training in history.

It is true the nucleus of national character must have existed before there was any systematic teaching of history; but it is also true that history unwritten and untaught has from the outset played an all important part in the making of a nation. In the times long gone by, when Homer recited his *Illiad*, the bards chanted and the minstrels sang to the accompaniment of their uncouth harps, the praises of the old old heroes to infuse in the warriors a spirit of chivalry and dauntlessness, history even in the form of songs and epic appealed to man and his pride of birth, as it appeals to-day through the organized channels of historical literature.

If it is admitted that history has this ulterior object of the formation of national character in its instruction, the histories of India now in use fall short of this high purpose; for they have produced a diametrically opposite effect. Instead of creating an outline of a common national character in the Indian youth, they have given rise to such traits as are mutually destructive and antagonistic in nature. The ideals that they have set up before the different peoples of India are not common but averse to one another. The youth, who ought to have been saturated with the high motives of patriotism and public spirit as a natural result of historical training, is found dissipating his energies on trifling and frivolous questions of religious and class differences. The impression which the study of his country's history has left upon his mind is full of gloom, despondency and prejudice. He is made to believe that there was rarely a time of constant peace, security of personal property and unbroken prosperity in the whole record of past ages. The long series of sufferings and privations was only now and then broken by the advent of such exceptional characters as Asoka, Vikramaditya and Akbar. His people were oppressed at every turn and his race degraded on every occasion. Such dark and dreary scenes of cruelty and horrible tortures, persecutions and massacres are conjured up before his vision by the study of these histories that he thanks his stars that he is living in more humane times.

The evil effects of introducing such one-sided histories would not have been as great

in any other country as they are in India. for here the people take in what is written implicitly and accept the narratives without questioning. What is written, to them has the sanction of the law or the word of wisdom and truth. Accordingly in the beginning whatever they were taught in books they regarded as the gospel truth, and it is a psychological fact that the first impressions of the child are most enduring, vivid, and indelible. But now the time has come that even those deep-rooted convictions of the accuracy of these histories are giving way to the more weighty evidence of facts on the opposite side. The conclusions and even statements bearing all these semblances of historical veracity have lately been found out to consist of such poor stuff as nightmares are made of. In the light of recent researches they appear so ridiculously absurd that even a child at school hesitates in granting their authenticity.

A reactionary feeling is prevalent in the country, which is the natural outcome of extremely exaggerated accounts of the misdeeds and iniquities of the past kings and states. It puts a value upon the present-day historical writings commensurate with their real worth. The general hesitancy in accepting as true those facts which had the force of truisms and axioms a little while ago is symptomatic of a change pregnant with far-reaching consequences. The consensus of opinion in the educated circles of India is decidedly inclined to the view that India was never so plunged in darkness, anarchy and corruption as it is represented to have been. If there were but one act of cruelty it has been magnified tenfold to offer a favourable contrast with the present conditions. Life, in fact, was never so intolerable as we are made to believe. The administration of justice, though carried on according to comparatively primitive ideas and on rather crude lines, was not so inefficient and productive of chaos as the complicated systems which prevail now. For it is notoriously true that if at present an aggrieved party wants redress, his getting it mostly depends upon his capacity to spend money on engaging powerful advocates rather than on the merits of his case. This has given rise to an almost inconceivable prevalence of sufferings which in their turn have nearly completely destroyed the sense of self-respect in the masses.

Thus it will be seen that while on the one hand histories of India have failed signally in setting up a high ideal of patriotic citizenship before the present generation, on the other the autochthonous manliness of Indians has been dwindling owing to the weight of the

unsuitable modern machinery for the dispensation of public justice in its multifarious phases.

Posterity, however, will have sufficient materials to judge the past ages; and their verdict will be a true one indeed.

## REMINISCENCES OF THE HON. MR. GOKHALE

LUMINARY of uncommon brilliance has lately set under the horizon of Western India. A patriot of superior type, a champion of the rights of the people, a teacher of the younger generation, a public leader has passed away. The Hon. Mr. Gokhale's life was short, but it was packed with incidents, each one of which points a moral, though it may not adorn a tale. It may be truly said of him that he lived too old and died too young. He was a representative not only of the present times but also of the past and of the future. He had imbibed to the fullest extent the teachings of his *Guru*, the late Mr. Ranade, whom we may be justified in calling '*the Indian of the 19th century.*' It was Ranade who preached for the first time the necessity of learning from the past, living in the present, and trusting in the future, and it was Mr. Gokhale who personified that teaching. Coming into contact with such a personality as that of Mr. Gokhale was an education in itself. It is a pity that no Indian Boswell has lived to record the illuminating private talks and pithy remarks of the late Mr. Gokhale. Few had opportunities to dive deep into the mind and heart of the great leader. For Mr. Gokhale rarely exposed himself to the public gaze or allowed unauthorised persons to enter the inner circle of his friends. The general public was permitted to have a view of his exterior only. The interior of that personality which had in its keeping the springs of action was the inner shrine to which not many had access. That was far more inspiring than his public speeches and addresses. It is therefore the bounden duty of everyone who had the good fortune to be associated with him even for a short time to let the

public have a peep into that inner spirit of the man, which enabled him to achieve so much in such a brief span of life. It is a debt which he owes to himself as much as to the person that is gone and to the generation that will follow.

Inspired with the sense of the responsibility, I make an attempt in the following paragraphs to briefly put together my reminiscences of the late Mr. Gokhale, with whom I had the honor and good fortune to be associated for several years, and that at the most critical period in his public career. It was a period which tried his mettle and showed him in his true light for the first time to the world. It is a matter of common knowledge that he came out safely through the ordeal and had since shone as brightly as ever.

I believe it was in September of 1897, that one fine morning while returning from my walk I paid a visit to Mr. Gokhale as it was then my custom. The "apology" incident was then being hotly discussed in newspapers and Mr. Gokhale's conduct was being severely criticised in the Indian Press. It was given only to a few to place themselves in imagination in Mr. Gokhale's position and to think calmly and dispassionately over the question. Mr. Gokhale was always very sensitive to criticism. An adverse remark casually made was sufficient to upset his mind and to deprive him of sleep for the whole night. It looks rather strange that a public leader who had the taste of the life of a journalist, who of necessity becomes callous to criticism, could not realise to himself how the judgment of newspapers was bound to be hasty or biased in several ways. Mr. Gokhale's innocent mind at this time was deeply grieved at the

misfortune of being unjustly made a victim of adverse and strong criticism and his feelings were clearly reflected in his face: While we were sipping tea, the first question he asked me was about what the newspapers were saying of him. Being in charge of the conduct of the *Dnyan Prakash*, an organ of the moderate party led by Mr. Gokhale himself, I was in close touch with newspapers all over India, and had carefully read their criticism about Mr. Gokhale. However I knew the sensitive nature of Mr. Gokhale and being conscious of the effect that would likely be left on his mind if I were to satisfy his curiosity, I tried to evade answering. But he was persistent in his demand and heckled me with questions after questions about the attitude towards him of this paper and of that paper till at last I was compelled to tell him the unvarnished truth. This was followed by another question, that about my own personal opinion as to how far the critics were justified in the adverse criticism. It was hard for me to answer. For I must confess that I was among those who honestly believed that though Mr. Gokhale was perfectly justified in tendering an apology to those who had been unwittingly wronged, the amplex of the apology and the words in which it was clothed left much room for criticism. Being asked to give my own opinion unreservedly and looking to the intimate relation existing between us, I could not withhold from him the truth and rather indiscreetly added that his (Mr. Gokhale's) conduct had brought no little humiliation on the country to whose service he had consecrated his life. I was trembling in my shoes with the thought that my hasty and indiscreet remark would rouse him to fury and that I would get a strong rebuke for the expression of my opinion. But nothing of the sort actually happened. Instead of all that, my remarks only deepened his sorrow and depression and to my surprise he said in a low tone "Vasudeorao, you can scarcely have an idea how sorry I feel to hear from you that my conduct on this occasion has brought no little humiliation on my country. I accept that to be your frank and honest opinion, and I take it for what it is worth. But I tell you, you will, I hope, live to see that a day will come when I shall cover my country with glory by way of compensation for the

wrong I am alleged to have done, and then critics of your type, who are now running me to death will be converted into my admirers." These are not exactly his words, but so far as I remember, they faithfully convey his meaning and truly represent the strength of his will-power. How prophetic were his words and how fully has the prophecy been fulfilled! I had made note of that day's conversation in my diary and as I glance over that page of my diary now, tears come into my eyes and my breast becomes oppressed with feelings of pride and grief. Mr. Gokhale's words mean a good deal. They convey a lesson which Young India will do well to lay to their hearts. It is this—that sincerity of purpose, resoluteness of the heart and an incessant and steady pursuit of one's aim never fail to carry their own conviction and to lead to an achievement, which is simply wonderful.

As I try to recollect such striking incidents as are likely to throw light on the spirit of his noble career, two or three stand prominent before my eyes. They may not be as striking as the one just mentioned, but they are valuable as reflecting light on the ennobling qualities of his heart and as showing to what extent Mr. Gokhale had made politics the vital part of his life. Mr. T. C. R. Aiyangar, a Homœopathic practitioner in Poona and a theosophist, was one of his friends and Mr. Gokhale for a time under his influence had begun practising Yoga with a view to bring peace to his troubled mind. Mr. Gokhale had concealed this fact from his friends as Yoga looked singularly out of the way of an agnostic. But one day the fact was revealed to me to my utter surprise in a visit I paid him. I was not particularly enamoured of Theosophy or Yoga either, but it amused me considerably to know that an agnostic that Mr. Gokhale then was, could bring himself round to take seriously to the practice of Yoga and that sort of thing. I could not help questioning him on the subject. He admitted that he was seeking peace of mind in the practice of Yoga but added that he was quite out of his element in doing so and could not even learn his first lesson of Yoga, which was on the concentration of mind, as directly he set himself to the task, visions of Blue Books and Government resolutions appeared before him to distract his attention. Such was the intensity of his

taste for the study of politics that he had to give up the *Dhyan, Dharana &c.*, and to turn to Karma-yoga, which subsequently proved to be the proper element for him.

On another occasion we had a sort of informal discussion on the subject of the existence of God and the efficacy of prayer. Mr. Gokhale was a past master in the skill of conducting a debate, and his mastery over the English language, his facility of expression, and persuasive eloquence never failed to show him to an advantage and to win success for him. At any rate, I must confess that I was quite unequal to the task and I was perfectly conscious of my own inability to argue with him. Mr. Gokhale clearly saw through my mind and showing respect to my tender susceptibilities dropped the first part of the question. He next turned to the question of prayer and asked me whether a believer in the existence of God and His grace that I was, I ever prayed, and on receiving a reply in the affirmative, he next asked me whether I could tell him if ever my prayer had remained unheard, and if so, what must be its cause. I related to him my varied experience and among other causes of the prayers remaining unheard I laid stress on the want of sincerity in the prayer uttered. 'There you are,' said he, and added that though he had his own doubts about the Divine Grace, he could very well respect my feelings; but much, he said, depended on the idea of prayer that one carried about him. The prayer in the form of words only not backed by the substantial weight of sincerity and earnestness of purpose was bound to be light as air and no wonder that it failed to reach Heaven above. The prayer or the intense desire by whatever name you may call it, must be of a more substantial nature. It must be transformed into action by oneself before seeking help from worldly or other-worldly beings. How strange and out of place do these words look as coming from the lips of an agnostic, and yet how true they are! The whole of Mr. Gopalrao's private and public career showed him to be a religious man in this true sense of the word. Shall we not the so-called religious men take a lesson from this incident? \*

Mr. Gokhale with all his experience of

\* Mr. Gokhale had become a believer in God years before his death.—Editor, *Modern Review*.

public life remained to the last a simple-minded man. In the beginning of his public career this virtue was excessive even to a fault. After his returning from England, whither he had gone to appear as a witness before the Welby Commission, I had gone to pay him a visit and this time the topic of our conversation happened to be the editor of a certain newspaper which never missed, nay even created, an opportunity for bitterly attacking him. Strange as it may appear, this same editor, whom I shall not name, used frequently to go to Mr. Gokhale and enjoyed his hospitality. He cunningly drew Mr. Gokhale to expound to him all his plans and to open his heart, but when the time came for criticising Mr. Gokhale in his paper, he never failed to mercilessly twist his words so as to suit his purpose. Mr. Gokhale knew all this and yet could not understand it. On the contrary he praised his ability in season and out of season, to every young man of his party who went to him. That day he happened to express his admiration for him to me. When I bring back to my mind that day's scene, I wonder how indignant I became at this and how I lost the balance of my mind so far as to give Mr. Gokhale a strong rebuff for his misplaced confidence and praise. 'Gopalrao,' said I, 'pardon me for my bluntness. But I cannot help it. The man you praise so much is not a gentleman. He has called you a hewer-of-wood and drawer-of-water and called you worse names in his paper and yet you are such a simpleton as to open your mind to him and even express your admiration for his ability. Pray save your friends from this humiliation.' Mr. Gokhale seemed touched to the quick with my sharp retort. I too felt extreme shame and repentance for my indiscreet, disrespectful and painful words and avoided going to Mr. Gokhale for some two months after. But we once happened to meet at the house of a friend who had invited us to a dinner given in celebration of the thread-ceremony of his son. It was attended by almost all prominent moderates. Mr. Gokhale was of course the centre of attraction to all. Everybody was hanging on his lips. He was cheerful and merry with all, but at the sight of me sadness returned to his face. I had wished Mr. Gokhale would ignore my presence, and leave me severely alone. But no!

After a few minutes he called me aside and with tears in his eyes and with a throat choked with emotion, he said, 'Vasudeorao, I sincerely regret that day's incident and am prepared to forget it. I very much miss your company, and I cannot leave you without taking a definite promise that you will repeat your visits. When will you see me next?' Needless to say that I became quite overwhelmed with the sense of shame at his kind words. I wished he had far better slapped me in

the face than killed me with kindness, and I repeated my visits to him. Such little incidents, light as they may seem, are pregnant with meaning and show how tender was his heart and how forgiving his nature. The thousand and one similar incidents truly make up his biography and show the real nature of the man, as they faithfully interpret his actions.

Indore 3-3-15      VASUDEV GOVIND APTE.

### SIR PHILIP FRANCIS—A TRUE BRITISH FRIEND OF INDIA

THE council which was constituted to assist Warren Hastings, the first Governor-General of India in the deliberation of measures for the government of this country, included among its members Mr. (afterwards Sir Philip) Francis. He was of Irish parentage and son of a clergyman and was thus brought up from his very cradle under the influence of the Bible and Christianity. It is not necessary to dilate on his early years, his school and college days. He was a remarkable personality and he had made his influence felt on the English politics of the day in many ways ;—the best of these was the publication of the letters which he wrote under the *nom-de-plume* of Junius. There can hardly be any doubt now that Philip Francis was the author of those letters.

In the middle of the eighteenth century England presented the spectacle of moral abandonment. Politicians and statesmen knew not what honesty was. They were corrupt. Parliament was reeking with corruption as Macaulay had said that it could not do its business without its members being bribed. The private character of the men in high offices was also scandalously shocking.

When society was so corrupt, a man was needed to reform it. Any one who dared to expose these abuses must be possessed of great moral courage. Philip Francis had it in abundance. But he had to do his self-imposed task anonymously, otherwise his life in that country would not have been worth a few hours purchase. As he wrote to Wilkes :

"At present there is something oracular in the delivery of my opinions. I speak from a recess which no human curiosity can penetrate ; and darkness, we are told, is one source of the sublime. The mystery of Junius increases his importance."

An eminent historian has observed :—

"The Letters of Junius are eminently the writings of a man who understood the conditions of public life and the characters of public men—who wrote not simply for public applause or for the gratification of private spite, but for the attainment of definite political ends. \* \* \* \* He received no money for his writings, and could have no selfish object to gain, while he had grave dangers to fear. There is little doubt that he had some real public spirit, and very sincere desire to drag down men whose public lives were scandalously bad." \*

The Letters of Junius produced their desired effect. They were very eagerly read by all classes of the population and they are now reckoned among the classics of English literature.

The appointment of such a man to the Governor-General's council was calculated to be of great benefit to India, and so it proved to be.

When Francis landed in Calcutta, Bengal had hardly been twenty years under the sway of the East India Company. But the people of that province had been groaning under the tyranny of the servants of that body. The condition of Bengal became most wretched when the East India Company obtained a footing there after the battle of Plassey. Mr. Herbert Spencer was a philosopher and not a sentimental writer of fiction or even of history. Yet in writing of the doings of the foreign traders and officials of those days in India, he com-

\* Lecky's England Vol : III p. 452.

pared them to those of the Spaniards in Mexico and Peru.\*

Salt was very heavily taxed and so was land. There was a drought in Bengal in 1770, which developed into that terrible famine which, it is said, swept away one-third of the population of Bengal and whose ravages it took three generations to repair.

Land furnished the principal source of revenue to the coffers of the state. After obtaining the Dewany of Bengal, Behar and Orissa, the East India Company very heavily taxed the land, so famine and deserted villages were the consequences of their short-sighted policy. On account of the overwhelming weight of the burdens on agriculture, most fertile parts of Bengal fell out of cultivation.

Sir Henry S. Maine writes in his *Popular Government*, p. 48 :—

"In the early days of the East India Company, villages 'broken by a severe settlement' were constantly calling for the attention of the Government, the assessment on them did not appear to be excessive on English fiscal principles, but it had been heavy enough to press down the motives to labour, so that they could barely recover themselves."

Francis as said before was a reformer. He was not the man to see these abuses go uncorrected. But in the Governor-General, Mr. Warren Hastings, he did not find one who would support him in his zeal for reform. Hastings was an "Indian Nabob"—a term which was applied to those British adventurers who used to come out to this country to seek their fortune. They used to shake the pagoda tree and grow rich in a few years' time. That they were a source of great danger to their country was realised by some of the wise men of England and of the continent.

Regarding them, Chatham said in one of his Speeches in 1770 :—

"For some years past, there has been an influx of wealth into this country which has been attended with many fatal consequences, because it has not been the regular, natural produce of labour and industry. The riches of Asia have been poured in upon us, and have brought with them not only Asiatic luxury, but, I fear, Asiatic principles of Government. Without connections, without any natural interest in the soil, the importers of foreign gold have forced their way into Parliament by such a torrent of private corruption as no private hereditary fortune could resist." (Chatham Correspondence, III. 405).

Voltaire in a letter to Chesterfield written about 1772, expressed his belief

that Indian wealth had so corrupted England that she had now entered upon her period of decadence. (*Annual Register*, 1773, p. 217).

Horne Tooke 'observed of English manners that they had not changed by degrees, but all of a sudden; and he attributed it chiefly to our connection with India that luxury and corruption had flowed in, not as in Greece like a gentle rivulet, but after the manner of a torrent.' (Stephens' *Life of Horne Tooke*, II. 488).

It was not expected of Warren Hastings that he would afford any helping hand to Francis in the reform which he tried to carry out in the administration of this country. This accounts for all the quarrels that took place in the Council Chamber of the Governor-General, which at last culminated in the duel between Warren Hastings and Francis. Francis was not popular with the Anglo-Indian of his time, because he treaded on their corn and tried to effect reforms which would have curbed their high-handed proceedings in this country.

Land has been always the great source of revenue to the government of this country. But the East India Company had so much overtaxed the land, that in many parts of Bengal, 'gardens had been turned into deserts.' The government was in a dilemma and did not know how to make both ends meet. It was at this juncture that Francis proposed the Permanent Settlement of Land Revenue. He wrote very strongly on the subject. In this he was assisted by Sir Frederick Shore, afterwards Lord Teignmouth and Governor-General of India. His proposal was not given effect to during his residence in India. But the credit for this measure assigned to Lord Cornwallis deservedly belongs to him.\*

He should also be looked upon as the real author of the Impeachment of Warren Hastings. It is a well-known fact that he assisted the conductors of the Impeachment with facts and figures which partly helped them in making the Impeachment effective. He was prevented on technical grounds from taking part in the Impeachment, but he was the right hand man of Burke, Sheridan and Pitt. Although the

\* See "Why Permanent Settlement was granted to Bengal" published in the *Modern Review* for September, 1907.

\* *Social Statics*, 1st Edition, pp. 367-368.

Impeachment was an apparent failure, yet it was a real success; since it purified the Indian administration.

If India is not colonised to-day by Britishers, it is because Sir Philip Francis proved it to demonstration that such a step would sound the death-knell of British rule in India. In his *Minute* published in the Bengal Revenue Consultations, dated 12th May 1775, Sir Philip Francis wrote:—

"1. If nothing but grants of waste lands were in question, it would still be an object of serious consideration, first, to the British Government, whether or not it would be advisable to encourage colonization here.

"4. The soil of right belongs to the natives. Former conquerors contented themselves with exacting a tribute from the lands, and left the natives in quiet possession of them.

"To alienate them in favor of strangers may be found a dangerous as well as an unjust measure. We cannot understand the arts of cultivation in this soil and climate, so well as the natives. The landholder will consider us with jealousy and hatred, as the invaders of his rights and property. The ryots, attached by custom, religion and prejudice, to the authority of their ancient masters, will not readily submit to labour for new ones to whom they are not bound by any natural relation of manners or religion, or by reciprocal obligations of protection and dependence. A few Europeans will be thinly scattered over the face of the country; the native inhabitants will desert it."

Again, in an introduction to a publication, intituled "Original Minutes of the Governor-General and Council of Fort William, on the settlement and collection of the Revenues of Bengal, with a plan recommended to the Court of Directors in January 1776," Sir P. Francis wrote:—

"As a question at least it deserves to be considered whether it may not be essential, not only to the internal prosperity of the country, but to its dependence on Great Britain, that the Europeans in Bengal, should be limited to as small a number as the services of the Government will admit of.

"The acquisition was made, and has hitherto been preserved by a British force which has borne no proportion to that of the natives. Under a mild and equitable Government, under such a one as it is our own greatest interest no less than our duty to give them, they are incapable of rebellion or defection. Their patience and submission to their rulers in the last twenty years are sufficient to show how much they can endure. On the other hand, as we increase the number of those who can only exist at the expense of the country, we load our Government with useless weights, and add to its embarrassments without adding to its strength.

"Whether these Europeans are directly employed or not in the service of Government, there is no fund

but the public revenue out of which they can derive subsistence. One way or other it is paid for by the country, and one way or other must become chargeable to Government.

"Exclusive of public employments or contracts with the India Company, there is no fair occupation for the industry of Europeans in Bengal. Every enterprise they engage in, whether of foreign commerce or internal improvement, leads them into distress if it does not end in their ruin. Even of adventurers pursuing every mode of acquisition that offers, very few, if any, have succeeded. But these are people to whom no encouragement should be given. Their residence in the country, especially in the remoter parts, harasses the people and alienates them from their natural habits of submission to any power that protects them."

He was the son of a clergyman and was reared on the teachings of the Bible and Christianity from his cradle. But he had no faith in the Christian missions of his day in this country.

Our assertion that India is not a conquered country is based on an Act of Parliament passed on the renewal of the charter of the East India Company in 1793 in which occurs the clause:—

"To pursue schemes of conquest and extension of dominion in India are measures repugnant to the wish, the honor, and policy of this nation," &c.

Very few know the fact that Sir Philip Francis had to make a stubborn fight to get this clause inserted.

Sir Philip Francis was a true friend of India because it was at his suggestion that Permanent Settlement was granted to those provinces of India which were in his time under British administration; because he was instrumental in the Impeachment of Warren Hastings which purified the Indian administration; because his strong advocacy prevented the colonisation of India by his compatriots; because he was opposed to Christianising India; and lastly because he made the British Legislature declare that conquest of India was repugnant to the wish, the honor and policy of that nation.

His private life was not above reproach. But that was partly the fault of the age in which he lived. There can be no question that he was a far-seeing politician and conscientious public man and one who tried to do good to his fellow human beings irrespective of their color or creed.



## THE QUEST OF THE TRIUNE

“**T**TRIBENI-Sangam—the Quest of the Triune.\* Belonging to the literature of introspection, of autobiography (to coin a word), in the style of a true symbolic art—these utterances are the sincere self-expression of a personality which is not simple but complex, one in which many discordant notes,—the individual and the universal,—the immanental and the transcendental,—have been fused in a new and complex harmony,—as in Abt Vogler’s music.

Tribeni-Sangam presents to the world not only a new temperament but also a new idea,—the philosophy of the Triune,—not of the one, nor of the Duad, but of the Triad, or rather of a “third between” in which and for which the twain exists. This *tertium quid*, this intermediary being, the formless transcendent Real, is reflected in the twain,—Bhagavan and Jiva, the universal spirit, and the individual soul,—as in two parallel mirrors, and gives rise to an endless series of reflections and inter-reflections—from the universal to the individual and back from the individual to the universal, and so on in an infinite ascending order,—which constitutes the process in creation, the dynamics of world-history. And as in cosmic creative evolution so also in the movement of the individual’s soul-life, which is the individual’s creation, there are two parallel mirrors, the real world-order, and the ideal spirit-order, in which and through which the intermediary individual soul endlessly reflects itself into life.

The name ত্রিবেণী-সঙ্গম, meaning the mingling of the two streams, the Jumna and the Sarasvati, in confluence in the Ganges, is intended to symbolise this central philosophy of the Tri-une, which in these piece is diversely represented in divers aspects of life and experience.

First part (প্রস্তাবন) :—The first piece (২৯) shows the meaning of colour in life and art; it presents the philosophy of the triune in showing how the colourless (the

transcendent) breaks up into colours in creation. The first piece is a prelude, nothing more, it proposes an art construction,—that is all. The actual construction begins with the second piece (৩০) really আশ্রয়) which portrays creative fire as it burns now flaming, now smouldering, in earth and sky, ending with a Vision of its three forms, and its three Spheres.

Second Part (৩১-৩৫) :—The second part describes (and analyses) some of the experiences of the soul in the intermediate stages of this journey in quest of the Triune. The first piece (৩১) describes the rhythm of life with its alternate motions and pauses, experienced in the inner movement of the writer’s own life-history. The second piece (৩২), in a sort of passion-fugue depicts the movement of the soul from a passionate self-centred individualism to a passionate self-less mediatorship for the world.

Third Part (৩৬-৪০) :—“at the confluence” :—Here the literary form is entirely new,—being a new development of literary art. It is named লীলা-নাট্য; soul-drama, which is here completed in a trilogy of one-act dramas. The differences between the ordinary drama and this soul-drama will clear up this new conception. The ordinary drama (stage-play) represents the conflict of instincts, passions, ideas, through the conflict of characters, the *dramatis personae*, in the arena of social life. The action, the plot, the incidents, form a series of overt acts; Society is the common external medium or milieu. But in this soul-drama, the action is a soul-process or soul-movement. The idea is this: each of us moderns is a complex personality, the meeting-ground (or melting pot) of so many heredities, cultures, ages;—a complex personality in whom there are multiple personalities, warring, striving with one another, for dominant expression in the central soul-life,—which here serves as the common (internal) medium. প্রেম (Love), জ্ঞান (Knowledge), শক্তি

\* *Tribeni-Sangam* by Mrs. Sarayubala Das-Gupta, author of *Basantu-Prayan*. Published by Messrs. Gurudas Chatterji and Sons, Calcutta. Price Re. 1-8.

(the Mind), যাদাদেবী (the love of the individual), যোগময়া (the love of the universal) are so many *personæ*, so many individualities, each with a life-scheme of his (or her) own, each with a world-idea, each with a distinct temperament and will. The situation at the opening of each drama, is one of conflict, a conflict which takes place in the arena of the individual soul, confronted with some social problem or world-problem conceived as a problem of life. The Central Personality ( "বাসি," "স্বামী," "জীব," ) is the milieu or common point of reference, the arbiter or umpire, the unifier and harmoniser, being the self that completes, fulfils, realises them all, the Karta ( কর্তা ) lord and master of the household. The plot, is a soul-process, a development of the conflict by which the soul moves towards the crisis or denouement, viz., the final peace and harmony in which the conflict ends. In each of the three dramas, it is seen that the denouement is brought about by an apparition or a voice, a manifestation of the transcendental spirit in the background of the individual soul. This is followed at the close by a soliloquy ( or epilogue ) which reveals the meaning, scheme and purpose of the soul-movement in the drama.

This is no Mystery or Miracle play ; it has no supernatural actors or ultra-mundane scenery,—no Morality : it brings no virtues or vices on the stage ;—no allegorical drama of the Maeterlinck type ; it is no indirect symbolical representation, but a direct dramatic presentation, of the experiences of the inner life. That this is a new form or type of the dramatic art will appear from the fact that the three pieces of the trilogy show certain common structural features, a definite scheme and law of art-construction, from which the critic will find it easy to formulate its canons.

The first piece of the trilogy deals with the problem of the deliverance of the Lord of Sorrows ( দুঃখময় ), the world-spirit. Now the would-be deliverer, Jiva (the individual soul born into this "mortal world") comes as a knight-errant to free the Lord of Sorrows from a dungeon but finds that the abode of the spirit of sorrow (this মর্ত্য, the mortal world) is no dark dungeon or

prison-house, but a land of green fields and pastures, of tilths and harvestings. In the development of the plot Jiva realises that Creation is self-giving of the spirit,—that the one becomes twain, in the act of giving, viz., the Lord in His Heaven of Blessedness ( সুখময় ), and the Lord of Sorrows (the world-spirit, দুঃখময়) ; that the life of the twain always realises itself, completes itself, in a third, in this case, the Jiva, the individual soul, in whose service, the two lovers, the transcendental spirit and the world-spirit, have dedicated each other,—for love between two is no love, unless it is consecrated to the service of a third. In the end, Jiva gives up the quest of the world's deliverance and of a transcendental life thereafter ; he reconciles himself, though in a subdued spirit of half-resignation and half-protest, to the life of the middle region ( মাঝের আকাশ ). The rescue of the "orphans in the wood", forsaken by an unknown mother, becomes his quest, no errant knight-errantry any longer for a Prometheus unbound, a Lord of Sorrows unimprisoned ( দুঃখময়ের উদ্ধার ).

The second piece dramatises the conflict in the individual soul (here called স্বামী, the husband) drawn one way by the attractions of individual love ( যাদাদেবী ) and in the opposite direction by the Apparition of Spiritual Beauty or Cosmic Love ( যোগময়া ). Mayadevi is the legal wedded wife, Jogamaya a glorified "Hetaera" with her lyre, the Divine She that stands at the crossroads and calls the blind, the maimed, the fallen to her home. In the end, a sort of spiritual bigamy with Jiva (the husband) as the connecting link between the two worlds or Sansaras, is proposed as the solution. This piece shatters received conventions only to reinstate the truth behind them all.

The third piece মা-হারা, the motherless, gives a new interpretation of the Love of God. In man, we have the three forms (Idolæ): Father (or Mother), Husband (or Wife), and Child,—separate receptacles (আধার's or বিগ্রহ's) for separate Rasas (রস's),—but none of the Rasas, whether conjugal love (or the romantic love of the

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sexes), maternal (or paternal) love, or filial devotion—is in itself मधुर (lit., sweet), none devoid of pungency or bitterness, rawness or acidity. Only in the combination of the three Rasas is the Perfect Rasa found, as white in the combination of the three fundamental colours. How by the resuscitation of the Divine Mother in the individual soul the reconciliation of the conflicting Rasas is effected in God the

original Perfect Rasa-Murti—such is the action of this soul-drama. This is the pure well that has divided into three streams, and these into others, by threes, fives, sevens, and so on, in the life of man on Earth, but the divided streams reunite in the consummate experience of the Love of God. Thus the principle of the Tri-une is the principle of Love as it is the principle of Creation. S.

## A TALK ABOUT CLEAN ROADS

TO WOMEN FROM A WOMAN.

WE women have a natural love of order and cleanliness. Without knowing why, except the fact that we like things neat and clean, we are willing to spend many hours of every day washing and scrubbing our houses and all that they contain. Now behind this desire, whether we know it or not, there is really hidden the great purpose of human health and self-respect. The well-being and even the very life of the whole household depends, at bottom, on this love of cleanliness on the part of its women. A little verdegriis in the cooking-pots, and a whole family may be dead in one day, from ptomaine poisoning. A little dirt left in some corner out of idleness, and we have a forcing-bed for the seeds of cholera or plague. We women know all this. We know too, the importance of letting air and light in upon our rooms, to pass through and keep all dry and sunned. We know, that a place into which the sun never comes is more apt to breed diseases than one into which light enters freely and lovingly. And because we know it, we are glad to give our very lives in securing the good of those beloved ones who are given to our care.

But some of us have not given so much thought to the matter of the public health, and the decorum of the town, as to that within the doors of our own homes. Yet after all, this also is our concern. How are the roads and streets kept, which we pass daily, as we go to the Ganges to

bathe? Are they clean and orderly? Or are they full of dirt and impurity? If the latter, have we forgotten the *dangers* of this uncleanness? Do we realise that our own children are in peril, when plague has spread his dread wings over some neighbour's home? No man liveth—and is it not true also that no man *dieth*?—to himself alone. The good of each is the good of all.

But apart even from this question, does it please us that our senses should be assailed at this holiest hour by all that is foul and offensive? Would it not help us in maintaining high and sweet thoughts if, as we returned to our houses, everything *outside* them were as clean and well-ordered in its own way as in the dear kingdom within, where our own will and our own pride of love reigns supreme?

All true women will answer 'yes' to these questions. Every good mother, when once her attention is called to it, will desire to see the road on which her house-door stands, as fair and sweet as the court on which that house-door opens. Then what can we do to help the matter forward? For it is to some extent our own fault if the public sweeping is badly done. The scavengers will soon find it out if we take an interest in the results of their work, and will put more heart into it themselves. And even the Municipal Council will have to obey us, if a number of us, living in one place, and working constantly at this question from day to day, determine that

our necessities are not adequately provided for.

At present, we women ourselves are not a little to blame. And yet it would be very easy for us to set ourselves right. The points which we are now about to consider are very simple indeed.

1. It is usual, in this part of the town, for every household to put out the refuse that is left over from cooking and eating,—the green leaves and stalks, odds and ends of food, broken pots, and the rest,—by the side of the road outside the house, once a day. Usually, this is done under cover of the darkness, and the scavenger's cart comes round and removes all these little heaps from the roadside, the next morning between five and ten. Even about this simple matter, however, some of us are careless, and allow our servants to go on after every meal throughout the day, putting out fresh refuse, and thus keeping the roadway in a state of disorder all day long, instead of only during the unavoidable hours before the scavengers' cart comes round.

Now would it not be easy enough for us to bear this little fact in mind, and carefully restrain our servants from making the public pathways unsightly during the greater part of the day?

2. Might we not make far greater use than we do, of the *fire*, in getting rid of rubbish? Two things certainly ought always to be burnt, and never put out on the road. One of them is *waste paper*. Ladies who have not watched the scavengers doing their work will hardly believe how difficult little bits of paper make it for them. It is almost impossible to carry it all away, and we all know how peculiarly distressing is the look of a street or lane in which it is lying scattered. *We ought always to get rid of waste paper by burning.*

Another thing that ought to be burnt immediately consists of all kinds of medical refuse—bandages, poultices, animal matter, ointment that is being discarded, and so on. These become dangerous to others, if we do not at once destroy them by fire. There ought therefore to be no alternative here.

Besides these, anything that we *can* burn, it is an advantage to dispose of in this way. In the West, we think fire is the only thing holy enough for flowers that have been used in worship, for in-

stance. But sometimes we have little fire, and each of us must do her best in her own way.

3. Do we make as much use as we might of good clean *ashes*, lime, and tar? Some houses are obliged to dispose of their refuse by putting it on the roadside. This usually means a good hard place, where the earth is dry, and can be well-swept after being cleared. But other people are compelled to place their rubbish daily at the end of a mehter's lane, or near some leaking pipe, or what not. This generally means black sodden earth, into which the moisture from the refuse will soak, quickly making it still more foul and ill-smelling than before.

Yet it is only necessary, in such a case, to put a little dry lime on the ground, or to see that between the earth and the refuse is daily placed a bed of good fresh ashes. The basket in which we carry the sweepings, again, should be lined inside with tar, or have ashes placed in it every day after emptying. In this way we can avoid its rotting, and becoming constantly more and more unclean.

Besides all this, we in Bose Para Lane have agreed to have two or three large receptacles, and in them to place all the refuse of every house, which will be carried to the nearest of these in a basket. If this plan can be made to work well, the labour of the scavengers will be very much lightened, and we may expect it to be correspondingly better done. But we may find it very difficult to get every household to use the large receptacles, and unless they all do so, we shall be obliged to write down the attempt as a failure.

The sanitary office for Ward No. 1 (1, Brindabun Bose's Lane, Cornwallis St.) have also signified their willingness to take any complaints left at Bose Para Lane, regarding local nuisances of any kind, and to do their best to set the given matter right.

I am quite sure that if we women can only recognise the importance of public cleanliness, and do all in our power to promote it in our own immediate neighbourhood, the streets and lanes of the Hindu quarter of Calcutta will show rapid improvement, of which we shall have every reason to feel proud.

## THE PANAMA CANAL: THE ENGINEERING TRIUMPH OF OUR AGE

BY SAINT NIHAL SINGH.

**I**N many ways the biggest piece of work ever undertaken by man is the building of a mammoth canal through Panama, the narrow strip of land which hitherto joined North and South America, which was recently opened to the commerce of the world. Its completion is estimated to have cost Rs. 45,00,00,000 to the United States of America, which carried out the enterprise. Hills have had to be cut down—hundreds of millions of cubic yards of earth and rock have had to be excavated. Mountain-like dams have had to be built to impound water. The steel gates set up in the canal to regulate the water are so large that they weigh from 300 to 600 tons each. They are from 47 to 82 feet high, seven feet thick, and 65 feet long. There are 92 leaves in the gates distributed along the length of the water-way, aggregating 57,000 tons in weight. Each leaf is estimated to have cost Rs. 3,00,000. The machinery which opens and closes the gates of the principal lock is so extensive that it is spread over four-fifths of a mile. These general points give only a faint idea of the tremendous work required to cut this canal, which is 50 and a half miles long from deep water in the Atlantic Ocean to deep water in the Pacific, from 1,000 to 300 feet wide, and from 87 to 41 feet deep.

Before I tell how the Canal has been built, and give a description of it, I must briefly recount the history of the project which American genius, labour, and money have completed after a decade of incessant work.

Tradition has it that as far back as the days immediately succeeding the discovery of America by Columbus, some of the Spaniards who colonized the portion of America through which the Canal has been

cut dreamed of connecting the two oceans by an artificial waterway. The Catholic Church, however, set the seal of its disapproval on the scheme, on the grounds that it contemplated meddling with the creation of the Almighty.

A Scotchman named Paterson is also said to have had a vision of some undertaking of this sort, with a view to establishing a great Colonial trade. He took colonists to the Caribbean coast and attempted to penetrate the country with a view to carrying out some such enterprise, but his followers succumbed to the miasma of the country, and he, himself, unable to secure funds to carry out his idea, died of Malaria.

Lord Nelson, before he had become famous, visited this part of the world. It is related that he declared himself in favour of attempting to cut a canal across the shortest point of the American hemisphere. But most of his men died, victims of the disease germs of the cursed country, and he himself became ill and was an invalid for a long time as the result of his stop there.

The Spanish Government went so far, towards the end of the eighteenth century, as to order a survey made but the matter rested there. A few years later the great naturalist, Alexander von Humboldt, declared that the scheme of constructing a waterway there was feasible, but commented in strong terms on the absolute ignorance concerning the conditions existing inland. His idea strongly appealed to Goethe.

About the first thing the Central American States did after they had gained their independence from the Spanish yoke, towards the end of the first quarter of the nineteenth century, was to appeal to Henry Clay, who at that time was the

**Secretary of State of the United States of America, requesting the American government to interest itself in a Canal.**

Louis Napoleon, before he became Emperor of France, published a pamphlet earnestly advocating that, in the interests of humanity, the French should build a canal that would link up the Atlantic and the Pacific and shorten the route to the Far East.

The discovery of gold in California towards the end of the second quarter of the 19th century gave a fresh impetus to the movement. Shortly after this event an American Company, determined to facilitate trade with the Pacific coast, built the Panama railway. Not long after that President Buchanan sent a corps of army and naval men to make a survey of Panama.

However, the United States Government vacillated between building a canal through Panama or through Nicaragua, and the Panama authorities, becoming impatient of delay, granted a concession to construct a canal through Panama to Lieutenant Lucien Napoleon Bonaparte Wyse, a Frenchman. A syndicate was at once floated in France, with Count Ferdinand de Lesseps, who excavated the Suez Canal, as one of its principal members. This company started work in Panama in 1881. Mismanagement of funds and the ravages of disease, however, led to the abandonment of the work of excavation in 1889.

Another French syndicate thereupon bought out the old company, and carried on the work of cutting the Continental Divide at Culebra. The work was carried on at such a slow pace that the United States of America became exasperated. The desirability of constructing a canal with American money and by American engineers, which should belong to the United States government, impressed itself upon them. The Monroe Doctrine which enunciates the principle that the United States cannot tolerate European influence to dominate anywhere in America, had something to do with this decision, as it was felt that to allow a foreign nation to secure sovereignty over such a canal situated on the American hemisphere would be directly contrary to the settled policy of the United States in that respect. In 1902, therefore, Congress voted Rs. 12,00,00,000 to purchase all the rights of the French

Syndicate in the Panama Canal. Two years later paid it the Republic of Panama Rs. 3,00,00,000, in return for which sum it ceded to the United States a strip of territory ten miles wide extending from the Atlantic to the Pacific, straight across the Isthmus of Panama. This has been since known as the Panama Canal Zone. Quite recently the United States paid Rs. 7,50,00,000 to Colombia to settle once for all the claims it preferred against the American sovereignty in this belt of land.

The first Panama Canal Commission was appointed by President Roosevelt in accordance with the Spooner Bill. It consisted of seven members, and its Chairman was Rear-Admiral John G. Walker, U. S. N. (retired), who was appointed Governor of the Canal Zone, while John F. Wallace was installed as Engineer-in-Chief. It was to be their work to make all regulations necessary for the good government of the Zone, and "to make or cause to be made, all needful surveys, borings, designs, plans, and specifications of the engineering, hydraulic, and sanitary works required and to supervise and execute the same." This was known as the "Walker Commission."

Before this Commission had been at work for a year, its efficiency began to be questioned in the United States. William H. Taft, who was then Secretary of State, was sent to the Isthmus to investigate affairs, and on his return told the President that he was of the opinion that the Commission was, to say the least, "unwieldy." President Roosevelt took prompt action. He at once appealed to Congress for greater power in the matter of appointing the members of this important body. However, the Bill which the House of Representatives passed to abolish the Commission and place the government of the Canal Zone altogether in the hands of the President was defeated in the Senate. Colonel Roosevelt thereupon secured the resignation of the entire Walker Commission and appointed a new body to manage the affairs of the Canal. Theodore P. Shonts was placed in absolute control of the enterprise, with powers similar to those of a railway president. Engineer Wallace was placed in charge of the construction as Field Manager, while Judge Magoon was made Governor of the Canal Zone and United States Minister to Panama.

In less than two months from the time the new arrangement was made, Chief

Engineer Wallace suddenly resigned, without being able to give a satisfactory reason for his retirement. His place was filled by John F. Stevens, who assumed charge of canal operations in August 1905. He, in turn, resigned in April, 1907, when President Roosevelt created an entirely new Commission, a military organisation, with Col. George W. Goethals, Corps of Engineers, U.S.A., as Chairman and Chief Engineer.

Immediately following his appointment, Col. Goethals not only took active steps to organize the work of constructing the Canal and pushing it on with the proverbial American "hustle," but he also strengthened the hands of Col. (now Surgeon General) W. C. Gorgas, who at the suggestion of President Roosevelt, had been appointed by the first Commission to be at the head of the sanitary department of the canal government. The first commission had very much hampered Colonel Gorgas in carrying out his duties by refusing to give him a definite authority and supplies. The second Commission treated him considerably better. Col. Goethals gave him almost *carte blanc*. About 2,000 men trained in sanitary work were placed at the disposal of Col. Gorgas and large appropriations were set apart for his work, so that he could carry on his campaign of cleaning the Canal Zone of deadly yellow fever and malaria germs and making it habitable for the officers and employes of the Commission, and for the inhabitants of the Isthmus.

Col. Gorgas was required to conquer a sanitary situation which endangered the lives of every person engaged in work on the Canal, from the highest officials to the lowest labourers. Yellow fever and malaria worked havoc at all times, and became epidemic during the wet season. From the earliest days the Isthmus of Panama had proved to be a death trap to all who went to it. It is said that one man died for every railway sleeper laid across it in the early fifties of the last century. In October, 1884, it was estimated that the mortality from disease, chiefly yellow fever and malaria, amounted to more than ten per cent. It reached almost to 175 per mille in September, 1885. Malaria was so baneful in those days that the engineers engaged in making a survey of the Chagres watershed were compelled to take 40 grains of quinine every day, and

even then had to be taken down the river to the hospital every two months in order to be treated for malaria.

As soon as he was given authority and supplies to make a fight against disease, Col. Gorgas set out on a vigorous campaign. He poured 1,60,000 gallons of paraffin over places where mosquito larvae could find a breeding spot, in a single year, and in the month of May, 1906, made people in the Canal Zone take 15,75,000 two-grain capsules of quinine. He incurred on sanitation an expenditure of Rs. 30,00,000 per annum.

It did not take long for the effect of this campaign against disease to show itself. Since December, 1905, there has not been a single case of yellow fever in the Canal Zone. The number of malaria cases in the hospital was reduced from 800 per 1,000 workers in 1906 to 76 per mille in 1913. The rate of mortality amongst employes, which amounted to 4.1 per cent in 1906, was brought down to .8 per cent in 1913. The mortality amongst the total population of the Isthmus is now less than 2.3 per cent.

The work thus accomplished by Americans in the Panama Canal Zone and their similar work in Cuba, shows us what can be accomplished to rid the tropical parts of the world of their dread diseases. In this connection it is interesting to note that, although bubonic plague showed itself in Panama, only two cases of it were allowed to develop, the first in June, 1905, and the second in July. Steps were instantly taken to stamp out this disease. The village was cleaned and disinfected, and a vigorous crusade against rats was begun, a "rat brigade" making a systematic effort to exterminate all the rodents in Panama. Rat traps were given free of charge to everyone who applied for them, and a bounty was placed on each rat that was caught. The result was that this terrible disease was choked at its very beginning.

The work of Surgeon-General Gorgas, which resulted in conquering yellow fever and malaria, made it possible for Col. Goethals to push ahead the work of construction.

The disposal of the water of the Chagres River and its tributaries, which constituted a basin 1,320 square miles in area, formed one of the hardest problems for the engineers to solve. This stream wound in and



out, worming its way across the Isthmus of Panamá from the San Blas Mountains to the Caribbean Sea. It was subject to sudden floods, sometimes rising as much as 40 feet in 12 hours. Before anything could be done to construct the canal, this stream had to be brought under subjection.

As the American engineers have solved this difficult problem, the Chagres River has been turned from a hindrance into a help. A huge artificial lake has been formed by confining its waters, and this forms the greater portion of the length of the Canal itself. The river has also been harnessed to produce electricity to operate the machinery controlling the gates and lights distributed along the waterway.

In order to accomplish this purpose, it was necessary to construct the biggest dam that human hands have ever attempted to build. It is 115 feet high, one and a half miles long, about a half mile wide at its base, 400 feet wide at the water surface, and 80 feet wide at the top. It is so constructed that only about 500 feet, or about one-fifteenth of the total length, will be exposed to the maximum pressure of 87 feet of water in the canal.

This enormous dam was constructed by heaping up stones in parallel lines a quarter of a mile apart, rising to a height of 65 feet above the level of the sea. In impervious mixture of sand and clay was then filled in between the two piles of stones forming the "core" of the dam. The immense weight squeezed out the soft soil from beneath until the whole structure rested on a solid foundation. In this way a veritable mountain has been erected, which, it is confidently expected, will be able to hold its own against the maddest fury of the Chagres.

To dispose of excess water, a gigantic concrete-lined spillway has been cut through the big dam, almost in its very centre. It is 1,200 feet long and 300 feet wide, and its bottom is about 10 feet above the level of the sea. The rush of water through this spillway is controlled by gates, which also guard against leakage in the dry season. The engineers have made arrangements so that the water in the artificial lake may be maintained at a level of 87 feet above the sea during the rainy, and 85 feet during the dry season, for three successive years of the driest kind of weather that ever has been recorded in that region; while, the

spillway is capable of discharging excess water even if the weather remains the wettest, for three years in succession, that ever has been known there.

The hills at Culebra constituted another of the great engineering problems that had to be solved. This chain of mountains formed the spinal column of the American hemisphere and link together the northern and southern continents. It was necessary for the Canal to run for about ten miles through this hilly region, and in order to make the cut level with the bottom of the lake, it was necessary to excavate hundreds of millions of cubic yards of rock and earth. To cut such a canyon would be a stupendous task in the most favourable circumstances, but in this case the work was complicated by the fact that as soon as the hills were cut, the soil underneath at once crumbled and fell in, even though the sides were immediately reinforced with concrete. Thus it was necessary to excavate over and over again before the cut could be deemed safe.

The removal of the debris was another troublesome matter. In order to do the work at the lowest possible cost, it was necessary that the gigantic steam shovels should be kept constantly at work, without being stopped for a single moment. In order to accomplish this feat, a train must be rushed forward the instant its last car was loaded, and another set of empty cars must be in waiting to receive the next shovel brought up by the digger. It was not an easy matter to work out a transportation scheme that would be at once expeditious and cheap, for a cut that was only 500 feet wide but ten miles long. The work was further complicated by the necessity of providing different kinds of trains to carry away the various kinds of debris—soil, rock, or gravel, as the case might be—from Culebra to the exact point where that particular kind of material could be used to the best advantage. The American Engineers finally solved these problems. The work was so managed that only empty cars were sent up hill, while the loaded trains were allowed to run down hill propelled by their own momentum. Most of the stone taken from Culebra Cut was used in building the gigantic dam at Gatun and the huge Break-water in the Pacific.

In order to maintain the water level in

Gatun Lake and the Culebra Cut, the lock at Pedro Miguel has been connected with the high ground by an earth dam, which rises to a height of 105 feet above the mean tide and is about 1,700 feet long.

A small lake has been formed between Pedro Miguel and Miraflores by connecting the walls of the locks at Miraflores with the hills on each side by constructing a dam about 2,700 feet long.

The question as to whether a sea-level or a lock canal was to be built was for long hotly discussed. President Roosevelt leaned towards the sort of waterway that has been constructed, and Congress finally voted for it in June, 1906. Thus the chief portion of the Canal as it exists to-day is on a high level.

In order to realize the magnitude of the work that has been done, it is only necessary to ponder the figures concerning the excavation and the concrete work. It is authoritatively stated that about 223,559,000 cubic yards of earth have been excavated, and that 4,500,000 cubic yards of concrete were required to construct the locks.

The Panama Canal, as the Americans have built it, follows a slightly tortuous course from Colon on the Atlantic seaboard to Panama on the Pacific Coast, stretching over about 40½ miles. At either extremity channels have had to be cut in order to make navigation safe for large boats, which, in themselves, are about 10 miles long, making the Canal 50½ miles in length from deep water to deep water. Enormous breakwaters have been constructed at either end to provide a calm harbour, while it has been necessary to build commodious docks at both the Atlantic and Pacific entrances.

A ship entering the Panama Canal at Limon Bay, at the Atlantic end, will steam for seven miles through a sea-level channel 500 feet wide at the bottom and 41 feet deep.

Arriving at Gatun its power will be shut off and ropes will be thrown ashore to connect it with the electric mules which have been provided to tow it through the locks. The gates will be shut as soon as the lock is entered, and immediately the water will begin to flow in through immense conduits emptying upwards through the floor. As the water rises in the lock the ship will float higher and higher, until,

when it is finally full, the vessel will be 25 feet above the sea-level. Then a second pair of gates will swing open, and the ship will be again taken in tow by the electric mules and drawn into the middle lock. The process of filling the chamber with water will be repeated, and when the last gate of the third lock is swung shut behind the vessel it will be floating 85 feet above the sea-level, on the surface of Gatun Lake. While one ship is thus being raised into Gatun Lake from the Atlantic entrance, another, coming from the opposite direction, may be lowered to the sea-level channel from where it will steam out into the Atlantic Ocean.

In Gatun Lake the vessel may put on full steam and forge ahead for 24 miles with perfect safety. Then it will arrive at the Culebra Cut, where it must slow up and proceed with less speed.

The section of the Canal of which Gatun Lake is the largest portion is 32 miles long and extends from the great Gatun dam to Pedro Miguel. It is 1,000 feet wide for a distance of 16 miles from the Gatun Dam. At that point, continuing for four miles, it is 800 feet in breadth. Then, until it reaches Bas Obispo, it is 500 feet wide, while the portion running through the Culebra Cut is only 300 feet wide at the bottom. A great deal of this variation is accounted for by the artificial Gatun Lake, 164 square miles in area, which has been formed by impounding the waters of the Chagres river and other streams by means of the Gatun Dam, which has already been described. The depth of this portion of the Canal varies from 87 to 45 feet.

At Pedro Miguel the boat will be lowered through a lock to a small lake, whose surface is about 55 feet above the sea, and again at Miraflores it will be passed through two locks to the sea-level. Thence it steams out into the Pacific Ocean. The third portion, extending from Pedro Miguel Lock to Naos Island in the Pacific, about 3 miles beyond the city of Panama, is 11 miles long, 41 feet deep, and from 300 to 500 feet wide.

The entire trip through the Canal will occupy from 9 to 12 hours. The S. S. Ancon, belonging to the United States War Department, which was the first vessel to pass through the waterway, made the passage in nine hours.

Six double locks regulate the flow of water in the Canal. One series, consisting of a flight of three pairs of locks, is located at Gatun. These have the capacity to lift or drop a ship 85 feet. One pair of locks, with a lift or drop of thirty feet four inches, is located at Pedro Miguel. Two pairs of locks, with a lift or drop of 54  $\frac{3}{4}$  feet at mean tide, are situated at Miraflores.

One pair of lock gates are placed wherever the water level changes, and divides the locks into chambers 1,000 feet long. Intermediate gates divide these compartments into two sections, with a view to economizing water when ships of a small tonnage are being passed through the locks. Guard gates have been placed at the ocean and lake ends of the locks.

The fender chains stretched in front of the gates when they are closed, weigh 24,098 pounds each. They are lowered into a groove in the floor of the water chamber whenever a ship passes through the gate, and are again lifted into place when the gates are closed. It requires 1,000 horse-power to move the gates at Gatun, 600 horse-power to move those at Pedro Miguel, and 680 horse-power for those at Miraflores. When closed, the gates at each of the three locks are held in place by motors producing 322 horse-power. Hydraulic lifts raise and lower the fender chains in front of the gates. These are operated by two pump motors with an aggregate of 140 horse-power, and two valve motors with a total of 1 horse-power.

The locks are not operated locally, but the machinery is controlled from a central station. The operator has before his eyes an indicator which shows the exact condition of affairs in the lock at every moment, and thus he is able to manage the machinery and control the locks from a long distance without actually seeing what he is accomplishing. Great care has been taken to guard against the possibility of an unauthorized person tampering with the delicate machinery controlling the canal works.

A gate has been constructed at the Pacific end of the Canal which is intended to control the tide, which fluctuates at this point sometimes as much as 20 feet in a day. The Americans were compelled to meet a situation which engineers never before had attempted to master in designing the gates of this tidal lock, and it will

not be known until some time after the waterway has been opened whether or not they will satisfactorily perform the function for which they were built. It is believed, however, that the difficulty has been overcome.

In conclusion the Panama Canal may be compared with the principal ship canals of the world.

The Suez Canal, opened in 1869, is 99 miles long, 121 feet 5 inches wide, and 31 feet deep. It cost Rs. 36,00,00,000 to construct and enlarge it.

Next in importance is probably the Kaiser Wilhelm (or Kiel) Canal connecting the Baltic and North Seas through Germany. It is 61 miles long, the harbour at Kiel forming the Baltic Sea terminus. Its depth is 29  $\frac{1}{2}$  feet, its width at the bottom is 72 feet, and its minimum width at the surface is 190 feet. It cost about Rs. 12,00,00,000.

The Manchester Ship Canal connects Manchester with the Mersey River at Liverpool, and the Atlantic Ocean. It is 35  $\frac{1}{2}$  miles long, 120 feet wide at the bottom and 175 feet wide at the surface, and has a minimum depth of 26 feet. It is a lock canal, with a total rise of 60 feet divided between four sets of locks. Its total cost was about Rs. 22,50,00,000.

The Cronstadt and St. Petersburg Canal which connects the Bay of Cronstadt with St. Petersburg, is about 16 miles long, from 220 to 350 feet wide and 20  $\frac{1}{2}$  feet deep. It cost Rs. 3,00,00,000.

The Welland Canal, connecting Dalhousie on Lake Ontario and Port Colborne on Lake Erie on the Canadian side of the river, is a lock canal 27 miles long. It has in all 25 locks with a rise of 327 feet, and will accommodate vessels of 14 feet draught. It cost Rs. 7,80,00,000.

The Caledonian Canal, which connects the Atlantic Ocean and the North Sea and saves about 400 miles of coasting voyage round the north of Great Britain through the tempestuous Pentland Firth, through the north of Scotland, is about 300 miles long from terminal to terminal, 50 feet wide at the bottom and 120 feet wide at the surface, and 17 feet deep. It cost Rs. 2,10,00,000.

The great North Holland Canal, running from Amsterdam to Helder, is 51 miles long, 20 feet deep, and 125 feet wide at the surface. It carries vessels of 1,300 tons burden.

The Corinth Canal, connecting the Gulf of Corinth with the Gulf of Aeginam reduces the distance from Adriatic ports by about 175 miles, and from Mediterranean ports by 100 miles. It is only 4 miles long, 72 feet wide at the bottom, and 26  $\frac{1}{4}$  feet deep.

The Elbe and Trave Canal, about 41

miles long and 10 feet deep, joins the North Sea with the Baltic, and was built at a cost of Rs. 11,13,84,000. It accommodates vessels of 800 tons burden.

The Panama Canal has cost more money and caused more trouble, and its construction has required more engineering skill, than any of these waterways.

## THE DISCOVERY OF THE SOURCE OF THE NILE BY ANCIENT HINDUS

BY K. P. JAYASWAL, M.A. (OXON.), BARRISTER-AT-LAW

THE system of Hindu Geography is one of those branches of historical studies which have attracted very little attention in our days. One attempt alone was made and that was made over 100 years back.

Towards the end of the eighteenth century Francis Wilford, an officer in the Indian Army, studied the Puranas and published some remarkable essays on them. One of them was a paper "On Egypt and other countries adjacent the Kali river or Nile of Ethiopia, from the Ancient books of the Hindus." It was published in 1791 in vol. III of the Asiatic Researches. The paper covers a little less than half the volume; it extend from p. 294 to p. 468 of the volume reprinted in London in 1799.

In the time of Wilford certain geographical traditions of the Hindu race were still alive which he collected at Benares and their centres. This method helped in his process of identification of the names in Hindu geography with places on the modern map. For instance,

"Even to this day the Hindus occasionally visit, as is assured, the two Jwala-mukhi or Springs of Uptha, in *Kusha-dvipa Within*; the first of which is dedicated to the same Goddess with the epithet *Mayasa*, is not far from the Tigris; and Strabo mentions a temple on the very spot inscribed to the goddess *Anaias*."

"The Second or great Jwala-mukhi or spring with foaming mouth is near *Baku*, from which place, I am told, some Hindus have attempted to visit the *Cred Island* in the west, an account of which from the Puranas will (if the public approve this essay) be the subject of a future work. A *Yogi* now living is said to have advanced with his train of pilgrims as far as *Moscow*."

"Many Brahmins indeed, assert that a great intercourse anciently subsisted between India and countries in the west."

Wilford discussed the divisions of the earth by Hindu Geographers into two hemispheres—the Su-Meru and Ku-Meru,\* and into Dvipas and Upa-Dvipas, and came to the conclusion :

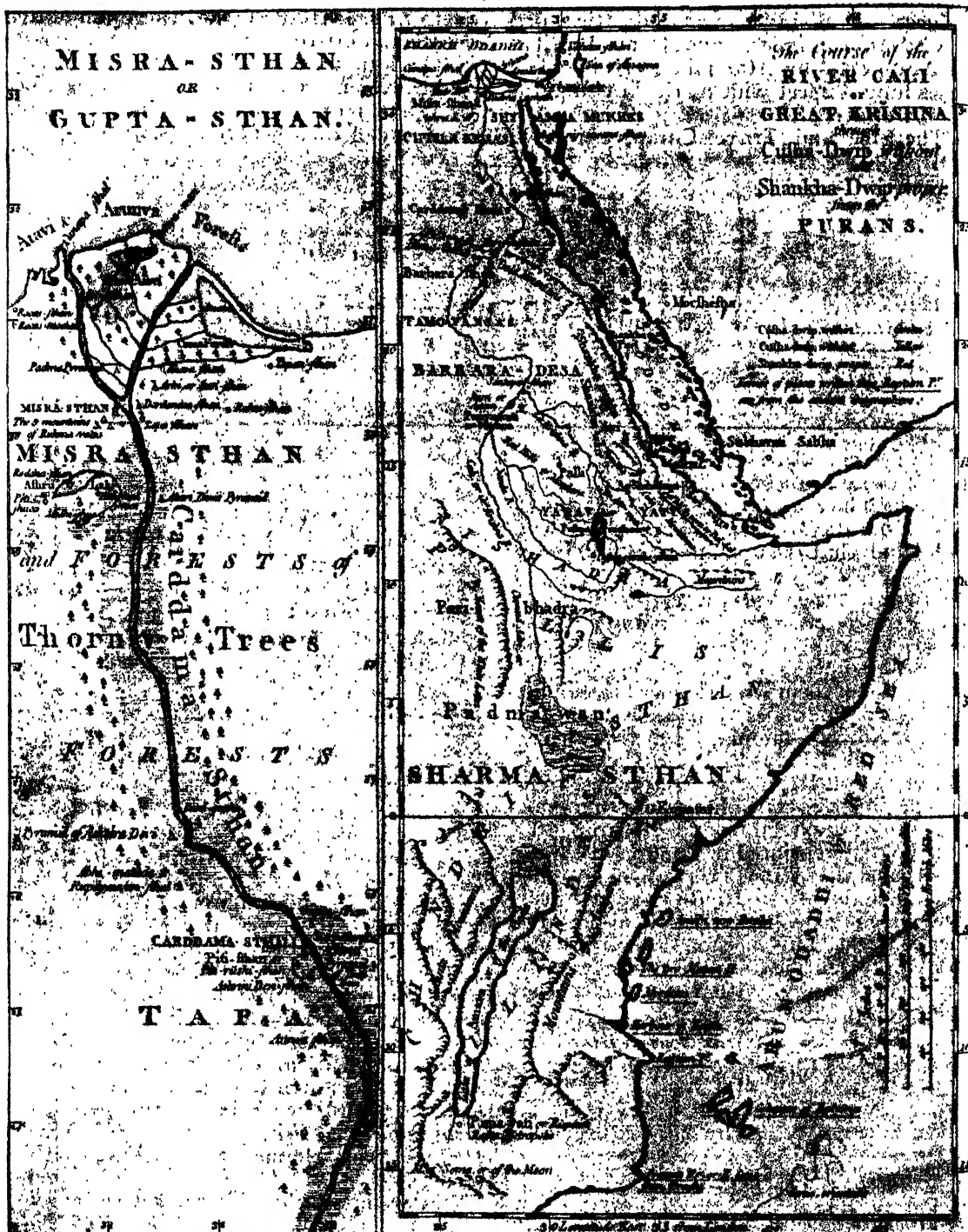
"We may collect from a variety of circumstances that *Kush-Dvipa* extends from the shore of the Mediterranean and the mouths of the Nile to Serhind on the borders of India."

The Puranic geography has a method in describing countries. It gives the mountains, the rivers and lakes, and describes the climate and the people with occasional notices of fauna and flora. Wilford followed the description of that portion of *Kusha-Dvipa* which the ancient Hindus called the *Kushadvipa Exterior*, and identified it with Abyssinia and Ethiopia.

The river Kali or Krishna which according to Hindu records flows through the land of Barbara and entering the forests of Tapas runs through *Misra-desa* of *Sankhadvipa* and finally falls into the Sea of Sankha (*Sankha-Abdhi*), was taken by Wilford as identical with the Nile. In a legend of the Saiva-Ratnakara, he found the Nila (नीला) mentioned along with *Barbara-desa*, *Misra-sthana* and *Arva-sthana* (*Arva-sthana* he identified with Arabia).

Now we know that *Misra* is the repre-

\* The dividing line seems to be the watershed of the Samarkand plateau. Sumeru is unmistakably the modern Samarkand (see Ency. Brit. Sub Meru, and MERVA.)



sentative of the oldest name of Egypt, and *Barbara* occurs in the oldest inscriptions of Egypt as the name of an Egyptian tribe (cf. the modern *Berbera*). *Kush* is recognized as an ancient name of Abyssinia. Linguistic evidence thus supports Wilford's identifications. Wilford also found that the ethnological descriptions tally with known data. Shepherds, savages, *kutillakesa* (men with curly hair) and *Syama-mukhas* (black-faced people) are the tribes located along the Krishna by the Hindus.

But the greatest confirmation of Wilford's thesis came about seventy years later when the source of the Nile was discovered or rather re-discovered by Speke (1862).

At the same time Speke's discovery proves that the Hindus and the Hindus alone in ancient times had discovered the source of the Nile.

Wilford had quoted the complete Sanskrit description of the complete length of the Nile—from its source up to its fall in the Sea of Sankha which according to modern calculation covers 3473 miles.

And he had also made a hypothetical map on the basis of that description. This is reproduced here. Speke had the description and the map before him in 1860.

In the *Journal of the Discovery of the Source of the Nile*, Capt. Speke writes under September, 1860 :

"Col. Rigby now gave me a most interesting paper, with a map attached to it, about the Nile and the Mountains of the Moon. It was written by Lieut. Wilford from the Puranas of the ancient Hindus. As it exemplifies, to a certain extent, the supposition I formerly arrived at concerning the Mountains of the Moon being associated with the country of the Moon, I would fain draw the attention of the readers of my travels to the volume of the Asiatic Researches in which it was published (vol. III). It is remarkable that the Hindus have christened the source of the Nile *Amara* which is the name of the country at the north-east corner of the Victoria Nyanza."

The discovery which has made Speke immortal is that the Nile rises from the lake which he christened '*Victoria Nyanza*.' The Hindu description says: "*the celebrated and the holy river takes rise from the Lake Amara in the region of Sharma-sthana between the mountains of Ajagara and Sitanta which seem to be parts of the Soma-Giri or the Mountains of the Moon the country round the lake being called Chandri-sthana or Moonland*" (Wilford.) Speke searched for a lake near the Mountains of the Moon and found it. He found the neighbourhood of the Lake which he called Victoria Nyanza and which our forefathers called the Lake Amara, still called *Amara*! The Mountains of the Moon are still called the Mountains of the Moon in the native tongue of the locality.

Speke wrote on Jany. 16th, 1862 :

"All our previous information concerning the hydrography of these regions, originated with the ancient Hindus, who told it to the priests of the Nile ; and all those busy Egyptian geographers who disseminated their knowledge with a view to be famous for their long-sightedness in solving the mystery which enshrouded the source of their holy river, were so many hypothetical humbugs."

The writer who has contributed the article "Nile" to the new edition of the Encyclopædia Britannica declares that the origin of the name (Greek and Latin) Nile is unknown. If the writer had taken into consideration the part played by the Hindus in the history of the discovery of the sources of the great river, he could have easily found the mystery of the name solved. The people who told the priests in Egypt the hydrography of the regions also communicated the name they had given to the river in their mother tongue to those priests who passed it on to the Greeks and Roman. An Arab geographer was nearest the truth when he said that the word *Nil* is a Hindu word (Es-Saghani).

## ARCHAEOLOGICAL RESEARCH, A JAIN DUTY

BY VINCENT A. SMITH, M. A.

### IMPORTANCE OF ARCHAEOLOGICAL RESEARCH.

**A**LL students of Indian learning in all its forms are more or less fully aware of the advance in knowledge secured during the last seventy or eighty

years by archaeological research. The testimony of written and oral traditions has been controlled by the discoveries of the archaeologist, which alone have rendered possible my attempt to write a narrative history of ancient India. Coins, inscriptions, buildings, scriptures, paint-



ings, and miscellaneous remains of many kinds, often discovered by laborious and systematic excavations have enabled us to fill in the dim outline of Indian History as recorded in the old books, to give precision to knowledge which before was vague, and to lay the foundations of a solid system of chronology.

The Jains possess and sedulously guard extensive libraries full of valuable literary material as yet very imperfectly explored, and their books are specially rich in historical and semi-historical matter. But the literary traditions are often discrepant, and the archaeological test is needed in order to establish the truth.

#### DUTY OF WEALTHY JAINS.

The Jain community includes an unusually large proportion of wealthy men, who can well afford to spend money on any public object which arouses their interest. My linguistic knowledge is not sufficient to enable me to examine or edit literary texts, and I therefore venture to write a little about a subject which I understand and to make certain suggestions which may produce valuable results, if acted on. My desire is that the members of the Jain community, and more especially the wealthy members with money to spare should interest themselves in archaeological research, and spend money on its prosecution, with special reference to the history of their own religion and people.

#### THE FIELD FOR EXPLORATION.

The field for exploration is vast. At the present day the adherents of the Jain religion are mostly to be found in Rajputana and Western India. But it was not always so. In olden days the creed of Mahavira was far more widely diffused than it is now. In the 7th century A.D., for instance, that creed had numerous followers in Vaisali (North of Patna) and in Eastern Bengal, localities where its adherents are now extremely few. I have myself seen abundant evidences of the former prevalence of Jainism in Bundelkhand during the medieval period, especially in the 11th and 12th centuries. Jain images in that country are numerous in places where a Jain is now never seen. Further South, in the Deccan and the Tamil countries, Jainism was for centuries a great and ruling power in regions where it is now almost unknown.

#### THE TRADITION ABOUT CHANDRAGUPTA MAURYA.

The facts thus cursorily alluded to open up an unlimited field for investigation. I would commend especially as a worthy subject of enquiry the problem of the credibility of the tradition that Chandragupta Maurya accompanied Bhadrabahu to Srawana Belgola and then gave up his life by the slow process of starvation authorised by Jain principles. Some of you, no doubt, are aware that the question has been the subject of keen controversy between Mr. Levis Rice and Dr. Fleet. It is time for a Jain scholar to intervene and discuss the subject from his point of view. But for such work a real scholar is needed and his intervention should be according to knowledge. The modern learned world is exacting and demands accuracy in the statement of facts combined with clear, logical reasoning.

#### CONFLICT OF RELIGIONS IN THE SOUTH.

The subject of the causes which led to the decay of Jainism in wide regions where it was once prevalent, or even dominant, is well worthy of investigation, and the enquiry should be interesting to learned Jains.

The connected subject of the conflict of religions in the South, and more especially of the struggle between the Saivism of the Cholas and the Jainism of the earlier princes has been little studied.

#### SOME BOOKS TO BE STUDIED.

The proper investigation of such problems needs as one of its bases a survey of the Jain monuments, images, and inscriptions. Many such monuments remain hidden in the soil and await the pickaxe of the skilled excavator. Whoever takes up the examination of eminent Jain remains, should make himself familiar with the works of the early Chinese pilgrims, and especially with those of Hieuan Tsang, the prince of pilgrims, who travelled in the 7th century, A.D., and recorded notes about many Jain monuments, of which all memory has been lost. The travels of Hieuan Tsang are an indispensable guide for every archaeologist. I am aware, of course, that a Jain scholar who desires to use the books referred to must know either English or French, if he is not acquainted with Chinese. But I fancy that now-a-days many Jains learned in their



own scriptures are sufficiently masters of English to use all books in that language required for the successful prosecution of their studies and the members of a community so well provided with this world's goods need not be frightened at the cost of the books.

#### JAIN MONUMENTS MISTAKEN FOR BUDDHIST.

In some cases, monuments which are really Jain have been *erroneously* described as Buddhist. According to the story, even King Kanishka, some eighteen centuries ago, once mistook a Jain for a Buddhist *Stupa*, and when he could make such a mistake, it is not surprising that modern archaeologists should sometimes have credited the Buddhists with the execution of Jain works. Sir Alexander Cunningham, I think, never realised that the Jains habitually built *stupas* and erected stone railings round sacred monuments, exactly as the Buddhists did. He always described such railings as 'Buddhist railings', and whenever he detected the ruins of a *stupa* he assumed that the site was Buddhist. Although Bhagwan Lal Indraji, the Bombay scholar, was familiar with the fact that Jains had built *stupas*, and published his knowledge so far back as 1865, Qudiamists did not generally recognise that Jain *stupas* should be looked for, until more than thirty years later, when Buhler, in 1897, published his essay entitled 'A Legend of the Jain *stupa* at Mathura. My book, entitled *The Jain stupa and other antiquities of Mathura*, published in 1901, made all students familiar with the fact that Jain *stupas* and stone railings, exactly resembling those erected by the Buddhists, had once been numerous. But, even now, I doubt if there is one standing *stupa* which has been recognised as Jain. The Mathura example described in my book was totally destroyed by ill-regulated excavation. I feel certain that Jain *stupas* must be still in existence and that they will be found if looked for. They are more likely to be found in Rajputana than elsewhere.

#### THE PROBLEM OF KAUSAMBI.

I think it highly probable that the remains at Kosem in the Allahabad District will prove to be Jain for the most part, and not Buddhist, as Cunningham supposed. The village undoubtedly represents the Kausambi of the Jains and the site,

where Jain temples exist, is still a place of pilgrimage for the votaries of Mahavira. I have shown good reasons for believing that the Buddhist Kausambi was a different place, not very far from Barhit. Since my essay on the subject (Kausambi and Sravasti *J. R. A. S.* July 1898) appeared, Dr. Fleet has shown (*Ibid*, 1907, p. 511) that Panini distinguished Kausambi from Vana Kausambi, or Kausambi in the forest. I believe that the Buddhist town was Kausambi in the forest.

I commend the study of the antiquities at Kosam to the special attention of the Jain community. Enough has been said to show that the various problems connected with the subject remain to be settled.

#### SURVEY OF MONUMENTS ABOVE GROUND.

Much may be done by careful registration and description of the Jain monuments above ground, which, of course, should be studied in connexion with the Jain scriptures and the notices recorded by the Chinese pilgrims and other writers. In order to obtain satisfactory results the persons who undertake such registration and survey should make intelligent use of existing maps, should clearly describe the topographical surroundings, should record accurate measurements, and should make free use of photography. Such a survey, even without the help of excavation, should throw much light upon the history of Jainism and especially on the story of the decline of the religion in wide regions where it once had crowds of adherents.

#### BIBLIOGRAPHY.

I commend to all enquirers the great work by M. Guerinot entitled 'Essai de bibliographie Jaina,' published in the *Annales du musee guimet*, by Leroux Paris, 1906. A supplement, entitled 'Notes de bibliographie Jaina' appeared in the *Journal Asiatique* for July-August 1909. Those publications notice everything printed about Jainism to 1909. A person ignorant of French might still make considerable use of the lists compiled by M. Guerinot.

#### EXCAVATION.

Excavation is a more complicated matter, and should not be undertaken on any considerable scale, except in communication with the archaeological survey, that

is to say, under the advice and instructions of either the Director-General of Archaeology or one of the Provincial Superintendents. Much mischief has been done by ill-designed and carelessly conducted excavations. I have already mentioned how the precious Jain *stupa* of Mathura was destroyed, without any proper record of the exploration being kept. It is essential that minute records of every stage of the work should be written up as it proceeds, that the position of everything should be accurately noted, and that mechanical copies of all inscriptions should be taken. Excavation requires skilled supervision.

#### ACTION SUGGESTED.

In conclusion, I beg to suggest that the Jainas might appoint an Archaeological Committee to draw out a plan for research on the lines indicated above and to collect the necessary funds, which should be considerable in amount. A Jain Assistant, properly qualified and paid by the Jain community, if appointed to the Archaeological Survey, could do much, and it would be better still if there were several such assistants working under the direction of the Superintendents. If the Jains think fit, a copy of this paper might be sent to the Director-General of the Archaeological Survey, for information.

## AUTOCRATIC AND BUREAUCRATIC ACTION REGARDING DRINKING

The Czar of Russia is looked upon as the greatest autocrat. Before the war, except the late Mr. W. T. Stead, few Englishmen had a good word for him. But that is another matter. For some reason or other the great autocrat has prohibited the sale and drinking of vodka. Regarding this step the *Inquirer* of London writes:—

One of the most impressive lessons in the value of temperance which the world has ever seen is being taught us by Russia. In spite of the fact that the vast revenue derived from the tax on vodka was surrendered in the first six months of the war, the income from the taxes of the country rose by £15,500,000 over that of the year 1913. The general conclusion of the Finance Minister, M. Bark, is that their more temperate habits have made the people more productive, and therefore more able to bear the economic strain of the war. In an interview with the Paris correspondent of *The Morning Post* last week, he made the following remarkable statement:—

"As regards the Budget for 1915, I have no fear. The loss of revenue from vodka will be met partly by economics, partly by fresh taxation, and partly by increased revenue from existing taxes. When I say that I have no fear for the future I am relying on the fact that the suppression of the vodka traffic has increased the productiveness of our people by between 30 and 40 per cent. The people have also increased their rate of saving, and have thus diverted their money into productive channels. Take, for instance, the position of the savings banks. As a result of the

war nearly £4,000,000 was withdrawn, but on the totals the year 1914 has shown an increase of £8,500,000 over 1913, while the year 1913 only showed an increase of £3,800,000 over 1912. The difference is especially marked for December. This year deposits exceeded withdrawals by £2,900,000, while in December 1913, the excess was only £65,700."

Let us now look at another picture. It will be a true story of what bureaucrats have done in the Bombay Presidency. *The Marhatta* understands that the Hon. Mr. R. P. Paranjapye had written to the Secretary to the Bombay Legislative Council, declaring his intention to move a Resolution in that Council on the 13th March on the subject of the much-vexed question of the liquor-shop at Ghoda in the Poona district, but that the Resolution was disallowed on the ground that it related to merely a local matter. Our contemporary says that to those who have been agitating for the last two years for the removal of that Ghoda liquor shop as a matter of principle, this measure of the Bombay Government is bound to prove most exasperating.

Government are evidently not content with running excise administration on any lines however unpopular and unjust, provided they please themselves and the miserable harpies that feed upon them in the field of excise; but they must also hight-handedly

muzzle the mouth of the non-official members of the Legislative Council and try to suppress even a discussion of the question in the Council Chamber.

Let us now narrate the story of this painful affair in the words of the *Marhatta*, which has earned the thanks of all lovers of humanity by persistently and courageously writing against the excise policy of Government.

In November 1912 it became known to the inhabitants of the village of Ghoda in the Poona district that the Collector intended to open a country liquor shop in their village. No such shop existed there for at least the preceding fifteen years, and the village people immediately made a petition to the Collector that the proposed shop should not be opened, as it was unnecessary and undesirable. Towards the end of the same month the Poona Temperance Association, learning that Ghoda would be saddled with a liquor shop, wrote to the Collector requesting him to delay his decision for a time, expressing its belief that the majority of the inhabitants did not like to have a shop in their midst and proposing to make enquiries. The Collector replied that he must adhere to his decision, firstly, because he had a suspicion of illicit and uncontrolled supply of liquor to the village, and, secondly, because the majority of the villagers were not opposed to the shop being opened. As regards the first point the P. T. Association asked for the information upon which the Collector's statement was based. The Collector however refused to give this information. As regards the second point the Association challenged the statement and offered to test its truth by taking a ballot in the village by sending its members on to the spot and requesting the Collector to appoint official representatives to be present and to see that the ballot was properly taken. To this the Collector simply demurred, withdrawing, however, from his position that a majority of the villagers was not opposed to the shop, and now taking up a new position to the effect that even a minority was entitled to have a shop if they wanted it. And so at last the liquor-shop was actually opened on the first of April 1913.

It is a queer theory this, of the collector of Poona, that a minority has the right to bring to the doors of the majority a source of temptation, degradation and depravity. We presume he is a Christian. We should have been glad, therefore, if he had remembered the Christian's prayer, "Lead us not into temptation."

Russia has forbidden the manufacture and sale of vodka, the German Kaiser has severely pronounced against beer-drinking, France has prohibited the sale of absinthe, and Lord Kitchener has warned his troops to abstain from drinking. These steps have been taken in countries given to drinking. The Collector of Poona has acted in a diametrically different manner in a temperate country. Why? The authorities in the four European countries felt towards the

drinkers, *majorities* though they were, as towards fellow-countrymen, kindred or brothers; the Collector of Poona could not have such a feeling.

But to return to the story.

Having failed with the Poona Collector the P. T. Association wrote to the Secretary to Government enquiring whether Government approved of the principle laid down and acted upon by the Poona Collector, that even if a small minority in a locality wanted to have a liquor-shop they were entitled to it. In reply Government stated that it was the policy of the Government of India that due provision should be made for the needs of any persons that may be in the habit of using alcohol, and that the habits of moderate drinkers should not be subjected to the decision of a body of persons in the locality who may not be using alcohol. But herein there were two gratuitous suppositions, first, that a considerable minority in Ghoda wanted to use alcohol and second, that this was to be inferred from certain alleged illicit excise practices occurring at Ghoda. The second supposition alone could be verified because it contained a statement of facts, the first being an inference standing or falling with the second. Now Government, perhaps not fearing any evil consequences, like the Poona Collector, from disclosing the information asked for by the P. T. Association about the alleged illicit practices, also stated in that reply that while eight persons were supposed to be engaged in the illicit sale of liquor and one woman was actually convicted for the offence, excise officers had information that liquor was being illicitly manufactured in the neighbourhood of Ghoda. Upon this the P. T. Association represented to Government that the facts supplied about the illicit practices proved a very slender basis for opening a new shop, but only a good ground for increased vigilance on the part of excise officers. Further the Association repeated its request for a ballot in view of the termination of the first year of the shop, so that the shop may be discontinued at least from April 1914, if a substantial majority was found to be against the shop. But the discussion was shut up by Government using the usual formula of words that the 'action of the Collector was fully justified.' The correspondence with the Government, which was thus begun in March 1913 went on till November without any useful results. The P. T. Association, however, not content with this decided to take a ballot at Ghoda on its own initiative simply informing the Collector and the Excise Commissioner of its intention to do so, as it was never expected by them that though apprised of their intended proceedings in good time those high officers would deign to co-operate with the Association in the work of the ballot. The ballot was taken for four days between 17th and 20th of February 1914 by a deputation consisting of Rev. Dr. Macnicol, Mr. N. C. Kelkar and Mr. Dobson and two other gentlemen. In all 840 adult males of the so-called drinking classes were indiscriminately approached. Of these four expressed a desire to have the shop, six declined to vote and 840 were unequivocal in their expression of a desire to have no shop at Ghoda. On the basis of this enquiry the Association repeated their prayer to the Excise Commissioner that the Ghoda shop may be removed. The enquiry, it may be stated, was directed precisely on the lines which the Excise Commissioner in September 1913 indicated in an interview

granted to an accredited preacher of the Association and the well-known temperance worker, we mean Mr. S. G. Lavate. But all that was of no avail when the Excise Commissioner was confronted with a result of the ballot, which logically led to nowhere except the closing of the Ghoda shop. Further correspondence and entreaties for personal interviews proved fruitless, and on the 17th March 1914 the license of the Ghoda shop was renewed and renewed with a vengeance, for it was not this time given provisionally for one year, as requested by the Association. The Association has again pressed its request for the closure of the shop, in view of the fact, that the time has now come for a third renewal of the shop. The disposal of the shop for the coming year has not yet been made but unless the unexpected happens, Ghoda shop is sure to be renewed for the next financial year.

The collector's *Zid* and prestige having thus far remained unimpaired, let us hope the Bombay Government will abolish the shop just to "rally the Moderates" or constitutional agitators.

All this may seem a small affair of a small village, but it is not. It is a very important matter and so we give below some of the observations of our contemporary.

In June 1914 the Hon. Mr. R. P. Paranjpe elicited, in reply to a question by him, an admission from Government that "No cases of illicit distillation were detected in the last five years within ten miles of Ghoda." What becomes then of the information said to be in the possession of the excise officers about the illicit manufacture of liquor near Ghoda? The Bombay Government itself has laid down that "a new liquor-shop should be established only when illicit manufacture is *rife*." Can any sane man say, putting the most liberal construction upon the facts stated by Government in this case, that illicit distillation near Ghoda was *rife* so as to justify the opening of a new shop at Ghoda?

Evidently Government have thought too much of the possibility of private distillation, but have totally disregarded the actual results of opening a new shop at Ghoda, namely, increase of drunkenness in that locality. One false step leads to another. A false preventive measure actually creates or increases drunkenness, and the mocking irony is complete when the fact of this increased drunkenness is cited as good evidence of the necessity and justification of the renewal of the shop. The unrighteous policy of the excise department will thus be found in a number of cases to rest on nothing better than the support of this repugnant vicious circle of supply creating a demand and the demand justifying the supply.

What is the moral?

# THE MODERN REVIEW

VOL. XVII  
No. 5

MAY, 1915

WHOLE  
No. 101

## NOTES

### "Bande Mataram."

The following paragraphs occur in a discourse addressed to Indian young men in England by Professor Gilbert Murray:—

*Bande Mataram.* I attended lately an Indian dinner where that motto met one's eye at every turn. You will work in devotion to your Mother. It is well that you should. And no one who knows you can doubt that you have among you the spirit of martyrs. That is a fine thing; in some emergencies of life an indispensable thing. But there is something far finer, and that is the spirit of a statesman. A martyr sacrifices himself rather than be false to some principle. A statesman, without thinking of himself one way or another, when he finds some evil or dangerous state of affairs seeks how to make it safe or good. Let us serve our Mothers, you yours and we ours, as far as we can in the spirit of statesman.

But is there not—I put this question quite practically—a Greater Mother whose children we all are, whose day is coming but not yet come? Cannot you and we work together in the service of this Greater Commonwealth, which is also the service of humanity? We *must* be together. I can see no future for an isolated India; no happy future for a Great Britain which is content to boast that she holds India merely by the sword. Working together we have formidable obstacle to face, but we have wonderful and unique gifts to contribute. Nations are apt to see vividly enough one another's faults, but they would do better to remember, as J. S. Mill puts it, their "reciprocal superiorities." I will not try now to define them. My own respect for England—if for the moment I may speak as one who has hardly any English blood in his veins, being an Australian-Irishman of Scotch descent—has grown steadily with experience. But I will not dwell on the special virtues of England nor yet on those of India; on your wonderful intellectual aptitude and readiness for fine thought; on your great past which is still living; on your people's characteristic aloofness from the vulgarity of modern Western life, on the qualities shown in your Moslem architecture, your Hindu religious thought.

The human child loves its own home first. As it grows older in mind and body it learns to love and take pride in its village, town, district, province, country and continent. It may grow to love the whole world. But all men are not alike in this respect. In the case of the majority there is arrested growth. We cannot

speak for other countries, but in India there are innumerable people to whom their country is not India, but the particular province in which they dwell. Vast numbers of Indians have not yet reached that stage of patriotic development in which men look upon their country as their Mother. Even to many educated persons it is made difficult to consider any province in India other than their own as part of the Motherland; for outside their own province they are treated as strangers. In the British colonies the Indian inhabitants of the British Empire are treated as aliens; in some as greater aliens than the Chinese and Japanese, who are neither British citizens nor British subjects. In England itself Indians do not enjoy all the rights which Englishmen enjoy. We need not be more particular. The majority of the white citizens of the British Empire do not entertain any feeling approaching or akin to that which we entertain towards India. Under these circumstances it is not wise to try to force the growth of the "Bande Mataram" sentiment towards the whole empire. The white citizens of the Empire ought to be satisfied for the present if Indians pay taxes regularly, obey the laws and help the Empire at its need; as they do.

If any sentiment is to grow at all, it must grow naturally, slowly and quietly. Any the least hustling must inevitably produce a revulsion of feeling. It is easier and more natural for an Englishman to feel that Europe is his Greater Motherland than that India is in any sense the Mother. Similarly it is easier for an Indian to feel that Asia is his Greater Mother than that Canada is in any sense the Mother. For continents are natural entities, Empires may be either artificial or natural entities. The British Empire is still an artificial conglomeration of distant territories which

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have not yet grown into an organic whole. If it is to grow into the Greater Motherland of all the races inhabiting it, its white citizens must be actuated by imperialism of a far different kind from what has hitherto been the motive force of their lives, and its non-white inhabitants must have far greater manhood, self-respect, enlightenment, organization and mechanical equipment than they now possess and must cease to be the gramophones and understudies of white men.

We are not in a position to be as dogmatic regarding the Indo-British connection as Professor Gilbert Murray is. We do not say that India and Great Britain *must* separate, as the Professor says they *must* stand together. It is possible so to arrange matters that India and England may remain parts of a federation on equal terms for the mutual good of both; it is possible to give India such a constitution that she may be in a position to give free expression to her willingness or unwillingness to remain part of this federation. It is possible to give the different parts of the British Empire such positions in the federation as their extent, population, resources, non-material wealth, etc., fairly entitle them to, so that the moral and material prosperity of none may be dwarfed in the interests of others. But while holding these views, we also think that it is practicable for both India and England to become and remain separate entities and grow greater than they have yet done. Both countries are sufficiently great to stand by themselves. If Norway, Sweden, Denmark, and other small states have been able to be enlightened, prosperous and strong, standing by themselves, why not Great Britain and Ireland? The British people ought to feel that they can stand on their own legs without the moral and material resources of India at their back. India also is sufficiently great to be able to stand by itself: Not tomorrow, not in the immediate future, of course. Neither country is at present prepared for such a contingency. We have written as we have done only because Prof. Murray says, "We *must* be together," and that he "can see no future for an isolated India." We do not exactly understand what he means by "isolated." If he means that there is no future for an India cut off from, without contact or intercourse with, the rest of the world; that is true, but true

not of India alone but of any and every country in the world. But if he means that there is no future for India unless she remains a part of the British Empire, or that, to constitute part of that Empire is India's only possible means of world-contact and international intercourse, we cannot plead guilty to such want of belief either in the infinity of ways in which God may fulfil himself, or in India's inner though latent strength.

### A not superfluous word of caution.

Some of us need the word of caution with which Prof. Murray concludes his address.

#### A NOTE OF CAUTION.

But here I would venture, if I may, to suggest a caution. Some writers, I know, hold up for your admiration and example that famous episode in the Bhagavadgita in which even the noise of battle has to wait unregarded while the stream of philosophic thinking runs its course. That spirit is a fine element in life; but, if I may for once give advice, I will say: Beware of letting it be more than an element. To an Indian who wishes to make India great I would say: Beware of losing yourself in reverie while others are fighting the battles of life. Beware altogether of dreams and dreamlike passions. Face facts; get knowledge; cultivate common sense; learn to trust and be trusted; serve your community. Do not lose yourselves in admiration of your own past or your own racial peculiarities; think of your future, and be not afraid to uproot from your culture every element which prevents India taking her place among free and progressive nations.

You need never be afraid that your own special qualities will not remain and exercise their valuable influence on the world. You will teach us and we you. And other nations will be near, bringing their help and their lessons: America, not far off, with her generous swiftness of movement and her loving kindness towards all in suffering; not very far, perhaps, even our present enemies with their great powers of discipline, of self-devotion and of remorseless effectiveness. Let us preserve our national characters. Let us use our feelings of patriotism and nationalism to inspire us and to give strength to our hands; but at the back of our minds let us always remember our wider Commonwealth, our Greater Mother, and think of the time when we brother nations may bring our various gifts to her feet and say together our "Bande Mataram."

In justice to the episode in the Bhagavadgita referred to above, we should like to add that though "the stream of philosophical thinking runs its course," the object of the philosophical discourses of Krishna addressed to Arjuna was to make that warrior "face facts" and take part in the battle that was raging.

The Professor's previous and concluding exhortations regarding the "Bande Mataram" sentiment seem to us inopportune.

tune and unwise. When the Colonists shall have begun actually to *treat* us, first as men and then as brethren,—not in response to prayers but in inevitable recognition of manhood, when Indians begin to enjoy the same civic rights as the white citizens of the Empire, first in India and then in England and the colonies, Indians will be in a mood to profit by such exhortations. At present we cannot but consider the Professor's words as an addition to other similar words previously uttered and written, without corresponding action.

### The War of Ideals.

It has been repeatedly asserted that the present European war is a war of ideals, the two parties to the war standing for opposite ideals. In an article in the *London Daily News and Leader* on "The Two Kings of Potsdam" Mr. Gardiner asserts that in Germany itself there are two ideals at war. The paper "Vorwaerts" truly said that "democratic control by the people would have prevented the war." It required great courage on its part to say this, as it had already been several times suppressed. Believing that there are two ideals in Germany Mr. Gardiner writes :—

It is the crowned King of Potsdam, not the uncrowned King of Potsdam [ Karl Liebknecht ], with whom we are at death grips, and until we appreciate that fact we shall not understand what this war is really about. It is not a war between this country and that, this people and that, this race and that, but between this ideal and that—between the ideal of despotism and the ideal of freedom, between absolutism and democracy, between Imperialism and national liberty. The parties to the quarrel have got so curiously mixed that this truth is a little difficult to see and sometimes even a little hard to believe. But it is the truth all the same, and in that truth is the one gleam of hope in the vast tragedy.

And the fact that Karl Liebknecht is at liberty is, in a sense, the measure of that hope. For if the Government thought they could risk imprisoning him he would have disappeared long ago. It would not be the first time that they had him under lock and key. He made his reputation as a barrister in 1905 by his defence in the famous Königsberg trial of the German Socialists charged with conspiracy on behalf of the Russian revolutionists and he followed this up with a fierce anti-militarist propaganda. For like Bebel, he knew that no good would be done with Prussia until the military fetish was destroyed and with the true instinct of the reformer he aimed at the heart of tyranny. His reward was eighteen months' imprisonment.

### Prof. Geddes on the Vernaculars.

The Joint Secretary to the Council of Indian Education in Madras wrote to Pro-

fessor Patrick Geddes to ascertain his opinion on the subject of the Vernaculars being employed as the media of instruction in non-language subjects. Here is his reply :—

"All I can say is, that the whole trend of my teaching of civics and town-planning—with its insistence on the value and necessity of growing each place upon its own roots, and maintaining its original character (while not excluding the introduction of good grafts from elsewhere)—is quite in sympathy with your theme of education in vernaculars.

"The most I can do is to offer you my own experience in the matter. I am the son of a Gaelic speaking Highlander who, with the discouragement common to his generation, did not teach his language to us, his children, nor encouraged us any way to learn. Now, however, I see my own children, all of them, learning Gaelic, and this without any active encouragement from me, but simply as a part of that general revival of the old languages which is also so conspicuous in Ireland and Wales.

"The gain to them is plain, and is in two directions—on one side, that of folk-sympathy and on the other, of culture in its more narrow and academic sense. Thus all of them are now familiar with Gaelic music and song, and one of my sons will probably be able to use Gaelic as one of the subjects of his Arts degree : yet nobody will be so absurd as to suppose that their use of English is in any way diminished, any more than it has been by learning French, for instance. Each and every language has its own unique world, ranging from folk-feeling to literature ; and to lose any one of these languages is a loss of civilisation—which only the utilitarian economist (to whom English is mere business-English, or, still worse, examination-English) can for a moment desire."

### Mr. Swan's Industrial Enquiry.

The report by Mr. J. A. L. Swan, I.C.S., on his inquiry regarding the industrial development of Bengal has brought out the fact that the popular diagnosis of the causes of Bengal's industrial backwardness is in many respects the same as the official diagnosis. In Mr. Swan's opinion, difficulties in obtaining raw material, want of skilled labour and the lack of banking facilities contributed in some cases to failure, but the two most important causes were—(1) insufficient capital and (2) inefficient management.

Regarding insufficient capital, Mr. Swan says that

Adequate capital is particularly necessary in the case of industries run by Indian capital and under Indian management, owing to the reluctance of banks and of firms that supply machinery and raw materials to give them credit. When a concern has to pay cash for its raw materials, and at the same time to allow credit to its customers, it must have at its command much more working capital than a similar business which enjoys the usual banking facilities. The absence of these facilities has been

mentioned to me as a serious difficulty by almost all the managers of Indian manufacturing concerns.

Is it impossible for Government to provide banking facilities for promising concerns? About inefficient management Mr. Swan says:—

It was equally difficult to find men competent to manage these concerns. The field of choice was practically limited to those young men who had been sent in the past few years to Europe, America and Japan for industrial training. Many of them had returned with excellent certificates and a high degree of technical knowledge. But they had had no training in the business side of a manager's duties. Their qualifications would have made them most valuable assistants, and after some years' experience they would probably have been competent to undertake the duties of management. But with no training in how to buy and sell to the best advantage or how to finance a business they were not then qualified to organize and manage new industries and it is not surprising that in most cases they failed.

He says that though the experience of many joint-stock companies have been depressing, other and more hopeful developments have taken place. There are now a number of industrial concerns, he says, founded by individuals or small syndicates, which are working at a profit or which have made sufficient progress in the experimental stage to justify confidence in their success. The concerns which he mentions are the Bengal Chemical and Pharmaceutical Works, Messrs. F. N. Gooptu and Co.'s factory for the manufacture of penholders, nibs and pencils, Messrs. P. N. Datta and Co.'s Bengal Galvanizing Works, the Calcutta Pottery Works, the Mohini Mills at Kushtia, the Bengal National Tannery, and several small hosiery factories.

### **The Duty of Government and the Public.**

Mr. Swan holds that while the industrial development of the province must depend on private enterprise, "the encouragement of Government might take a more active form than it has hitherto done."

While the industrial development of the Province must depend on private enterprise, I think that the encouragement of Government might take a more active form than it has hitherto done. One demonstration is more convincing than a dozen monographs. Any one who has decided to start an industry will find much valuable information and advice in the monographs published by Government but no one is likely to be persuaded by merely reading a monograph to start an industry. If, on the other hand, Government can demonstrate that an article can be manufactured at a certain cost, that a market can be found at a certain price, and that the margin of profit is reasonable, the opportunity will not be long neglected.

In his despatch of July 26th, 1910, to the Government of India, the Secretary of State expressed

his disapproval of "pioneer industries" conducted by Government on a commercial scale, as likely to interfere with private enterprise. Be considered, however, that there was no objection to the establishment of a bureau of industrial information or to the dissemination of intelligence and advice regarding new industries, processes or appliances. To be of any real value, such information and advice must be based on actual experiments, such as are now being or are about to be, undertaken in Madras.

He then describes what has been successfully done in the Madras Presidency.

He is right in holding that the most suitable industries for Government experiments are those which have already been tried, and have failed for causes which might have been avoided. "The officer in charge of the work will have these causes before him, and will know exactly what difficulties he must try to overcome. He will also probably be able to obtain the use of existing plant and so reduce the cost of the experiments." In Bengal Mr. Swan mentions as examples of this kind of experiments, the manufacture of glass-ware and matches.

He expresses the opinion that Government patronage might be extended more freely than at present to articles of local manufacture.

Some of Mr. Swan's suggestions are such that Government should not find any difficulty in giving effect to them. They are:

(1) Co-operative credit societies should be established among cottage-workers, such as cotton-weavers, silk-weavers and brass-workers. The officer in charge of these societies should assist in the purchase of raw material and in finding markets for the finished article.

(2) Demonstrations in the use of improved processes and appliances should be given at suitable centres. Much has already been done in this direction for cotton weavers. But demonstrations might also be given in such matters as the use of the fly-shuttle for *tussar* and silk-weaving and the use of an improved lathe and a dye-stamping machine for brass-work.

(3) The Forest Department should make special arrangements for the supply of suitable wood, on favourable terms, to such industries as matches, pen and pencil making.

The reasons for the first suggestion will be plain from the following passage:—

Since Mr. Cumming and Mr. Gupta submitted their reports there has been a notable extension of the use of the flyshuttle in handlooms. This however does not seem to have been accompanied by as marked an increase in the prosperity of the weavers as might have been expected. The reason for this is that the great majority of the weavers are in the hands of the mahajan or middleman. He advances the yarn and the weavers have to return the same weight of cloth. They are then paid for their labour. It is obvious that when the weavers are so

## NOTES

dependent on the *mahajan*, he is in a position to secure for himself the lion's share of any increase in profits. While this state of affairs lasts there is little likelihood of the handloom industry being organised by capitalists. Any such attempt would be strenuously opposed by the *mahajans* and their control over the weavers is probably sufficient to ensure its defeat.

The first step necessary to improve the weaver's position is to free him from the hands of the *mahajan*. The simplest way of doing this is by the establishment of co-operative credit societies among the weaving classes.

Suggestions coming from the leaders or representatives of the people are seldom carried out by Government. It is natural to expect that suggestions made by a Government officer would be given effect to, in part at least. But official enquiries are sometimes instituted for shelving a question. If Mr. Swan's enquiry be of this description, nothing will be done. We have never encouraged an expectant mood in ourselves or in our readers regarding the outcome of Government enquiries. But there might be some hope of something being done if members of the Civil Service and the British mercantile community were likely to derive appreciable advantage from what Government might do.

### **Babu Moti Lal Ghose's Presidential Address.**

Those portions of Babu Moti Lal Ghose's presidential address at the last Bengal Provincial Conference which dealt with the Road Cess, the Public Works Cess and the Chaukidari Tax are very valuable. Among Bengali publicists no one possesses so minute a knowledge of these subjects as Babu Moti Lal Ghose.

Babu Moti Lal declares that it passes his comprehension "why should our public men entertain a rancorous feeling for one another and create mutual dissensions for nothing." He was in a forgetful mood perhaps when he indited this sentence. One obvious cause of these "dissensions" and this "rancorous feeling" is journalistic jealousy and rivalry and the desire to obtain subscribers by running down a rival. Another cause is hatred of those who do not profess one's own particular "ism."

### **Political agitation and self-reliance.**

Babu Moti Lal Ghose says :—

There are mainly two ways open to us to improve our condition : one is by political agitation, and the other by self-reliance. We might have eschewed political agitation altogether if we had any real authority in our hands. But as all power has been

monopolized by the Government, we find it impossible to get on without a large amount of official help. Political agitation is thus a dire necessity with us, and it must be kept up.

The people of England, France, Germany, the United States, &c., carry on political agitation because they do not possess any real authority in their hands.

It should be borne in mind that political agitation may be of such a description as to be a form of self-help.

### **"How we can practically be free."**

Babu Moti Lal Ghose dwells at some length on how we can be practically free by giving up litigation and foreign goods. These things have been said repeatedly. But we are neither freer, nor wiser. So we need not examine Moti Babu's panaceas in detail.

The qualifications required to be possessed by the "Agents" proposed to be appointed by Moti Babu and the work proposed to be entrusted to them make one despair of finding such men. They must be a new race of demi-gods.

### **Litigation.**

Moti Babu informs us that "Litigation was unknown among our ancestors." It is true that there is now more litigation in the country than formerly. But it is not historically correct to say that litigation was unknown among our ancestors. We are among those who would be delighted if it could be proved that in the days of our Hindu ancestors when the country had Hindu kings and Hindu officials, litigation was unknown, that is to say, there were no law-courts, no judges, no jurors, no lawyers, no plaintiffs, no defendants and no laws. But unfortunately the ancient Sanskrit books show unmistakably that all these things existed in ancient India and medieval India, not to speak of the early period of British rule in India.

### **Economical Living.**

We thoroughly agree with Babu Moti Lal Ghose when he says that "for the regeneration of the country we must live a simple life and rely mainly on our own resources and exertions, which means that we must nationalise our mode of life as thoroughly as possible.....Luxury does not suit a poor and starving people."

### **The Past and the Present.**

Though we cannot yet boast of as long

a life as Moti Babu we can say with him from our own experience that the people of Bengal some decades ago were better fed and stronger than now. What he says of the awful deterioration of the race is also correct. Though his picture of the past is a little too idyllic, it is in the main correct in its economic and sanitary aspects.

### **Mrs. Besant's Presidential Address.**

Mrs. Annie Besant's presidential address at the United Provinces Provincial Conference was a vigorous pronouncement, marked by that bold tone which a member of a free race finds it easy to adopt. The most important passage in it was that which demanded India's equality with the self-governing Dominions.

You will demand that India shall, in the common Empire, have a footing of equality with the other Self-Governing Dominions. Why should she stand on a lower level than Canada, Australia, New Zealand, South Africa? Her brain-power is, to say the very least, as good as theirs: man for man she is their equal; her literature is greater, her civilisation older, her fighters as gallant, her merchants as shrewd, her labourers as skilful and more artistic, her manufactures—before she was ruled by foreigners—immensely in advance of those of Europeans, and sought for eagerly in the world's markets; why is she ever to remain in tutelage and who has the right to give to her, or to withhold from her, Freedom? She is no pauper, begging for alms, for the crumbs of Freedom that fall from the tables of western Liberty. She is a disrowned Queen, claiming her heritage.

It is not for us to say whether this estimate of us Indians is substantially correct or not. One feels flattered to read it. At the same time one cannot help thinking that there must be some grave defect in the character of the people of India which, in spite of all that can be truthfully said in their favour, keeps them deprived of civic freedom. He would be a true benefactor who would try to find out and tell them of this defect, though that might not increase the speaker's popularity.

Mrs. Besant's observations on the Hindu-Musalman question are sound. Her plan of self-government is worthy of consideration.

### **The Position of India and the Dominions.**

Mr. Harcourt has recently declared that though this year there would be no Imperial Conference, when the time came for settling the terms of peace, the Dominions would be consulted. Nobody expects that India would be consulted. It is for political oculists to diagnose

whether the so-called changed angle of vision is an optical illusion.

### **Government by Discussion.**

*The Inquirer* writes that in one of his penetrating essays Walter Bagehot has shown how discussion is the safeguard of liberty and the best guarantee we possess of orderly progress. He observes:—

A Government by discussion, if it can be borne, at once breaks down the yoke of fixed custom. The idea of the two is inconsistent. As far as it goes, the mere putting up of a subject to discussion, with the object of being guided by that discussion, is a clear admission that that subject is by no means settled by established rule, and that men are free to choose in it. It is an admission, too, that there is no sacred authority—no one transcendent and divinely appointed man whom in that matter the community is bound to obey...Once effectually submit a subject to that ordeal, and you can never withdraw it again; you can never again clothe it with mystery, or fence it by consecration; it remains for ever open to free choice, and exposed to profane deliberation.

The discussions in our legislative councils are certainly better than no discussions. But whether the subjects are there put up to discussion "with the object of being guided by that discussion" is a question which non-officials cannot answer satisfactorily.

### **Liberty of Discussion.**

But if we claim the liberty of discussing the affairs of the State, we should be prepared to allow a discussion of other matters as well. This does not mean that one should not have firm convictions and principles of his own. He must have them and may, if he likes, try to bring others to his way of thinking. But there should be tolerance towards all. *The Inquirer* writes:—

Obviously this imposes a rigorous discipline both upon those who read and those who write. The reader must not expect to find merely an echo of his own opinions. He must be prepared for the stimulus of dissent. If he disagrees, his disagreement ought to be based upon something better than the prejudice of a closed mind. A challenge to formulate the grounds of his objection is not to be dismissed with anger or resentment, for it is often the best spur to clear faith and fruitful action.

But the responsibility of those who write is in many respects even greater. Discussion, if it is to minister to something better than personal vanity and the advertisement of our own opinions, must be guided by adequate knowledge and the spirit of wisdom and moderation. This means that it must have some connection with vital interests and practical possibilities. Otherwise no man of large and liberal mind will take part in it. He will not, for instance, waste his breath in discussing the government of the world by archangels, or the extension of the franchise to

children of two years old. But there are numerous other questions which require good judgment in regard to their timeliness and their practical utility before they can enter into the domain of animated discussion at all. It is no infringement of liberty if we refuse to allow correspondence in our columns upon the benefits of being conquered and the substitution of Prussian autocracy for English Parliamentary Government.

### **The Defence of India and Public Safety Act.**

The Punjab furnishes a large number of the best sepoys to the Indian army. It is also near a frontier on the borders of which live independent and turbulent marauding tribes. Still, not having a personal knowledge of that province we cannot say that it was necessary to enforce there the new law relating to the defence of India and public safety, which professes to deal with offences directly or indirectly connected with war or a state of war. Bengal is not a recruiting province. It has no frontier across which in modern times any turbulent hordes from an independent country have raided the province. There have been recently, no doubt, many dacoities and some murders or attempted murders of police officers. But these do not owe their origin, directly or indirectly, to the war that is now raging in Europe. Crimes of this sort originated long before the war. And all of them are not political crimes. In the latest administration report of Bengal, out of 245 dacoities only 8 are stated to be political in their character. The proportion of political to ordinary crimes cannot have varied very greatly in recent months. The new law was not required in Bengal to deal with political or non-political crimes. We have dealt with their causes and suggested some remedies in previous numbers. But officials like drastic remedies and sometimes use weapons to attain objects for which they were not forged. Look at the practical application of the Press Laws.

### **"Wicked Bengal."**

Under the above heading *New India* writes :—

In view of the many reproaches levelled at Bengal, and the trumpeting abroad of every petty burglary as "another dacoity in Bengal," it is astonishing to find from Government statistics that Bengal is much more free from crime than most other Provinces. While Burma, in general crimes, has 87 per each 10,000 of its population and Bombay has 81, while quiet Madras has 69, wicked and dan-

gerous Bengal has only 50 ! If we take only crimes that touch life, while the highest per 10,000 is 2, Bengal has only 0.2, and is bracketed with Madras and Assam. The Public Safety Act is popularly supposed to be levelled at the Panjab and Bengal, yet Madras has a larger proportion of criminals than either. If it be said that the Public Safety Act is levelled only at political crimes, the answer is that where ordinary crime is low, and political crimes are found, the remedy is the removal of grievances, not the confiscation of popular liberty.

### **"School-going Age".**

In commenting on our note on "Misleading Educational Statistics and assumptions" in the April number, the *Hitabada* of Nagpur observes that we are right in thinking that 30 per cent. of the population is approximately the number of persons who may be expected to be under instruction in all grades of educational institutions. Our contemporary thinks that 5 to 20 is the average age of education, and finds from the Census Report of 1911 that in India out of 10000 males 3396 are of that age, and out of 10000 females 3206 are of that age. It is true that owing to some difficulty or other all persons of this age cannot be expected to attend school or college. But it should be remembered that we are here concerned with the possible maximum, not with any actual figures. In India owing to the prevalence of the customs of *pardah* in some provinces and early marriage in all, girls cease to attend school almost as soon as they reach their teens, or even earlier. But in the case of boys there are no such obstacles. Thirty per cent. of the male population is the maximum which we can strive to enroll in our schools and colleges, without going against any custom. In America elementary and secondary education are entirely free. And Americans are not so poor a people as ourselves. If they require free schools, much more do we. Before our schools have been made free and before a sufficient number of schools has been opened, it is unfair, as some educational officials do, to blame the people for the prevailing illiteracy. We are the people. We know from personal experience how eager all classes of the people are for learning to read and write and keep accounts. The reports of the Directors of Public Instruction of the different provinces and the efforts that are being everywhere made to restrict the number of pupils per school or college, show that

the difficulty in India is not to get pupils to attend school or college but to provide sufficient accommodation for them.

### Cost of the War.

*Commerce* says that Mr. Edgar Crammond, the secretary of the Liverpool Stock Exchange, did a real public service in presenting at the meeting of the Royal Statistical Society held in March an elaborate estimate of the cost of the war on the assumption that it will last for a year—i.e., to July 31st next. Mr. Crammond is reported to have made the startling but true observation that already, in only a little more than eight months, this war has destroyed more life and capital than any on record. Mr. Crammond believes "that economic exhaustion and exhaustion of men and war materials will render it impossible for some of the principal belligerents to continue the conflict after July next." *Commerce* gives the following estimates, made by Mr. Crammond, of the losses of the principal belligerent countries to July 31, 1915.

#### Losses of Great Britain to July 31, 1915.

Direct expenditure of the Government.	£ 708,000,000
Capitalised value of the loss of human life ... ..	300,000,000
Loss of production ... ..	50,000,000
Total ... ..	1,258,000,000

#### Losses of Germany.

Direct cost of German Government ...	£ 938,000,000
Loss of production ... ..	958,000,000
Capitalised value of loss of human life ... ..	79,000,000
	2,775,000,000

#### Losses of Belgium.

Direct expenditure of Belgian Government ... ..	£ 36,500,000
Destruction of property ... ..	250,000,000
Capitalised value of the loss of human life ... ..	40,000,000
Loss of production and other losses.	200,000,000
	526,500,000

#### Losses of France.

Direct expenditure of French Government ... ..	£ 553,400,000
Destruction of property ... ..	160,000,000
Capitalised value of loss of human life... ..	348,000,000
Loss of production ... ..	625,000,000
	1,686,400,000

#### Losses of Austria-Hungary.

Direct expenditure of Government ...	£ 562,000,000
Destruction of property ... ..	100,000,000
Capitalised value of the loss of human life ... ..	240,000,000
Loss of production ... ..	600,000,000

*The Gujarati* has also quoted and commented on these figures ... 1,502,000,000

### Hindu Conferences at Hardwar.

Last month there were two All-India Hindu Conferences held at Hardwar. The one presided over by the Maharaja of Cossimbazar showed a greater inclination to march with the times than that of which the Maharaja of Darbhanga was the president. The former was in favour of establishing Hindu social service leagues, of efforts to improve the condition of the "depressed" classes, &c. The latter passed a resolution that Hindu girls should not be married before the age of eight! One is filled with admiration at the courage of men who dare to keep their daughters unmarried up to the advanced age of eight. But to be serious, this conference had no right to hold up the educated orthodox Hindus to ridicule by indirectly suggesting by this resolution that the latter generally marry their daughters before or even at the age of eight. Whatever persons belonging to the illiterate classes may do, people who are sufficiently advanced to hold conferences and be guided by their resolutions do not at present generally give away their daughters in marriage at so early an age.

### "Jack Johnson Beaten."

There is great exultation in many white men's countries that the white pugilist, Jesse Willard, has beaten Jack Johnson, the negro, in the Heavy Weight Championship of the world at the twenty-sixth round. Reuter adds:

The sympathy of the public was with Willard who is a cowboy. Fifteen thousand spectators were present. They jeered at Johnson throughout. Many at the end forced their way to the platform and threatened the negro. The soldiers present who were maintaining order had to protect Johnson.

The crime of colour again.

### Social Service in Bombay.

Bombay is forging ahead in social service. Its well-organised and active depressed classes mission with branches in many centres, its social service league, its Widows' Home at Poona, and its



Servants of India Society are well-known. A recent issue of the *Subodha Patrika* briefly reports some public functions which "were pleasant reminders of the different directions in which the spirit of social service is at work among" the people of Bombay. One was the opening of the Sanitary Institute Building, which will serve to keep before the public the importance of education in sanitary science as a measure for protecting them against disease, improving their surroundings, and developing a great city. "It is the fruit of the labours of the Bombay Sanitary Association, and especially of its energetic Secretary, Dr. J. A. Turner, to whom it must be a great pleasure to find his untiring efforts since the establishment of the Association taking a tangible shape in the building. Government and the Municipal Corporation and Mr. Ratan Tata give an annual subscription."

The second function was the opening of the Vanita Vishram building. "The object of this institution," our contemporary informs us, "is the amelioration of the condition of Gujarati Hindu women and especially of widows thereof. The remarkable feature about the Vishram is the great help which the Gujarati ladies are giving to the cause of their sisters. Bai Zaverbai Bhagavandas gave a donation of Rs. 50,000, and Behen Shivgaury Gajjar, one of the principal founder-trustees who has worked for her sisters for so many years at Surat, secured by her personal exertions a sum of about Rs 20,000. The programme of the work which the founders of the Institution have kept before them is extensive; and its successful achievement will mean much for the progress of the Gujarati community. It is intended that the Bombay and Surat Vanita Vishrams should supplement the work of each other. To quote Mr. T. N. Malvi, one of the Trustees, the Surat Building 'with its extensive area of garden lands will accommodate nearly 200 boarders, it will provide an industrial home with its auxiliary school for the inmates; while the Bombay one, accommodating about 50 boarders, will become a sort of a training ground for non-boarders and outside ladies, and will also be the chief centre of social and educational activities amongst the women of this city. We shall admit destitute widows and poor orphan girls of the Gujarati Hindu community and will do

all in our power for their boarding, lodging and education, and will also arrange for the education of widows and girls of well-to-do families on payment of moderate fees.....We also intend starting a Free and Model School for girls to be conducted mainly with the aid of female teachers.' The third public function was the first annual prize-giving of the Home Classes for ladies conducted by the Seva Sadan. According to the annual report, from a small beginning with only 5 pupils, the number rose in less than two months to 40 and now the number of admissions stands at 164. The number of members on the register is nearly 100 and the daily average attendance is about 65. They are of a fairly advanced age, and could not have otherwise joined any school. Almost all sections of the Hindus are represented there and provision is made for studies from the Marathi alphabet up to the English Fourth Standard. Classes of another type for training women to be teachers have been started which include 49 women on the register. And all this is for the most part the work of honorary teachers and workers, and many among them are women. Apart from the external benefits, the most valuable thing in all these public movements is the inner spirit which makes the workers and labourers in the field regard their wealth, their time and energies as something on which the people have an undisputed claim, and which unites them together in willing co-operation, self-help and self-reliance."

In provinces like Bengal, where women have to lead a secluded life, particularly in towns, the idea prevails that ladies who take part in movements for public welfare are wanting in orthodoxy, and that widows of orthodox families cannot join any boarding school or other residential institution or attend any educational institution without impairing their orthodoxy and respectability. For the information of those who hold such erroneous views it is necessary to point out that "social service" is not a reformers' fad, not a monopoly of Brahmos or Prarthana Samajists, and that it is Hindu gentlemen and ladies who have founded the Vanita Vishram and working it. We have to write this as at a certain recent committee meeting a distinguished journalist and a distinguished member of the

larded gentry said in effect that even the phrase "social service" had a Brahmo smell and therefore ought to be discarded, and that Bengali Hindus do not think that Hindu widows can join any *ashram*. The All-India Hindu Conference presided over by the Maharaja of Cossimbazar, a good Vaishnav Hindu, declared itself in favour of "social service leagues," using this very expression. Even in Bengal, Hindu widows of good families have been known to receive their education in boarding institutions.

### A New Power-Creating Motor.

A machine, that could be called an "Automatic Fly-Wheel Power Motor," which will supply power at a very nominal cost per horse-power, has recently been perfected. It creates energy automatically, on about the same hypothesis as water is raised gradually from the ocean surface upward and floated as clouds inland and dropped as rain, which eventually falls in a large body as at the Cauvery falls and creates power, and then returns to the ocean-sea and rises again, and thus goes round and round as it were, producing power each time on its downward course. Thus it is with the Burr Evans Motor.

The machine is based on an entirely new principle of an automatically revolving flywheel, which of its own momentum gives forth power in any quantity desired, according to the diameter of the motor, which can be from one inch to fifty feet or more. And where a large amount of power is required, twenty or more of the larger size motors can be placed on one centre-shaft.

After the motor is placed in operation the cost of producing power will be only the ordinary wear and tear of the machine, which can be cut down to next to nothing per horse-power by using the modern hard and tough metals and self-oiling ball bearings in the construction of the machine. The motor can be made in quantities at a very reasonable cost, and it requires no care or attention when in operation.

The motor will be especially useful and beneficial to mankind in general for generating electricity at a nominal cost at any place in small or large quantities, and for pumping water cheaply for irrigating farm lands to raise foodstuffs for the increasing millions of human beings.

The inventor, Mr. Burr Evans, is a practical mechanical and mining engineer and is now at Placerville, U. S. A.

It is true of most discoveries; that after they are brought to light they are almost self-evident. Thus it is with the Burr Evans Motor.

The idea of taking power direct from its natural sources is in accord with the spirit of the age. We are becoming impatient of the old, indirect, cumbersome ways, and what is more important, we are beginning to appreciate better the wastefulness of many of them. But in the case of coal it would seem that still another step would be made which would carry us back of coal itself to the source of energy that we find stored in it. That source is the sunshine.

And *Sunshine* is simply diffused electricity held in suspension in the atmosphere, as it were, and all it requires is an electric generator, operated by some inexpensive method, to gather in and consolidate this electric-sunshine energy in any quantity desired to be used for *Power* at any place and at any time. And the Burr Evans Automatic Flywheel Power Motor will supply the inexpensive method with which to continually operate millions of electric generators at every place in the world where power may be needed.

### Steam Ploughing in Gujarat.

We learn from the *Indian and Eastern Engineer* that in November 1913, an interesting agricultural experiment with imported steam-ploughing plant was successfully carried out in the Dharwar district, where, in spite of many preliminary difficulties, 770 acres of land were ploughed to a depth of 16 to 18 inches and rendered fit for cultivation.

"The district is troubled with deep-seated weeds and grasses, such as the notorious 'hariali.' The result of the season's working showed a net profit of Rs. 607 after providing for interest, depreciation, and repairs to plant. In view of the success attending this experiment, the Collector of Kaira proposed, in June 1914, that a similar plant should be purchased by Government for use in his district, where 43,000 acres of waste land, mostly intended for cotton cultivation, have been taken up by people, who however are handicapped by scarcity of labour. The proposals were accepted by Government, who have imported a steam-ploughing tackle from England at a cost of Rs. 52,000, which is now at Dikor, where the

staff are being trained. The local cultivators are ready to pay Rs. 10 to Rs. 15 per acre of land broken up by the steam-plough, and as it is possible that a smaller fee will be feasible, the Bombay Government trust that the cultivators will co-operate to make it a commercial success."

Steam-ploughing should be tried in other provinces where there are extensive plots of hard waste land.

#### **Water-falls and the village artisan.**

Mr. V. S. Sambasiva Iyer has contributed a well-informed article on "water falls and the village artisan" to the *Mysore Economic Journal*. There are, besides the large water-falls in Mysore, some smaller ones which could develop sufficient power for small hydraulic plants, during the greater part of the year. By the power thus generated flour-mills paddy-hulling machinery, and oil mills like the Bengali *ghanis*, could be worked, chaff cut, wood sawn, and other work performed. The application of mechanical power to our village industries would give them an immense impetus. Water-power should be utilized for this purpose wherever practicable.

#### **The Poona Hindu Widows' Home.**

We learn from the annual report of this useful institution for the year 1914 that it has been in existence for 19 years. During the year under report the school conducted by the Ashram reached the stage of a full High School. The last year saw the commencement of the efforts to unite and combine under the control and management of one body, the three different institutions, viz., the Ashram, the Mahilavidyalaya and the Nishkama-Karma-Matha. Accordingly the two schools (Anath Balika Ashram and the Mahilavidyalaya) were combined in that year. This scheme has, in this year, assumed a definite shape. The question of contributions in money apart, the Ashram has taken a long step forward in all other matters and the Boarding House and School now located at Hingane Budruk promises to take its rank among the useful educational institutions for women in the Bombay Presidency. Last year 165 students attended the school of the Ashram. The attendance, this year, is 200 on March 1, 1915. Of these, 96 are widows, 84 virgins and 21 married women with their husbands living.

There is a class for Matriculation candidates and candidates are prepared for the vernacular final examination. For this examination ten candidates were sent up, out of whom eight came out successful. The history of two of these successful candidates will be found interesting. They belong to a respectable Saraswat family of Mangalore and are considerably advanced in age. The old notions and usages had therefore become deep-rooted in them. Since the visit of Mrs. Parvatibai Athavale to the place in her tour for contributions, the educated relatives of these two ladies were filled with a desire to send them to this Ashram for education. They therefore roused in them a love of learning and a desire to extend the benefit of their knowledge to the women at Mangalore and persuaded them to join the Ashram. Though in a comparatively advanced period of life, these two students took to their studies with zeal and care and have thus obtained success in the above-named examination. One of them has now returned to Mangalore to conduct a Marathi school for girls there and the other stays at Hingane Budruk to continue her English course.

#### **Ramkrishna Mission Flood-relief Work.**

Some months ago Swami Saradananda, secretary, Ramkrishna Mission, published his report of the relief-work done by the mission during the flood in the Burdwan division. It is an accurate and careful piece of work, as all such reports ought to be. For the different centres the number of villages affected, the number of families, the number of recipients of help, the amount of rice given, with dates for each item, are given; a report of the medical relief given being also been included. The names and residences of all donors with the amounts given by them has been given. Altogether Rs. 35,600-3-10 were collected and Rs. 27,839-8-0 disbursed, leaving a balance in hand of Rs. 7760-11-10 deposited in the chartered bank. The account has been properly audited. The quantities of rice, and the other kinds of articles received have also been acknowledged.

We have not seen a similar report published by the other agencies that collected money from the public and gave relief during the disastrous floods of 1913. No one ought to consider himself above suspicion. The contributions made

by the public ought to be publicly accounted for.

### **Dacoities in Bengal.**

From the Bengal administration report for 1913-14 we learn that "the number of true cases of dacoity rose, but the fact that only 8 out of 245 cases were committed by people of the *bhadralok* class shows that the importance of political as compared with ordinary dacoities is often exaggerated." Exaggerated by whom? The people do not exaggerate their importance. It must be the official or non-official Anglo-Indians who do so.

The Report says that "the increased number of dacoities is due to the impunity with which this class of crime can be committed owing to futile attempts to place gangs of dacoits on their trial on specific charges of dacoity under section 395, Indian Penal Code." That may be true. But is not prevention of dacoities also a remedy? Is the punishment of the dacoits after they have committed robbery the only method of repressing this form of crime? Government will not admit that the unarmed and helpless condition of the people is at least one reason why the robbers carry on their depredations so fearlessly and with such impunity.

### **Dacoity in the U. P.**

The U. P. administration report for 1913-14 tells us that during that year "the number of true cases of dacoity reported was 557 as against 513 in 1912." Thus in the U. P. there were more than twice as many dacoities as in Bengal. Yet the Defence of India Act has been declared to be in force in Bengal. The U. P. report does not make the law or the law-courts responsible for the impunity with which dacoities are committed. It simply says: "It is hoped that the action now being taken under the new Criminal Tribes Act by the Local Government, in concert with the Durbars of the native states of these provinces and of Rajputana and Central India, will have a marked effect on this form of crime in the near future." Why is the ordinary law thought to be ineffective in one province but not in another?

### **Literature and the Press in the U. P.**

The U. P. administration report for the year 1913-14 informs the public that there was no considerable change in the number

of publications during the year. Such a state of things may not be considered unsatisfactory in countries which are enlightened and where the maximum limits of literacy have been reached; but in a country like India and particularly in a province like the U. P., where illiteracy is the rule and literacy the exception, stagnancy in literary activity is highly unsatisfactory and is creditable neither to Government nor to the people.

The Report says that though no general advance can be noted in the quality of the literary work produced,—which is not hopeful,—there is an improvement in the point of view adopted by some writers on topics of social reform. This is encouraging. Religious literature has appeared as usual in great volume, but little has been written of outstanding merit. Works possessed of such worth can be produced only if people have the power of deep and original thinking. But the growth of such power is incompatible with a state of things which encourages the notion that the most religious man is he who sticks most indiscriminately to prevailing customs or beliefs or to those which have been handed down from past times, without reference to their rationality or suitability to present circumstances. Deep and original writing on religious subjects can be expected only from those who attach the greatest importance to their own personal spiritual experience.

Educational publications are reported to be numerous, but the tendency to produce books for the mere commercial object of enabling students to pass examinations is still generally evident. This is to be regretted. Some good work has been done, however, on the higher study of Sanskrit and also on books of Arabic grammar.

There was a considerable increase in the action that had to be taken by Government under the Press Act. This may be due to various causes. Officials will no doubt lay the entire blame at the door of the journalists. But as it is neither pleasant nor profitable for people to deposit or forfeit securities or to have their presses confiscated and the means of their livelihood taken away by the suppression of their journals, the officials are at least partly responsible for doing things which lead journalists to write in the way they do. It is no doubt true that they may steer



OLD AND NEW.

From a pencil sketch by Babu Asit Kumar Haldar.

clear of the Press Laws rocks by exercising extreme prudence and great sobriety of judgment. But editors have often to write in great haste and they have often a higher function to discharge than merely to avoid, with extreme prudence, the running of any risk whatever.

The hostile criticism of British policy indulged in towards the end of 1912-13 by the Muhammadan press continued, during the year 1913-14, and was to some extent based upon the Muhammadan sympathy with Turkey and distrust of the European powers. "There was a considerable

amount of criticism of the educational policy of the year, the demand being for a much more rapid extension than Government had found practicable." This demand was perfectly just and Government ought to find a much more rapid extension of education quite easy.

The advanced sections of the Hindu and Mahamadan press were drawn together somewhat during the year by the adoption of the ideal of self-government for India by the All-India Muslim League. As India cannot make any appreciable political progress without the cordial co-operation of all sects, particularly of Hindus and Musulmans, whatever draws them together is welcome.

### Literature and the Press in Bengal.

We learn from the Bengal administration report for 1913-14 that the year was marked by great activity in the departments of biography, drama, fiction, history, poetry and religion. The output of historical literature of the year was large and included a number of original works, the best of which was, it is said, a history in English of the civilization of the world from remote antiquity to the present times entitled "Epochs of Civilization" by Pramatha Nath Bose, B Sc. (London). A class of literature which is fast becoming popular is the volume of tales and short stories. Religious writings were as usual many and varied, and publications on caste questions are steadily increasing from year to year.

The most noticeable change in the tone of the Press was amongst the Mahamadan papers. "First the Turkish and Persian troubles, then the alleged Bulgarian atrocities, and finally the Cawnpore Mosque case led the Mahamadan papers to indulge in intemperate language." In addition to the proceedings taken against certain Mahamadan newspapers, several leaflets were confiscated, and security was taken from 21 printing presses and from 9 newspapers. Warnings were issued in several instances, whilst in one case the security deposited by a newspaper was forfeited. "Copies of 10 objectionable books were voluntarily surrendered during the period."

The one subject in which every newspaper was interested was that of rural sanitation, although there was a great difference of opinion as to the methods by which relief is to be sought. Our

people dwell for the most part in the villages. It is, therefore, of the utmost importance that the health of the villages should be vastly improved.

### The Central Provinces Press.

The Central Provinces Administration report for 1913-14 says that during the year 5 papers dropped out of existence and 6 new papers were started. Among the new papers, the *Hitavada*, an English weekly, and the *Maharashtra*, a Marathi weekly, both published at Nagpur, are stated to be organs of the moderate and the national schools in Indian politics, respectively, and as such are held to possess an appreciable amount of influence among the public. Another important new paper started during the year was the *Prabha*, a Hindi illustrated magazine published at Khandwa. The Report observes that it is a high class literary periodical and leaves very little to be desired from the point of view of printing and general arrangement. It is further noted that of the old-established papers, the *Marwari* (Nagpur), the *Kartavya* (Amraoti), the *Berar Samachar* (Akola) and the *Bharat* (Amraoti) exercised an appreciable influence on public opinion, though they did not increase their circulation. In conclusion it is remarked that the *Hitakarini*, a Hindi magazine published at Jubbulpore, maintained its popularity among the Hindi-speaking public in general and the student class in particular.

### "Knowledge is Power" for doing what?

The Springfield *Republican* of America observes that the controlling idea of modern utilitarian education is that 'knowledge is power'. But the modern educator has not, *The Republican* thinks, adequately considered that knowledge may be a power for evil as well as good. 'Real' knowledge enables Europe to be a hundred times as efficient in destroying lives and property as two centuries ago, but this can hardly be considered an unmixed blessing. The American paper continues: "In short, while the power of civilized man has increased almost unbelievably, his wisdom and virtue have hardly increased at all, and may even conceivably suffer impairment from the confusion and hurry of the world he lives in. Have we not been prone to confuse the transcendent power of the material forces at man's disposal

with the powers of man himself, which, never more than now, needed cultivation and discipline? Increase of power is no gain unless rightly used, and even from the strictly utilitarian point of view it will not answer to concentrate attention on things and neglect spiritual values. It is conceivable that a seemingly unpractical education, if it made men sober, considerate, steady in thought, and deliberate in action, might prove to be practical in the very highest sense. The twentieth century can not possibly be deficient in that kind of 'real' knowledge which has so marvelously transformed the world in a century; the great problem to which education must be shaped is the problem of combining this with an adequate ethical culture and discipline of character."

### **The Metamorphism of a Nationality through a Change in Language.**

M. Raoul de la Grasserie has written an article in the *Revue Philosophique* on the metamorphism of a nationality through a change in its language. His views are summarised below.

Not to ignore its peculiar political constitution, habitat, religious and economic interests, a nation's most potent distinguishing characteristic is its language. Hence real assimilation of a foreign nationality cannot be secured merely by leading the nation into the new political order and the new religious and economic processes, but some way must be found to lead it to give up its language with all its peculiar idioms. Conquest or invasion may result in (1) a double language, (2) a hybrid language, or (3) a substitution of one for the other. Only the last is real metamorphism. The Roman conquest, the history of Russia and Poland, Austria and its dependencies illustrate the importance of language substitution in the assimilation of a nationality. Bohemia's struggle with Austria illustrates the power of language when maintained in preserving the autonomy of a people. Language taught in schools, preserved in literature, and recognized by government insures national individuality.

### **Puericulture.**

By puericulture is meant the culture of the child, its preservation, rescue, and conservation. This involves the protection of the mother; the care of the child

before and after birth. The death-rate among children has declined in France from 178 per 1,000 in 1871-75 to 130.1 per 1,000 in 1906-9. In Norway, where the struggle against tuberculosis and alcoholism has gone hand in hand with puericulture, the death-rate among children has fallen to 71 per 1,000. In a study by Budin, Balestre, and Giletta de Saint-Joseph it is concluded that 66 per cent of infants dying under one year of age die of preventable diseases. Co-operation among all forces fighting infant mortality is essential to success. The two principal forces in the struggle against preventable diseases of children are the doctors and the women.

These are the opinions of M. Paul Strauss in *La Revue Philanthropique*. In India the number of qualified doctors is very small, and both poverty and social ideas stand in the way of many women receiving any assistance from them. As regards the women, who are said to be the other principal force in the struggle against preventable diseases of children, Indian women receive little education in the care of children, and many become mothers at an age when they cannot be expected to take proper care of infants. Consequently, and owing to many other causes also, infant mortality in India is very high. For instance in 1913, in Bengal, which is said to be an advanced province, the rate of infant mortality was 209.5 per thousand. In Norway the death-rate among infants is 71 per thousand.

### **Ethnic Factors in International Relations.**

Mr. Maurice Parmelee writes in the *Popular Science Monthly* that a realization of the fact that the cultural status of a people is frequently due mainly to its environment and circumstances rather than to its ethnic characteristics would ameliorate hostile relations. If it were generally known that northern France is more like northern Germany ethnically than it is like southern France, and that southern Germany is more like central France ethnically than it is like northern Germany, this knowledge ought to have a good deal of influence in promoting international good feeling between France and Germany. There are three possi-



lities as to ethnic relations in the future; The ethnic types and different cultures may always remain distinct; or the ethnic types may remain distinct but culture will become uniform the world over; or a final racial amalgamation may take place with a world-wide culture. It is to be hoped in the interests of international peace that in the course of time there will be more or less uniformity of culture, at least so far as political organization, moral ideas and systems of law are concerned.

### **The Religion of the Future is Moral Practice**

According to Mr. John E. LeBosquet, in the *Harvard Theological Review*, the negative aspects of the religion of today are: indifference to the idea of immortality; impatience of authority of every kind; and neglect of religion in its ecclesiastical forms. The positive and virile attitudes in modern religion are: the doing of that which is practically possible for the increase of order and happiness in the world; the pity for the needy and fellow-feeling for the one who has fallen by the wayside; the supreme optimism which can scarcely be called anything but typical of these times; and finally the modern man's religion is social in its ways of expressing itself.

But it should be noted that the idea of immortality is receiving increasing scientific support.

M. Bochard observes in the *Revue Internationale de Sociologie* that religion is conditioned by social environment and especially by economic organization. The development of religion is parallel to the widening of the social field. Science arises after the birth and growth of all the great religions, and an incessant conflict grows up between science and religion, because science modifies human estimates of the worth of non-scientific explanations of the universe. And yet a certain form of religion seems compatible with science. Thus Judaism is not a dogma or a faith but a moral practice. Every mode of cosmic investigation ought to be conserved. It would be good for humanity if all religions could accommodate themselves to scientific discoveries. This process of accommodation has begun. Out of it will grow the truth that at bottom there is one religion.

Perhaps there is a greater chance of all religions being considered at bottom as one

from persons belonging to different sects co-operating in welfare work than from their engaging in doctrinal controversies.

In India in medieval times the Emperor Akbar was perhaps the first to perceive, however dimly, the truth that at bottom there is one religion. In modern times it was Raja Kammohun Roy who clearly perceived this truth. In Persia the founder of Bahaism had a vision of the underlying unity of all religions.

### **Our Thanks.**

We cordially thank all our contemporaries who have kindly noticed our hundredth number. We are also indebted to those who have not noticed it; as their silence reminds us that we have numerous personal and journalistic shortcomings.

### **The Hindusthan Association of America.**

It is not unoften that we receive letters from Indian students desiring to proceed to America for education. They ask many questions which we feel unable to answer. To such enquirers we commend the Hindusthan Association of America, of which the objects are.

(a) Solely to further the educational interests of the Hindusthanee students, present or prospective.

(b) To gather and disseminate all kinds of educational information.

(c) To seek help and co-operation from people at home and abroad.

(d) To extend similar scope of work, if possible, to other people of Hindusthan.

Dr. Sudhindra Bose, the president of this association writes to us that "it has no money to give away; but it will be mighty glad to furnish such information about American Universities and Colleges as will help our Indian students to get into the right place. We have now in this country a large number of indigent Indian students with fourth rate mental calibre. We don't want any more of this kind. They reflect no credit on India." Our readers will notice that Prof. J. C. Bose has also expressed the opinion that it is only our better class students who ought to go to America for education. His views will be found in Dr. Sudhindra Bose's article in this number. Dr. Sudhindra Bose's address is State University of Iowa, Iowa City, Iowa, U. S. A.

### The Name of the Indian corn: A Chapter in its Botanical History.

(By PROF. SATYASARAN SINHA, B. Sc.  
(Ill.) M. A. S. A.) KRISHNANATH  
COLLEGE, BERHAMPORE.)

There are various accounts of the origin of corn. Some authorities claim that it is of eastern origin, and that its name is mentioned in Chinese literature before Columbus discovered America. Harshberger\* has refuted this argument and has shown that Southern Mexico is the original home. The fact that ears of corn have been found in the mummies of Mexico and Peru is evidence that these countries may have been its original home. Columbus found it growing in the Island of Hayti in 1492, where it was called Mahize, which is an Indian word. Some botanists say that Teosinte (*Euchlæna Mexicana*), a native Mexican grass, is its progenitor, which is called "*Zea Canina*" by Watson. Recently Montgomery,† has expressed a similar theory; he states that "corn and teosinte may have had a common origin, and that in the process of evolution the cluster of pistillate spikers in teosinte were developed from the lateral branches of a tassel-like structure, bearing hermaphrodite flowers. As evolution progressed, the central tassel came to produce only staminate flowers, these being higher and in a better position to fertilize the flowers on the lower branches. At the same time the lateral branches came to produce only pistillate flowers, their position not being favorable as pollen-producers, while, on the contrary, they were favorably placed to receive pollen. This differentiation in the flowers was accompanied by a shortening of the internodes of the lateral branches until they were entirely enclosed in the leaf sheathes" as shown in Fig. 1.

Bailey‡ experimented with *Zea Canina* and is strongly of the opinion that it is not a distinct species from our common corn. He mentioned that some varieties of sweet corn occasionally produce multiple rudimentary ears, and this canina loses them under cultivation; all this evidence stands in favor of the theory of this close relationship. The tendency to sucker, to produce tassels on the ends of the ears,

the abundant drooping tassels of the flint corn, and the occurrence of all such peculiarities in the aboriginal corn in the Aztec region indicate the relation that exists between the varieties.

The earliest explorers and colonists of all parts of the New World found maize abundantly cultivated by the semi-civilized Indian tribes. It was one of their principal foods, hence it was named Indian corn to distinguish it from other cereals. There is no evidence that this crop was known to any country in the Eastern Hemisphere until it was introduced from America.

### "The Bravest Man in Europe."

That is how Mr. A. G. Gardiner characterises Dr. Karl Liebknecht of Germany in



Dr. Liebknecht.

an article on "The Two Kings of Potsdam" published in the *London Daily News and Leader* of March 20, 1915. But who is Karl Liebknecht? He is the most eminent representative of the German socialists in the Diet. Mr. Gardiner says:

There have been many iron crosses distributed in Germany since August last. They have doubtless

\* Harshberger, J. W.; *Maize, A Botanical and Economic Study*.

† *Popular Science Monthly*, January, 1906.

‡ *Cornell Bulletin* 49.



Fig. 1. Steps of Evolution of the Corn Tassel into an Ear.  
(After Montgomery).

been given to brave men for brave deeds. But the bravest man in Germany has had no iron cross, and if he has escaped the martyr's cross it is only because the Government dare not risk the consequences. For Karl Liebknecht might be even more dangerous dead than alive. The news of his execution or even of his imprisonment would be as disastrous to the Kaiser as the loss of a pitched battle. It would send through the trenches a chill reminder of that other war that is temporarily suspended—the war for the liberties of the Prussian people.

#### And who are the two kings of Potsdam?

There is the Kaiser who reviews his legions on the parade ground before the Old Palace and there is Karl Liebknecht who gathers his legions in the streets. His election to the Reichstag as the Socialist representative of the Kaiser's own borough in 1912 was the most bitter insult the Kaiser ever received from his people. It was as though Windsor had returned a Republican to Parliament. The Kaiser's sons ostentatiously led the way to the polling booth in the early morning, but at night the people of Potsdam had elected old Wilhelm Liebknecht's son as their democratic king.

The opinion has been expressed that the Kaiser and the Germans were equally responsible and eager for the war, and, as Dr. Dillon says in the *Contemporary Review*, that there is nothing to choose between the Government and the people. But Mr. Gardiner says that that is to take a shallow view of the facts.

The storm fell upon the Socialists of Germany as suddenly as upon us. They knew less of the causes of that storm than we knew. They saw only one thing, as we did, that their country was in danger; and they resolved, as we did, to subordinate everything to the instant duty of saving it from ruin.

Let us illustrate the position with a parable. You may quarrel very heartily with your family about the internal economy of your house; but if the house is in flames you will pretermit those quarrels and join forces to put out the flames. You may even suspect that the fire is due to the mischievous stove arrangements against which you have waged a vain struggle, but that will not make you less eager to quench the fire. When it is quenched you will have no more nonsense about that stove; but for the moment you are in another realm of ideas and on another plane of action.

"Liebknecht is the symbol of the Germany with whom we are going to be reconciled," says Mr. Gardiner. "He stands there, the bravest man in Europe at this moment, challenging and resisting the whole current of the war."

The significant thing is that he is still free. It was different in 1870 when his father, Wilhelm Liebknecht, one of the founders of German Social Democracy, was clapped in prison together with Bebel, for resisting in the Reichstag the proposal to annex Alsace-Lorraine. Karl has gone much further than his father went. It was he who, when the German Press was fanning the flame of hatred against the Belgians by stories of atrocities committed against the German soldiers, hunted the stories to their source in hospitals and elsewhere, proved them to be baseless and denounced them as such in "Vorwaerts."

But it is in his resistance to the war itself that Dr Liebknecht has revealed his true mettle. While his fellow Socialists who opposed the war walked out of the Reichstag when the war credits were voted on Dec. 2, he remained to utter his protest. The President would not allow him to speak, and when he handed in his speech in writing the President refused to insert it in the records. But the speech remains and reading it we cannot wonder that the Kaiser dare not let his people see it. For it denounces the war as having been "prepared by the German and Austrian war parties, acting together in the darkness of half absolutism and secret diplomacy, with the intention of getting ahead of their adversaries." The cry against "Tsarism" was an imposture. "Germany, the partner of Tsarism, the most conspicuous example of political reaction, has no mission as a liberator of nations. The liberation of the Russian and German people must be the work of themselves." His conclusion will stand as one of the most famous indictments in history:—

"Under protest against the war; against those who are responsible for it and have caused it; against the capitalistic purposes for which it is being waged; against the plans of annexation; against the violation of the neutrality of Belgium and Luxemburg; against the absolute reign of the rights of war; against the social and political violation of their clear duty of which the Government and the ruling classes

stand guilty, I shall vote against the war credits asked for."

Mr. Gardiner says that though Karl Liebknecht seems to stand alone in Germany in denouncing the war his "isolation.....is more apparent than real."

Millions of people in Germany are thinking his thoughts and though he alone is uttering them to-day they will be the governing thoughts of Germany to-morrow. The fact that he is free to utter them is in itself a portent. It is the most decisive evidence of the power of the other *motif* that runs through the German nation counter to the triumphant *motif* of Bernhardism..... We have forgotten that other *motif*. We see Germany only by the torch of Bernhardi. It could not be otherwise. In the fierce stress of battle we have no time to discriminate, and we brand the whole German nation with the scarlet letter. We know it is false; we know that Burke's great maxim "You cannot indict a nation" is as true of Germany as of any other people; but for the moment we are living under the dominion of a tyrannic passion which repudiates the reason almost as though it were a traitor.

### The German Oligarchy.

The German oligarchy is like other oligarchies, untrustworthy. This fact has

been brought out by a courageous speech of Dr. Liebknecht in the Prussian Diet in March last.

No less remarkable was his speech in the Prussian Diet this month when the bureaucracy revealed "the naked truth that in Prussia everything remains as before." The war had opened with the promise that the infamous property suffrage in Prussia should be abolished; but with the soldiers securely in the trenches the oligarchy had repudiated the promise. The people were to die, but they were to have no reward. They were to liberate the Russians from Tsarism but they were to remain political slaves themselves—slaves to the trinity of Militarism, Monarchy, and Property. This time Liebknecht was permitted to speak, but the Diet fled at his rising. They dared not stay to hear him tell how "our soldiers will clench their fists in the trenches" as they hear of their betrayal.

The magnitude of that betrayal can hardly be exaggerated. Prussia is a despotism. Three-class suffrage so effectually excludes the people from representation that in the whole Diet there are only seven Socialists. Add to this the fact that the Government is responsible not to Parliament but to the Kaiser and it will be seen how completely divorced the people are from the affairs of Government. And yet our Dr. Dillons tell us there is nothing to choose between the people and the tyranny which enslaves them.

## ST. FRANCIS OF ASSISSI

**W**HENEVER I have studied carefully the life of St. Francis of Assissi, I have been inevitably and irresistibly reminded of the religious life of India. I cannot fully account for this fact, but yet I am certain of it. Furthermore, when I read over the Sermon on the Mount and the story of the early Christians, a similar impression is produced. I seem almost to be living in India as I read the words. It is not the mere Eastern setting; for the effect is quite different when I turn to the Old Testament. This Indian historical parallel to the Franciscan Movement runs closest, so it appears to me, in the narratives of the different Vaishnava saints. It is nearest of all in the early Bengali records of Chaitanya and his disciples. But I have found the same analogy in Indian Sufi writings, and in the stories of Kabir, and not unfrequently in the sayings of Sikh Gurus. Moreover, there is something in the country life of the village people, wherever I witness

it, which tells the same tale and, strangely enough to me, for I had not expected it, I felt the very same factor present among the Indians in South Africa, though they were so far removed from their native land and its religious traditions.

Whatever may be the underlying cause of this, it points to the oneness of heart between India and the West in the highest ranges of thought. To trace this unity has always been an unspeakable joy to me. It gives me confidence that my own love for India has deep foundations, deeper than those of race or formal creed.

I have written out, from some old College lecture notes, the following sketch in the hope that it may give to my Indian readers something of the sense of this kinship of India and the West which it has given to me.

\* \* \* \*

As the traveller leaves the City of Rome by the northern road, and passes beyond the wild stretches of the Roman Campagna

he finds himself rising higher and higher along the slopes of the great Appennine range. When Umbria is reached the countryside becomes beautiful beyond description. There is the massive ruggedness and grandeur of the rocks and mountain peaks mingled with the soft tenderness and rich colouring of the valleys and lower slopes. And overhead, giving a depth of beauty to every common sight, there is seen in all its cloudless splendour the pure transparent blue of the Italian sky.

The country itself is filled with old historic cities, Narni, Terni, Spoleto. These nestle in the very heart of the hills. The valley which Assissi overlooks is the most beautiful of all. Far in the azure distance stands Monte Catria, the scene of Dante's lonely wanderings. On the western side is the birthplace of the Latin poet, Propertius. Further on, but partly hidden from Assissi itself by a rampart of hills, is Lake Trasimene where Hannibal gave so terrible a defeat to the Roman arms. The whole Umbrian hill-side teems with historic memories of bygone days.

Here in Assissi, on the hill slope, was St. Francis born, the saint who was destined to bring back the sunshine of pure spiritual joy into a darkened western world,—a sunshine as bright and radiant as his own beautiful Italian sky.

Dante has told us of his birth, how—

Upon Assissi's slope,  
Where it doth break its steepness most, arose  
A sun upon this world, as daily this  
From Ganges springs. Therefore let none who speaks  
Of that place say 'Assissi.' Let its name  
Be 'Sunrise' called.

It was in the autumn of the year 1181 that St. Francis was born. His father himself originated the name of Francisco, in honour of his own wife, who was a Provencal lady from the south of France. He little thought that it would become in future ages the proud title of Emperors and Kings.

From his mother St. Francis inherited his love of chivalry and song. Her influence was strongest upon him throughout his whole life, but especially in his younger days. His early boyhood was full of gaiety and romance. He was the leader of a company of youths of his own town in their songs and revels. Yet his heart remained pure throughout and his conscience unstained. Nevertheless there was little thought in him beyond the joy and rapture of the sunny hours.

Then came the war between the Empire and the Communes. Francis fought as a soldier on behalf of his own city. He was taken captive by the enemy and suffered many hardships; but he endured them all in his own gay, careless manner. After the war he came back to Assissi, more popular than ever, and continued his former pleasure-loving ways. But he could not find the same satisfaction in them.

While he was in this doubtful, uncertain mood, a serious illness overtook him. He was brought to the very brink of the grave. Then slowly he recovered. When he rose from his bed, and stood outside his door, and gazed at the old familiar scene he loved so well,—the mountains, the valley, the sky and the green Earth,—he was startled, to find that all was changed. He seemed to look on everything with different eyes.

At first he could not explain this to himself. But little by little he began to feel that it was the sense of the eternal in all around him which was added. He began to love to be alone with this new presence which he had found. It gave a strange soberness to life unknown before, but this very solemnity attracted him. More and more he went apart to commune with it. He separated himself from his old boon companions. They could not understand him, and he had somehow ceased to understand them. Their lives had drifted poles asunder. "When at last," he writes, "I recovered from my sickness, nigh unto death, the very sky seemed different and the air itself seemed changed. I went apart alone to pray and my former companions ceased to have pleasure in me."

At first there was a vagueness in this new experience. A depression of mind, accompanied by extreme anguish, came upon him. He turned more and more to the story of the crucifixion in order to understand its inner meaning. Very gradually illumination came. As he learnt to face the burdens of sorrow, instead of shrinking from them, he found in each act of self-surrender a strange, unspeakable joy. He passed on from one act of renunciation to another and whenever he went bravely forward on this path the joy increased. And it was all intimately bound up with an evergrowing personal devotion to Christ the crucified.

Many attempts have been made to explain the unbounded enthusiasm of St.

Francis which kindled such a fire upon the earth. Some modern historians have made him out to be a wild, fantastic saint, scarcely sane and scarcely human. But the more the character of St. Francis is studied, the clearer it becomes, that it was this central passion of renunciation which formed its strangely moving power. It was this which he lived out in action with a literalness that is startling in its intensity and tenacity of purpose.

Perhaps the episode in his life, which brings home most directly to our minds this new found joy of St. Francis in the very midst of suffering, is that of his first intercourse and fellowship with the lepers. There were few creatures on God's earth more utterly wretched and forlorn than the lepers of the Middle Ages in Europe. A panic had sprung up about them on account of the rapid spread of the disease and this panic added further tortures to the cruelties of that cruel age. Even the Catholic Church itself had become terror-stricken, sharing without any protest the inhuman panic of the times. In utter despair it had abandoned them to their fate and counted them as already dead. The burial service was read over them and they were banished for ever from the haunts of men with a curse upon them. Tennyson has taken this fact of medieval history as the subject of one of his shorter poems. He represents the wife refusing to leave her leper husband, though the church has abandoned him to a living death. The wife in the poem is speaking to her husband of the Church's act.

"Libera me, Domine!" You sang the Psalm and when  
The priest pronounced you dead and flung the mould  
upon your feet  
A beauty came across your face,—not that of living  
men  
But seen upon the silent brow when life has ceased  
to beat  
There, there, he buried you, the priest. The priest is  
not to blame.  
It joins us once again to his either office true.  
I thank him. I am happy, happy. Kiss me! In the  
Name  
Of the Everlasting God, I will live and die with you.

That was how the devoted wife met this brutal and cruel terror of the Middle Ages. St. Francis also in his devotion to Christ broke through these inhuman restrictions and went as his Master did before him among the lepers. He kissed their very wounds as sacred, he embraced them in his arms as the objects of his love. "Before," he tells us, "I knew the love of

Christ, my Master, it was very bitter to me and very loathsome to look even upon the lepers. But that blessed Lord brought me among them and I did compassion on them. And what before seemed to me so loathsome and so bitter was turned and changed into great comfort both of body and soul."

Here is an account of St. Francis taken from one of the earliest chronicles:—"Now there was in a certain place a leper so forward and impious that every one thought him to be possessed of an evil spirit. What was more fearful, he blasphemed the very name of Christ. But Francis came near and entered into the hut and said,—  
"My brother, the Lord give thee peace."

"What peace can I have?" cried the leper, "my pains are unceasing day and night."

"My brother," said Francis, "I am ready to do whatever you may desire."

"Then bathe me with pure water," said the leper, "for my wounds are unbearable."

Then Francis took warm water with sweet herbs and bathed the leper with his own hands, and kissed his wounds, and embraced his body, and the evil spirit of impiety departed from him.

I have recounted at some length this description of St. Francis among the lepers because it is, in many ways, typical of his whole life and tells his secret. Wherever we meet him it is the same. Suffering becomes transformed into joy at his very presence. The lowest depths of human misery are lifted up to the heights when he approaches. Out of the extreme of disaster and desolation he wins his greatest triumphs of happiness for mankind.

No wonder, then, that very soon all young and ardent souls flocked round a life which had so glowingly burst forth into flame. No wonder that, quite naturally and spontaneously, the Brotherhood of St. Francis began to grow. One by one men caught his inspiration and joined him in a common life of devotion and service.

The first to join was Bernard. He was older than St. Francis and possessed great wealth. One night he was sleeping near, and woke in the middle of the night and watched his companion. He saw St. Francis absorbed in prayer, his eyes streaming with tears, as he repeated over and over again the words "Deus meus, et omnia. Deus meus, et omnia."—"My God and my All. My God and my All."

Bernard lay and watched him the whole night through, and ever after all worldly things seemed to him but as dross compared with the love of the crucified.

When morning broke the two went out together, Bernard and St. Francis, to the little church of St. Nicholas on the hill. A third, whose heart had also been touched, met them on the way and joined them. After the service in the Church was over St. Francis took up the Book of the Gospels and opened it and read the words :

"Go, sell all that thou hast and give to the poor." He opened it again and read the words :—

"Take nothing for your journey ; neither scrip nor purse." He opened it a third time and read the words :—

"Let a man deny himself and take up his cross daily." He turned to his two companions, his face all luminous with joy,—

"My brothers," he cried, "here is our three-fold rule of life. Let us follow the example of the blessed Lord, who died upon the cross."

From that moment St. Francis took poverty as his bride. He went back into the city of Assissi and in the middle of the market square stripped himself absolutely bare of all that he possessed, and took instead a beggar's robe. His father, thinking he was mad, began to beat and upbraid him ; only his mother understood what had happened to him. For long he had to bear the scorn and slights of men. It was mere midsummer madness, his fellow-townsmen thought, which must be beaten out of him. They gave him blows and insults ; they imprisoned him and committed all manner of indignities against him. But his fervour of new-found joy increased and he made no resistance when they attacked him.

As soon as the Brothers were strong enough in numbers they adopted the name 'Minori' by which they henceforth desired to be called. It was the title given to the down-trodden serfs of medieval Italy. For that very reason St. Francis welcomed and accepted it as the title of his new Order. He wished all who joined him without exception to be ready, of their own free will, to accept the serf's position. It was as though here in India, to make a rough parallel, the sons of noblemen had agreed to be called by the name of the *nama-sudras* and to live their lives in the *nama-sudra* quarters.

The little town of Assissi was moved as it had never been before when the sons of its richest citizens began to put all wealth on one side in order to tend the lepers. One wealthy young man, named Giles, heard the new tidings and came eagerly to St. Francis. St. Francis spoke to him words of the utmost severity concerning the abandonment of wealth. But Giles persisted in his entreaty to be allowed to join the Order. Presently as the two journeyed on, they met a begger in rags.

"Change thy rich garments for his," said St. Francis. In a moment the deed was done, and Giles was accepted as a Brother Minor.

Giles afterwards became one of the brightest and most joyous of the whole company. Francis called him the "Knight of our Table Round." He was full of courage and when the Order grew, and a great public work had to be done throughout the world, he would speak the truth of God before Popes and Cardinals and Kings. He would also labour cheerfully at the most menial task and was ever full of devoted service to the poor.

There is a legend about Brother Giles which is very beautiful indeed. It tells how St. Louis, King of France, made a pilgrimage to the tomb of St. Francis. He passed through Perugia and asked to see Brother Giles. They met in the open street together, the Monarch and the Mendicant, and knelt down side by side in silence, their hearts too full of thoughts of St. Francis to speak one word.

Concerning this story Ruskin writes as follows :—

"Not a word of course is credible, you say, certainly not. The spirit nevertheless which created the story is an entirely indisputable fact in the history of Italy and of mankind. Whether St. Louis and Brother Giles ever actually knelt together in the streets of Perugia matters not one whit. But that a crowned king and a poor monk could be conceived to have thoughts of each other which no words could speak—that is what you have to meditate upon."

Giotto, the painter, has immortalised for us one other similar scene,—the sanction of the Order by the Pope. St. Francis, in his beggar's dress is standing bare-headed before Innocent III. the noble ruler of Western Europe. "This is our calling," St. Francis declares, "to heal the diseased, to comfort the mourners, to tend the lepers,



to lead back the wanderers." Pope Innocent welcomes the new messenger of God. This acceptance of St. Francis by Innocent is indeed a landmark in history. Those were great days when the monarchs and rulers of the world were humble enough to bow before the vision of saintliness even when it appeared suddenly before them in a strange attire.

I can only hope to give glimpses of the life of St. Francis like a series of rough frescoes on a wall. I cannot complete the picture.

One of the deepest yearnings of St. Francis' heart was to fulfil his Master's command to "make disciples among the nations." In the year 1219 he set out to the East for Egypt, where the crusaders were drawn up in battle array against the Soldan, Malek Khamil. Here is an account given by an eye-witness, Jacques Vitry, an old man, who is evidently perplexed at the new Franciscan movement and cannot wholly understand it. "Master Reynier," he writes, "Prior of St. Michael, has entered the Order of the Friars Minor. This Order is making rapid progress in our own day. It exactly imitates the apostles of Christ. The Superior of these new Brethren was one Brother Francis, a man of such goodness that all held him in veneration. After he came among us in the camp, so great was his zeal that he did not fear to go to the army of our enemies to speak the truth of God. He had not much success, but on his departure, the Soldan asked him secretly to pray for him, that he might be guided from above as to the true religion. Colinus Angelicas, our Clerk, and two others, Master Michel and Master Matthew, have also entered the Order; and I can hardly keep back the Choir-master Henry and several others. As for me myself, with my body weakened and my heart oppressed I hope to end my days in peace and quiet."

In this contemporary picture—one can almost feel the stir of the Franciscan Movement in its first enthusiasm; on the one hand the older generation doubting about its wisdom, yet not venturing to resist it; and on the other hand the younger generation pressing into the Order, attracted irresistibly by St. Francis and sharing his devotion. It forms an illustration of that mysterious saying of Christ—"The kingdom of Heaven suffereth violence and the violent take it by force."

A secondary order of St. Francis was founded during the life-time of the Saint. It afforded opportunity for the women, who followed the same mode of life as the Brothers Minori, to live and work together in common. A noble lady, named Clare, was the leader of this devoted band.

But an even greater and more radical step was taken by St. Francis when a third order, called the Tertiary Order, was established for those who, while still fulfilling their domestic and civic duties in the world, lived unitedly together bound by common vows of charity and devotion to the poor. The Tertiary Order was essentially a laymen's Order, and it became the foster parent of some of the greatest saints, St. Elizabeth of Hungary, St. Margaret of Cortona and the great St. Louis himself were Tertiary Franciscans.

But this third Order of St. Francis can claim a greater service to humanity than the production here and there of a few great Christian Saints. For it actually dealt a death blow to the Feudal System itself. It was the first great moral antidote to medieval war. The Tertiaries were forbidden to take up arms one against the other. They were forbidden also to pledge themselves with customary feudal oaths to fight for their suzerain lords on all occasions. Thus, silently but surely the imposing structure of the great military feudal system was undermined and overthrown. In this way, and by these weapons, one of the most far-reaching revolutions in European history was accomplished. Such a victory of peace gives us food for thought at the present time when militarism has reached its climax in our modern states. Only by a true revival of pure religion can there be any hope of conquering this evil in our own day.

Among the masses of the common people the Franciscan revival brought new life and hope. Not only by the ministry to the sick, on a scale unknown before, did it bring relief, but by the eager active sympathy among those in authority which it engendered. The down-trodden serfs of medieval Europe owed their full release from bondage to the coming of the Friars.

But even this was not all; for the beauty of the new religious life of devotion and service awakened poetry and art and ushered in a new artistic era. Dante and Giotto! what dreams of new beauty for the world do not those two names

bring before our eyes! Yet their new vision of the eternal was derived directly from the Franciscans.

In England it is difficult to exaggerate the momentous effect of the movement on the life and spirit of the island kingdom. It brought England out of its narrow isolation. Oxford was wholly transformed. Cambridge was deeply affected. Both Universities date the beginning of their full conscious intellectual and religious life from the Franciscans. It is noticeable also that in Oxford, and Cambridge, and London, and elsewhere, the houses of the Franciscans were established in the midst of the poorest of the poor, in the heart of the city slums. Thus they acted up to their name 'Minori', 'outcaste', for they lived side by side with those who were outcastes like themselves, and shared their lot.

Very much indeed must be left over in this attempt to portray St. Francis and his times. But his intimate sympathy with the birds and beasts and trees and flowers must on no account be omitted; for it was a part of his very nature and a source of ever renewed gladness. The joy which all men noticed in the faces of the early Franciscans was due in a great measure to the fact that they lived in closest touch with nature and shared her

simple delights. One may question whether this is not a highest mark of sainthood.

But in St. Francis' own life we ever come back to the central thought of the cross of Christ. So deeply was this impressed upon him that at last in his own body the marks of the cross were faintly visible, though kept from the eyes of men by a humility which was as deep in St. Francis as his love itself.

His last wish was in keeping with the simplicity of his whole life. As he lay dying, he asked to be carried forth into the sunlight that he might see once more his beloved Assissi. He gazed across the valley and looked upon his birth-place, bathed in the golden glory of the setting autumn sun. And as he blessed Assissi, he died.

There let us leave our thoughts of him, —there before golden Assissi in its sunset hour: there amid the forests and the mountains, the valleys and the streams, the birds and the flowers: there under the clear open sky wherein the stars, one by one, are just beginning to appear: there with his loved companions around him, and Lady Clare and her sisters watching over him: there while he turns towards Assissi his last gaze of infinite and eternal peace.

Bolpur.

C. F. ANDREWS.

## THE FEAST

Bring no fragrant sandal paste.  
Let me gather, Love, instead,  
The entranced and flowering dust,  
You have honoured with your tread,  
For mine eyelids and my head.

Bring no jar of purple foam  
Luscious boughs of fig or date,  
Love, the spilled lees from your cup,  
Broken morsels from your plate,  
Are more rich and delicate.

Hyderabad, Deccan.

Bring no new-blown lotus-wreath,  
Moon-awakened, dew-caress'd.  
Love, thro' memory's age-long dream,  
Sweeter shall my wild heart rest  
With your foot-prints on my breast.

Bring no pearls from ravished seas,  
Gems from rifled hemispheres,  
Grant me, Love, in priceless gift,  
All the sorrows of your years,  
All the secrets of your tears.

SAROJINI NAIDU.



THE BRIDE

By Babu Surendranath Das

By permission of the owner Babu Jogindranath Basu



SERMONS IN STONES

**A** little less than four hundred years ago, in 1517, some workmen making an excavation in the city of Verona lighted upon a discovery which led to remarkable results. In the course of their digging they had come upon what appeared to be sea-shells buried beneath the surface of the ground, and the curiosities having been brought to the notice of scholars, a controversy was set in motion concerning their origin. What were the fossils? Were they the remains of living creatures? If not, how to account for their form? But again, if so, what explanation could be given of the presence of sea-shells lying so far away from the sea, buried in the heart of the rocks of Verona?

The angry discussion of the problem, started in Italy, in no long time spread to France, to Germany and to England. A difference of opinion existed from the first; some writers wiser than the rest contended that the fossils were actually what they seemed to be, true shells, that once had belonged to creatures that lived in the sea; but others insisted that here were no more than queerly shaped stones, like enough to sea-shells, but having nothing to do with them beyond the resemblance.

It was not long before other fossil remains were found in other parts of Europe; not only sea-shells but bones were discovered, and teeth, and masses which reminded men of tusks of elephants. The controversy grew angrier. Those parties to the dispute who denied the real nature of the fossils invented all sorts of explanations to account for their existence. One said that there was "a plastic force" or "virtue" latent in the earth, which shaped stones into fantastic imitations of living things. Another suggested that a certain "fatty matter," fermented by heat, brought forth the fossils; and still another, that they were produced by "tumultuous ebullitions of terrestrial exhalations." There was a particular professor of anatomy who probably went further than anybody else in refusing to accept the evidence of his own eyes. The tusks of ele-

phants he dismissed as mere "earthy concretions," and when he was shown some clay vases which had been dug up in Rome he declared his conviction that they were no more than "natural impressions stamped in the soil."

Humility rather than scorn is the feeling that becomes us while we contemplate these early efforts of the scientific reason. It is unquestionable that we ourselves should have done no better if we had had to grapple with the problem that was set before the founders of the science of geology. They gradually grew out of their mistakes. In process of time they forsook their faith in "plastic force," or "fatty matter," or "tumultuous ebullitions of terrestrial exhalations," and reconciled themselves to the belief that the fossils they found had once indeed been real bones and shells. There was a fine fellow, a Dane, who dissected a shark, and showed that its teeth and bones were identical with the forms of many fossils that had been brought to light in Italy. The evidence accumulated in overwhelming volume, and the question as to the true nature of the fossils having been set at rest as far as the most competent heads could decide it, intelligent interest in the discussion was concentrated upon the problem involved in the distribution of the fossils. How came they to be scattered up and down all over the earth? Why were sharks' teeth found in the Appenines? Sharks do not usually live upon mountains. How came sea-shells to be lying on dry land, far away from the sea, and deeply imbedded in solid rocks in the very centre of Europe? At first it seemed as if only one answer could be given or accepted. The thoughts of men brought up upon the Bible turned at once to the account of Noah's flood. The remains of animals that lived in the sea could only have been carried over the dry land by the flood that is told of in the Old Testament. It was not lawful to suggest any other history of the world than that supposed to have been dictated by divine wisdom and recorded in the books supposed to have been written by Moses. Incline

towards any solution of the matter that differed from the ordinary belief that had been accepted from the Bible, and you were an enemy of religion, and a traitor to the Christian faith. It was not long before scientific enquirers began to get into theological troubles. The German thinker and mathematician LEIBNITZ framed and published his profound speculations concerning the origin of the earth, how it was once all a fiery, glowing mass, how the ocean might once at a later time have covered the entire surface of the planet, how the waters parted, and the continents were formed,—a grand theory, very much like that entertained today, but very far from conformity with the text of the Book of Genesis. BUFFON, the great French naturalist, took up the thought of LEIBNITZ, and by the charm of his writing made it so far popular that the theological party in Europe began to be alarmed. The great college of the SORBONNE, or Theological Faculty in Paris, sent a letter to BUFFON complaining that fourteen propositions in his writings were "reprehensible and contrary to the creed of the Church." They demanded a recantation of his free opinions, and they succeeded so far that the great philosopher consented to publish a "declaration" in which he affirmed "I had no intention of contradicting the text of scripture. I believe most firmly all therein related about the creation, both as to order of time and matter of fact; and I abandon everything in my book respecting the formation of the earth, and generally, all that may be contrary to the narration of Moses." It was only a hollow victory thus won by the Church, who were setting themselves ignorantly in opposition to the march of the mind of man. Yet for the time being, the action of the Church commended itself to many good people, among them to the tender and loving poet COWPER, who wrote in "The Task" concerning men of science who, he fancied, reputed themselves wise, that

Some drill and bore  
The solid earth, and from the strata there  
Extract a register, by which we learn  
That He who made it, and revealed its date  
To Moses, was mistaken in its age,

A very poor account from the pen of a friend of mankind of an earnest movement of human thought.

The hindrance to the growth of knowledge did not come wholly from the Church,

but in part also from those who were friendly to science but could not resist the temptation to quarrel with one another. The science of geology might have been no further advanced today than it was two hundred years ago had it not been for the patient labours of men of more discernment who saw that vexed questions concerning the history of the earth were to be settled not by angry dispute, nor yet by reference to the Bible, but only by the study of nature herself. In England, in France, in Germany, a number of investigators went quietly to work, travelling hither and thither, considering the rocks and fossils, until a large mass of fresh information had been collected, and it only needed a man who should be able to put all the new-found facts together for the science of geology to stand upon a new basis. Such a man was forthcoming in Sir Charles Lyell. He published the first volume of his "Principles of Geology" in 1830, a little more than three hundred years after the discovery made at Verona had set the mind of Europe in a scientific turmoil. Sir Charles Lyell's successive volumes put an end to the unprofitable disputes which had estranged men of science from one another, and made it clear to all the world that a large body of seekers after truth were resolutely determined not to take the Book of Genesis into consideration when the age and history of the rocks of the earth were the questions to be settled. Since the publication of the "Principles of Geology" no writer worthy of attention has ventured to bring forward the story of Noah's flood in explanation of geological phenomena.

It is from Sir Charles Lyell's "Principles" that I have taken such few facts as I have selected concerning the history of geology. The story is interesting alike to students of science and students of religion. It required a considerable measure of moral courage on Sir Charles Lyell's part to encounter the prejudices that in the early part of the nineteenth century were bound to be stirred up against every man who spoke a bold and a true word about the Bible. Sir Charles Lyell throughout his life was remarkable for a noble and disinterested love of truth, for the sake of which he was willing to sacrifice even cherished convictions. For a certain time he was opposed to the scientific speculations put forward in the name of biology





## THE DANCES OF THE ORAONS

BY SARAT CHANDRA ROY, M.A., B.L., CORRESPONDING MEMBER OF THE  
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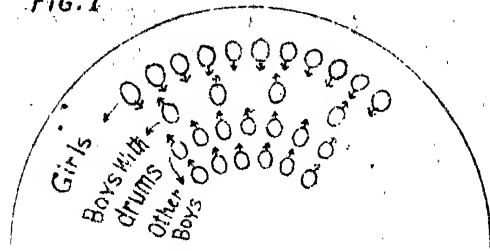
**S**ONGS and dances, which are in their origin spontaneous movements of the human voice and feet under the weight of strong emotions, soon become, even with such rude peoples as the Oraons of Chota Nagpur, arts directed to a definite end. That end, so far at least as Oraon dances are concerned, appears to be not merely the delight which the exercise itself affords, but, as we shall presently see, a pantomimic representation of such incidents in their own lives as excite intense feelings of pleasure. Such important incidents in the life of an Oraon are wooing and marriage, fighting, hunting, and agricultural operations. As every season of the year has its appointed work for the Oraon, so too has every season its appropriate dances and songs. The Oraon's year begins after the harvesting of his lowland rice in November-December. The period from the paddy harvest till the next Phagu festival in March, when operations for growing the next paddy crop have to be thought of once more, is the merriest season of the year for the Oraon. This is the season when the Oraon's granary is generally full, and he has comparative leisure from field-work and it is now that Oraon young men and girls turn their thoughts seriously to love and marriage. This is, in fact, the season *par excellence* for Oraon weddings. There are ghostly weddings in the beginning, real human weddings in the middle, and a divine wedding at the end. The season is ushered in by the 'great marriage (*Koha benja*) of the dead,' is continued with the marriage of the living, and is ended with the marriage of Nature with God—of Mother-Earth herself with the Sun-god. Until the 'marriage of the dead' is celebrated,

no human wedding of the year may take place. The main features of this 'marriage of the dead' are briefly as follows. As soon as all the villagers have finished harvesting their winter paddy and stored it in their houses, the 'marriage of the year's dead' is celebrated. From the sowing season until the harvest is over the Oraons may not cremate their dead; and thus until then the corpses of all Oraons dying during this period remain buried at the village burial place (*masan*). After the winter paddy has been harvested and garnered by all the villagers, the corpses of all the buried dead are disinterred and cremated on a day appointed before hand and the bones are then ceremonially gathered by the women, anointed with oil and turmeric, as brides and bridegrooms are anointed, and with music carried in procession to the stone-*kundi* by the side of some stream, pool or water-course where the bones of the dead Oraons of the village are deposited. Along with the procession, the benedictory *Karsa*-pot and *Chumkha* or lampstand are carried to bless the union of the souls of the dead with those of their deceased ancestors. That night boiled rice, pulses, *etc.*, are left at the *Kundi* to provide a wedding feast for the Oraon denizens of the land of the dead. Thus do the Oraons celebrate the union of the dead Oraons of the year with their pre-deceased relatives. And a dancing festival known as the *harbori* (bone-burial) *jatra* follows this special wedding. It is only after this great marriage (*Koha benja*) of the dead that human marriages may begin for the year. The dances of the season rudely imitate the pleasant occupation of seeking a partner in life. A principal feature of the customary dances of the period known as the Jadur dances (Fig. 1) is the long line of maidens with their arms interlaced retreating backwards as the young men advance towards them with measured steps and to the sound of drums, and anon, as the young men in

\* Ideas of magic subsequently came to be associated with these dances. An account of such magic and a detailed account of Oraon dances will be published in the writer's forthcoming book on 'The Oraons of Chota Nagpur.'

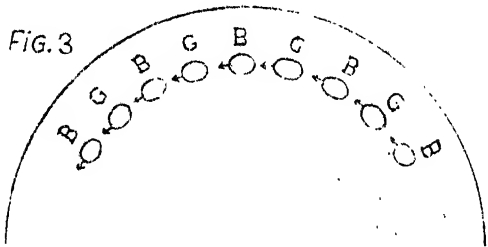
## JADUR DANCE.

Fig. 1



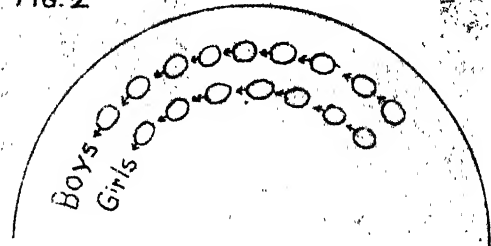
## KHADDI OR SARHUL DANCE.

Fig. 3



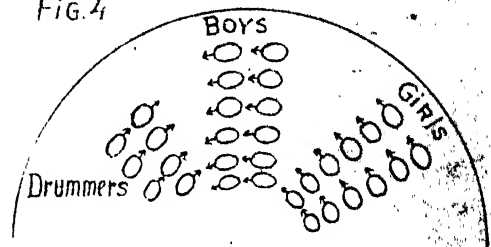
## KHADDI OR SARHUL DANCE.

Fig. 2



## KARAM DANCE.

Fig. 4



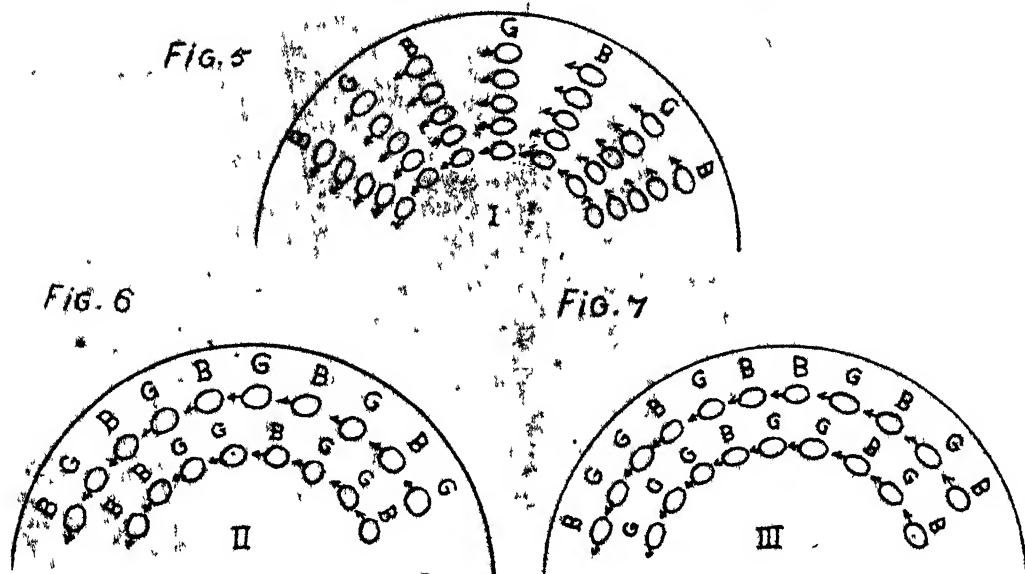
their turn step backwards, coquettishly advancing towards them with the most captivating movements of the feet the girls know. At the termination of each Jadur song and before another song is commenced, you hear a loud burst of voices shouting in chorus—'le-le-durr'—an exclamation indicative of yearning and eager pursuit. The tribal consciousness appears to perceive the same yearning for union throughout Nature at this season; and at the end of this season at the great religious feast known as the Sarhul, the Oraons annually celebrate the marriage of Mother-earth with the Sun-God. From the Phagu festival in March till the Sarhul festival in April, all human weddings are suspended, and songs are sung, dances performed and rejoicings made in honour of this Divine union, symbolised by a ceremony of marriage of the village-priest and his wife, representing the sun and the earth respectively. Until this union is celebrated, the Oraon may neither use nor even gather the new vegetable roots, fruits, or flowers of the season. Even manuring his fields is not permitted to him before the Sarhul, for, says the Oraon, up till then Mother-earth has remained a virgin, and how can it be permissible to fecundate her before she is duly married? The Sarhul dances (Figs 2 and 3) appear to mark the transition stage

between the Jadur dances and the Kharia dances and appear to partake of some of the characteristics of both.

## THE SUMMER DANCES.

By the time of the Phagu festival, the weddings of the year have almost all been celebrated. Most of the marriageable boys and girls have now been wedded, and the dances that are now taken up, known as the Jatra Kharia dances, appear to symbolise the bliss of wedded love. Unlike the Jadur dances in which the young men are arranged in a group separate from the girls, and the style of dancing is expressive of a longing for union of one group with the other, in the Jatra Kharia dances (figures 5, 6, 7) the male and female dancers are generally intermixed and arranged in a column one behind the other, each dancer clasping with his or her right hand the left hand of the dancer standing behind and extending his or her left arm forwards to be clasped by the dancer standing in front, the clasped hands being placed akimbo by the latter. And the chorus of exclamation that terminates each song is 'hurr' or 'hurr-r'—an exclamation expressive of overflowing joy and supreme satisfaction. But this is only one aspect of the Kharia dances. Now that the young Oraon is

## KHARIA OR JATRA DANCE.



married, it will not do to spend all his time in sweet dalliance. The hard realities of life have to be faced. The quest for food has to be taken up again. Men have to go out hunting and women have to go to the jungles to gather edible roots and fruits. This is, in fact, the Oraon's season *par excellence* for hunting excursions. They have the Phagu Sikar or Spring hunt at its beginning, the Bisu Sikar or summer hunt at its middle, and the Jeth-Sikar or rainy-season hunt at its end. And besides these great hunting expeditions, in which Oraons of several villages go out together, the Oraons of a village now and again go out on informal hunting excursions known as Douraha Sikars. In the dances of the season we accordingly find pantomimic representations of hunting. In these Kharia dances, the men no longer carry musical instruments to attract the other sex as in the Jadur dances, but they carry clubs and sticks as they do in hunting expeditions. The movements of the Kharia dances are not sprightly and playful as in the Jadur dances, but serious and active. The dancers march on with measured steps and now and then appear to be running, as they would do in a hunt. They are ordinarily arranged not in lines but in columns, though occasionally they spread out in a line. This too appears to

be imitative of the movements of hunters. Tradition speaks of frequent warfare in the past between the Oraons of one Parha and another. And a fruitful source of these inter-Parha wars was disagreement as to the right to game. And at the Jeth-Jatras, even to this day, the Oraons celebrate the memory of those times. Often as the young men of each Parha enter the Jatra-arena, they dance a war-dance waving their long tapering parha-flag high up in the air and brandishing their sticks and clubs as in actual warfare. Actual warfare over the right to game, which must have been a thing of frequent occurrence in the hunting stage of social culture, is however not altogether unknown even in these peaceful days of British rule. Occasionally the war-dance at the Jatra is only the prelude to an actual fight. When, during one or other of the great hunting excursions of the Oraons in which members of many Parhas go out together, a game claimed to have been first chased, or first shot at, by some member of one parha, is captured or taken by the members of another parha, and the quarrel that ensues over it is not amicably settled before the next Jeth-Jatra time, the members of the aggrieved Parha have a flag made with the same design as that of the distinguishing flag of the offend-

ing Parha. As the young men of the aggrieved Parha enter the Jatra-arena carrying this flag of another Parha and dance the war-dance, the members of the latter Parha take it as a challenge and proceed to snatch away the flag by force. And now ensues a regular fight in which the different villages take sides. In these fights more use is made of stones than of sticks or clubs. Jalkharis or net-bags containing small pieces of stone are suspended from the shoulders of each combatant. These stones are each flung at the enemy with a sort of sling consisting of a doubled up string with a knot at one end where the stone is lodged. As the sling is rapidly whirled round, one of the strings is deftly loosened, and away flies the stone with great force, and strikes the enemy. Cases of death have been known to have occurred in this way in recent times. But as soon as death or grievous hurt is caused to any party, the Jatra breaks up for fear of the police. Besides the war-dance at the time of these Jatras, the Oraons have also a sort of mock war-dance known as *Paiki* dance which is performed when a wedding-procession arrives at the precincts of the village of the bride or bridegroom, as the case may be. A few men on each side are dressed like warriors, one or two of them carrying swords and shields (generally made of wood) and a few others carrying sticks. And a mock-fight accompanied with dancing ensues, at the end of which (when it is the bride who has been brought to the bridegroom's village for the wedding) the bride is, as if forcibly, taken to the bridegroom's house. This is clearly a survival of the ancient custom, now abandoned, of marriage by capture.

After the Jeth Jatra in June, the Jatra Kharia dances are given up and the Karam dances (figure 4) are taken up and continued till September. As the Oraons learnt the art of agriculture from other peoples, so the Karam dances and songs which are appropriate to the cultivating season appear to have been borrowed from Hindu or rather Hinduised peoples. After the Jeth-Jatra, in June, agricultural operations proceed in full vigour. And in these operations, there is, as we have seen, a distinct division of labour between Oraon males and females, any infringement of the rule being liable to punishment by the Panch. Karam dances performed during this season are rude representations of the

occupation of the people. Now that most of the marriageable young men and women have been married and entered the life of householders, the tumult of youthful passion has to some extent subsided, and men and women are anxious for a successful paddy crop. As in their work in the fields, so in their dances, the men and women are not intermixed but are arranged in separate groups. The posture of the dancers is very graceful and the movements slow. The young men at times kneel down and each girl stooping low sways one arm backwards and forwards as if in imitation of reaping paddy-crops. This movement of the hands may not improbably be intended as a magical operation calculated to ensure an abundant harvest. The young man who leads the dance, and also other young men who care to do so carry *sailos* or *chamars* made of wild date-palm leaves over the ground, as if coaxing the earth to bear abundant crops. The chorus of exclamation with which they begin a Karam song and dance, is 'bhale—bhale Ho!' (Fairly, fairly oh!), which sounds like a 'fair entreaty and sweet blandishment' whereby it is sought to make Mother-earth to bear abundantly.

From the second half of Aswin (September-October) the paddy crops begin to be ripe. The days of anxious expectation are over, the ripening sheaves of paddy that now wave with the breezes and adorn the bosom of Mother-Earth, now gladden the hearts of the old and the young, and men and women once more prepare to merrily work side by side. But even the rose has its thorns. And before the paddy crops are fit for the sickle, wild hogs and deer and other animals seek to eat them up. And the Oraon has to keep guard over his crops and wield his sticks and clubs to ward off or kill these thievish animals. The Tabu against killing wild animals which the Oraons have to observe in Bhado (August-September) is now removed. And appropriately enough, the Kharia dances in which the men carry sticks and clubs are again taken up at this season. But this time they are known as Chirdi (Aghan) Kharia dances which differ from the Jatra Kharia dances only in the tune of songs. As men and women join hands in the reaping operations, so do they dance together in one and the same row in the Chirdi Kharia dances. Besides the dances at the akhra, the Oraons have a magico-religious dance

known as the marriage-dance (Benja-nalna) which is danced at marriages and a social dance known as 'chhali-bechna' (court-yard-dance). This is danced only by the girls in the houses and lanes and not at the akhra. Besides the regular dances, there are a few dances that the Oraons appear to have borrowed from their Hindu or rather Hinduized neighbours.

As for the technique of the dances, the essential features common to the principal Oraon dances are the following. In all Oraon dances, the dancers must complete the circle of the akhra from left to right, in all the dances the right foot must be advanced before the left foot, and all the dancers must move their feet simultaneously. As for the points of difference between the different varieties of Oraon dance—the peculiar arrangement by which one dance is distinguished from the others,—we may note the following: In the Jadur dance, the drummers in one or more lines stand between the row of girls on the one side and the row of boys on the other. The Drummers as well as the boys who dance, stand with their faces towards the girls. (Figure 1). In the Sarhul dance (Fig. 2) the arrangement is the same as in the Jadur, except that there are no drummers standing between the row of boys and that of the girls. In one subdivision of the Sarhul dance (Fig. 3), boys and girls stand intermixed in the same line. In the Karam dance, the girls stand in one or more rows behind the boys; and the boys as well as the girls dance in unison to the sound of the music played by the drummers who stand facing the dancers. (Fig. 4) In one form of Kharia dances, boys and girls form different parallel rows one behind the other, and all march on like soldiers at a parade (Figure. 5). In another form (Figs. 6 and 7), the boys and girls are intermixed in each of two parallel rows. Unlike the other dances, the Kharia dance is not accompanied by music.

The boys while dancing generally wear artistic crowns made of grass by themselves (No. 3 in illustration) and fantastic girdless (No. 6) round the waist to which is attached a bamboo flute (No. 8), and iron pincers (No. 7) and a lime-box suspended with a metal chain, and the girls wear pretty brass ear-ornaments with shining pendants (No. 9 in illustration). The village headmen watching the dances



Things worn or used by the Oraons at their dances.

have for their distinctive badges a head-dress (No. 5 in illustration) and sometimes a bamboo staff with small jingling iron bells attached to its top. The headman of the boys carries a straw whip (No. 3 in illustration) to maintain discipline amongst the dancers. Nos. 1 and 2 in the illustration are respectively a toy whip used by the boys to produce a mysterious sound, and a grass-whip used by the Oraon magician to induce spirit-possession. The three whips appear to have been evolved from the same prototype, and to have originally a mysterious virtue ascribed to them. Of the other figures in the illustration, No. 11 is the sling with which stones are hurled at the enemy during fights at the Oraon dancing trysts known as the Jatras, and No. 10 is a sort of non-return boomerang made of wood. Attired with these ornaments and carrying these badges and weapons,

an Oraon dancing party at the Jatras present a picturesque appearance.

Such is the simple art of dancing amongst the Oraon of Chota Nagpur. Although you may not think highly of it as an art, it cannot fail to interest you by the very simplicity of its technique. And as for the dancers themselves, nothing seems to give them greater delight in life than to spend a whole live-long night in dancing and singing. In fact, as you watch an Oraon dance at the village akhra, you perceive an atmosphere of ecstatic delight

being gradually induced, till at length you sometimes see one of the female dancers all on a sudden hysterically shaking her head round and round—a phenomenon which your Oraons friends will explain by saying that some deity or spirit come as an invisible spectator of the dance has become so transported with delight that in his endeavours to take part in the dance, he has entered the body of this sensitive dancer.

This is in substance a chapter of the author's forthcoming work on the Oraons.

## TO THE EDUCATORS OF HINDUSTHAN

By A HINDU CITIZEN OF AMERICA.

INDIA is passing through a stage of transformation; it might be well termed as the age of educational upheaval in India. In all provinces of India, among all sects of the people, there is a conscious attempt to do something by which education will be more practical, more easily accessible to the people at large.

Now is the time for the educators and leaders of India to find out, by thorough investigation, which system of education will produce the most far-reaching result.

As far as we can judge from a distance, we are inclined to think that the newly started educational activities in India are more or less copies of the educational system existing in England. It is natural and psychologically it is almost unavoidable for our people to follow the English educational system, because we have been taught from our childhood to look to England to supply ideals for everything concerning life, society and government; and most of our leaders and scholars are products of the English system of education.

We from America, however, warn our countrymen not to follow the English model because the English educational system is faulty and needs thorough-going changes. Viscount Haldane, Lord High Chancellor of Great Britain, pointed out this fact very forcefully in his article "England's Great Need" published in the Novem-

ber (1913) number of *Hearst's Magazine* (New York.)

I. The first and the foremost defect of the existing educational system of Great Britain is that it is undemocratic. Viscount Haldane says :

"In Great Britain we are a democracy in form and to a considerable extent in our political arrangements, but so long as there is no equality of educational opportunity for the son of the poor man and the son of the rich man, we cannot be said to be a democracy in fact. \* \* \* No small number of Englishmen of the upper class still appear not to have outgrown the suspicion that education is something dangerous and ensnaring, that it "unsettles" people and makes them too "independent," and gives them "ideas above their station."

II. The second vital defect of the English educational system is that it does not provide for thorough scientific research and it is divorced from the nation's business.

"There is in England nothing like the demand that exists in Germany for the specially equipped student. *Manufacturing and commercial England is nearer three decades than one behind both Germany and the United States in its recognition of the value, and in its provision of apparatus, of scientific instruction and research.* It is doubtful, indeed, whether in any of the great industrial countries the educational system is so divorced from, and of so little use to the nation's business. Instances abound where important manufactures have been wrested from the English because their rivals have Scientific methods."

III. The third defect of the British educational system is that the English people have no real national educational

system but the country abounds with sectarian educational institutions. About the unwholesome effect of sectarianism in education Lord Haldane points out some very significant facts.

"There is no more curious spectacle in the world than Parliament discussing Education Bill. That is mainly because when our people engage in an educational controversy, almost the last subject they mention is education. *An Education Bill on the British Parliament nearly always resolves itself into a battle, not between educational experts but between rival sets of theologians, each anxious to preserve the special interests of some particular denomination, and each, to that extent oblivious to the national aspect of the question as a whole.*"

IV. The fourth vitiating blot on the English system of education is its lack of sequence and consecutiveness

About this the Lord Chancellor of Great Britain says :

"When I was at the War Office I was appalled to find that something like thirteen per cent., of the recruits could neither read nor write. Why? They were taught these accomplishments at the elementary schools but the moment they left the school they forgot all they learned ; it had no further interest for them. The reason was that there was no secondary continuation schools that appealed to them or that seemed to hold out any promise of a career and consequently no encouragement or inducement to them to keep up their studies. We had to educate them all over again. That shows the folly of regarding the problem of primary or intermediate or technical or university instruction as though they were separate and exclusive problems, that could be tackled each by itself and without reference to the others. We are still suffering from the prodigious blunder of having so regarded them in the past; and the fact that everybody now recognizes that it is a blunder and that elementary schools are lifeless if they do not lead to secondary schools and secondary schools equally defective if they are not linked with the universities, and the universities starved if they cannot draw on the best intelligence of each successive generation and of ALL CLASSES in the nation—that all thus should now be admitted seems to me a most encouraging sign."

The far-sighted statesman points out the real peril of the British people and urges the nation to follow Germany :

"All that Great Britain is and may be in the world of material power and organized rivalry is involved in the question whether she stands ready to educate herself to the level of her chief competitors. On the answer that is returned to that question depends the fate of the generations to come. We can measure and prepare to meet our visible enemies or potential enemies.

"But there is a deadlier peril menacing these islands than any foreign army or foreign navy. It is the peril of ignorance, mental inertia, of slipshod ways of thinking and acting, of a depressed average of intelligence, of a preference for casual improvisations and rule of thumb methods where our rivals rely on scientific fore-thought and organization. The German chemist and professor and administrator, working unseen

in the laboratories and class rooms and offices threaten our standing in the world of nations less directly perhaps, but more formidably than any fleet of Dreadnoughts. What we have to do is to face them on their own ground and make ourselves as painstaking as efficient as they are. It will be a costly undertaking but every penny spent on it will be salvage expenditure and cannot be stinted. *The crisis that confronts us—and it is a crisis—will be solved only by approaching it in the spirit in which Germany grappled with the problems of her own resurrection when a century ago she lay humbled under the heel of Napoleon. Who saved Germany then? It was men like Fichte and Von Humboldt who called upon the German people to educate themselves, that, more than anything else, has brought to the height she now occupies. The same call is made upon us to-day. We, too, have to recognize that in education lies our future.*"

The four fundamental defects of the English system of education, mentioned above, are existing in India. 1. The children of poor people have no chance of even getting any primary education. 2. The Indian Universities are producing mere clerks, and practically there is no facility for research work in Indian Universities. 3. Sectarianism in education has become another grave danger of our present educational system. Sectarian colleges and universities, instead of purely secular institutions, are rising up through the activities of the people of India. It is a pity that instead of a Mohamedan University and a Hindu University we would not have National Universities in different provinces. Japan did not establish Buddhist and Shinto Universities ; neither has China followed any sectarian plan. But why should we follow the faulty plan of sectarian education ? 4. Undoubtedly we have no continuation schools nor does our present educational system allow us to increase our national efficiency.

What has been pointed out as a remedy for the great crisis of Great Britain is also aptly applicable to the case of the people of India. If one of the greatest statesmen of England thinks that England should follow Germany and America in matters of education then is it not desirable for us to go straight to America to acquire the best form of education to strengthen our position as a nation ? Going to Germany must be out of the question for sometime to come.

To save India from the grave crisis of ignorance and national decay we need a sound system of national education under national control. We urge the leading educators of all parts of India to come to



## PROFESSOR JAGADIS CHANDRA BOSE IN AMERICA

the western world to determine, after personal observations and thorough study in all the progressive countries of the world, what would be the best suited system of education for the people of India under the present condition.

In conclusion we urge them to come to the United States and participate in the congresses and conventions to be held during the Panama Pacific International Ex-

position to be held in San Francisco in 1915. Among others, the International Educational Congress and the Congress of the American Universities will afford them a splendid opportunity to come in touch with the greatest educators of the world and to get firsthand informations about different educational systems existing in the world.

## PROFESSOR JAGADIS CHANDRA BOSE IN AMERICA

[I was when the crimson sun of January was sinking rapidly beneath the horizon that I first met, at the Hotel Del Prado in Chicago, Professor Jagadis Chandra Bose, the Indian scientific wizard who makes plants record their own feelings. "Come," he said in a low tone in response to my second sharp rap at the door. "Well, well, how were you able to find me out here?" was his friendly greeting, which was accompanied by a cordial smile.

While in America Jagadis Chandra Bose has simply been swamped with letters and telegrams for lecture engagements from Maine to California. He has had so many calls for lectures from various learned scientific societies, colleges, and universities, that if he could speak twice a day and every day in the week, he could not hope to comply with all of these invitations in much less than a year. As it is, he will be in the United States only a few weeks.

Professor Bose has spoken before such earned bodies as the New York Academy of Sciences, the American Associations for the Advancement of Science, the Brooklyn Institute of Arts and Science, the Philosophical Society of Philadelphia, and joint meetings of the Academy of Science, the Botanical Society, and the Bureau of Plant Industry at Washington. Among the larger universities, he has given addresses at Harvard, Columbia, Iowa, Illinois, Chicago, Michigan, and Wisconsin.

One of the largest and most appreciative audiences that have greeted him was at the Cosmos Club in Washington City. The meeting was to commence at eight in

the evening; but long before the scheduled time the big lecture hall was literally packed: there was no standing room anywhere. Prominent men and women were seen perched upon the window sills or even seated on the floor. Dr. Graham Bell, the inventor of the telephone, came twenty minutes before time. But the crowd at the door was so large that he could not get within a half block of the hall. The enthusiasm of the indomitable inventor was not chilled, for on the following day he called together a group of the noted savants of Washington at his home in honor of the distinguished Hindu scientist.

Everywhere Dr. Bose has met with a very hearty welcome from the people of the American Republic. Even the Honorable Secretary of State, William Jennings Bryan, invited him to give a demonstration of his work at the State Department in Washington—an honor of unusual significance. Wherever he appears with his "cunningly simple instruments," wherever he gives a demonstration, he is immediately recognized as one of the really great men of science, whose labors promise to open a new era in anatomy, botany, biology, and perhaps also in psychology. Dr. Bose has been made the subject of many magazine articles, newspaper editorials, cartoons, and poems. It was his recent visit to New York that inspired the following *Song to Sensitive Plant* which appeared in the *New York Times*:

Be kind to the hypochondriacal plant!  
Its nervous and ladylike qualms,  
Its delicate frailty you surely must grant,  
For it faints at all songs except psalms.



Professor and Mrs. Bose photographed with some of the members of the Hindusthan Association at the State University of Iowa. Those in the picture reading from left to right are :

Front row—Mansuruddin, S. Bose, J. C. Bose, Mrs. Bose.

Rear row—P. K. Bose, Banerjee, Sanyal, Ahmed, Das.

Speak low near a maiden fern ! You will note  
It trembles with fright if you shout,  
It flourishes best when you've got a sore throat,  
And is pleased by the very devout.

Be firm with a rubber plant ! Put it away  
When your friends come to make a call.  
It is dreadful to find how a secret will stray  
When you thought no one knew it at all.

Be gay near begonias ! Their gorgeous array  
Betokens a sensitive blush.  
To secure best results, a story risque  
Will bring this desirable flush.

Then be good to the plants ! For a great botanist  
Says their sensitiveness is intense.  
They are shocked if a girl should chance to be kissed,  
And will die at a moral offense.

As is well known in India, Professor Bose had been sent by the English Government to present to the countries of Europe the results of his scientific investigations : it is purely a scientific mission that has brought him to the West. On the Continent, he lectured at Vienna and Paris, and was on the point of going to Germany when the present world cataclysm burst forth. While in England he spoke, among

other places, in London before the Royal Institute, at Oxford and Cambridge Universities, at the Imperial College of Science in London, and before the Royal Society of Medicine.

His discoveries evoked great enthusiasm in England, and while in London, his private laboratory was the Mecca of such leaders of English thought as Sir Arthur Balfour, the former Prime Minister ; Sir William Crooks, President of the Royal Institute ; Professor James A. H. Murray, editor of the noted "Oxford" *New English Dictionary* ; Sir James Reed, the King's Physician ; Bernard Shaw, the famous dramatist ; and Lord Crewe.

The general topic of Professor Bose's lecture is plant autographs and their revelations. The lecture is illustrated with lantern slides and experiments. He tells in his discourse that the plants feel pain and exhilaration as do animals, that the stimulus to motion in plants is of the same nervous character as in animals. All



A flash light picture taken at the home of Dr. Edwin Herbert Lewis of the Chicago Lewis Institute. Dr. and Mrs. Lewis gave an informal reception to the members of the Chicago Hindusthan Association in honor of Professor and Mrs. Bose.

plants, he avers, are sensitive, and in some of them there are tissues which beat spontaneously like the heart-beat of the animal. These heart-throbbings are affected by drugs in the same manner as are the pulsations of the animal heart. The experiments which he shows include the measurement of the perception time of the plant, the speed of its nervous impulse and the reactions to various anæsthetics and poisons. The records of these experiments prove the existence of throbbing, pulsating organs in plants.

Professor Bose is not an orator. Nor does he care to be one. He is simply a clear, forceful, and convincing speaker. He walks slowly to the edge of the platform, stands very still with left hand behind him, and looks at the audience for full half a minute. Everybody is perfectly quiet. One could hear a pin drop. Men and

women lean forward to catch his first words. "Ladies and Gentlemen," he says, and then plunges at once into his subject. In spite of the rather formal "Ladies and Gentlemen," he is very informal. He does not "orate": he talks. He has discovered some wonderful things, and he is very much in earnest when he tells his audience about these discoveries in his gentle, quiet tone of voice. Robert Burns made poetry out of his works and days. Jagadis Chandra Bose finds a poem, a drama, and an epic in his scientific researches. He is intoxicated with the fascination of his work. He speaks, therefore, out of the fullness of his heart. He has no time for the gaudy arts of the professional spell-binders. He talks to his hearers—just talks. At times they laugh a little, but for the most part they just listen, forgetting even to applaud.

Mr. Bose may safely be pronounced a success on the platform. And his success is to be attributed largely to the earnestness and the magnetic presence of the man.

Professor Bose is the despair of American reporters. From the journalistic point of view, he is a difficult "subject" to handle. One would sooner "cover" a dozen diplomats from Tokio, Petrograd, or London than interview Mr. Bose. He does not like the lime-light. He has a dread of American publicity. If he can sense that a newspaper man is after him for a "story", he is sure to keep quiet. When asked questions of which he does not approve, Professor Bose withholds his answer laughingly. But he does it in such a pleasant way that no one can take offense. Of course Dr. Bose can not be blamed, for he has reasons to be distrustful of some of the American journals. Not long ago a newspaper in the city of Detroit copied a chapter from one of his books in such a way as to make it appear as though the story were a special article on "Plant Response" written by the author himself for the exclusive use of that paper.

There is something peculiarly attractive about his personal appearance. His thick wavy hair, which is tinged with gray, has a tendency to project itself on either side of his massive forehead in poetic fashion. There is a bit of pride about his burning black eyes, that look life squarely in the face and challenge it. His face is the face of a man sure of himself, the face of a high-bred, intelligent, confident, successful, yet not altogether satisfied, man. It is a handsome face, full of expression. Professor Bose has a strong physique, and a slow and resolute stride. Even with some signs of middle age in his face and figure, he gives one the impression of a man of great physical energy. He has deep chest and broad shoulders. Yet he is not an athlete; everything about him suggests the student.

In describing the English statesmen, Charles Fox and William Pitt, Napoleon Bonaparte once remarked that "in Fox, the heart warmed the genius; in Pitt, the genius withered the heart." Professor Bose seems to be more like Fox than Pitt.

Dr. Bose is pre-eminently a scientist. He is not, however, a scientist of that type that possesses a brilliant but a gelid intellect incased in an insulated covering. Profoundly intellectual as he is, Mr. Bose

is more than a thinking machine. He has a throbbing, feeling heart: he is human, very much so. He sees deeply and, like Lincoln, knows that the essential brotherhood of man is a glowing reality, not a mere lofty abstraction. A born democrat, Mr. Bose seems to be just as much at home with the go-ahead "plain people" of the United States as with those moss-grown European aristocrats who wear outlandish knee-breeches, powdered wigs, and lace ruffles. To be sure, he is absorbed in his own subject; but not so absorbed as not to have a smile for the lucky or a tear for the helpless.

His passion as a humanist is India—the people of our India. No matter where he is, a goodly share of his heart is always out there in the plains of Hindusthan. It is probably for this reason that he is so popular among the Indian students in America. Wherever he goes he is entertained by the local Hindusthan Associations: wherever he visits he is sought out by the Indians for his friendly advice and suggestions. "Have one definite idea...one definite dream of your life," says Professor Bose with proper emphasis. "Work till you realize your vision. Make your dream come true. Nothing is impossible, if you have power to will. Nothing great is ever done without suffering; and you may have to suffer a great deal. But then it is your privilege to suffer, to win, to achieve. Every man is potentially great. Genius? Yes, yes; it is nothing but strong, hard, well-planned work. You can have genius if you will."

Dr. Bose talks quietly. He does not saw the air with his hands, or beat the desk by way of emphasis. In some mysterious way he succeeds in conveying an impression of sincerity.

"Keep yourself for some service in India," he says impressively. "Be a man and help others become manly. Life is short. You should therefore make every minute count. Fill your life to the brim with sweetness and light and activity." This is characteristic of the man who has an air of doing something all the time.

Professor Bose, who has consistently refused to be a money-making man, denies that commercial success is any fair testimony to a man's true ability. He scoffs at the idea that monetary success is a true measure of a man's intrinsic worth. With Robert Louis Stevenson, Jagadish Chandra

Bose holds that "salary" is not the most important thing under the sun. Mr. Bose cares little "just for a riband to stick in his coat." A tinsel medal, a title of knighthood, a Nobel prize is not particularly in his line of ambition. Indeed, it seems to be beyond the pale of his thoughts. "Science should be studied for the sake of science. Don't look for reward. When you have done something, don't expect that the world is going to set off fire-works about it immediately; don't fool yourself into thinking that there will be band-playing and banner-waving right away. Learn to work without looking for money."

That smooth-running, high-powered, high-ranged intelligence of his becomes highly keyed up when he talks of Indian unity and Indian nationality. "Be an Indian first. Make that part of your religion. Outgrow provincialism. Try to think in terms of the vast continent of India. It is stupid to imagine that one province is better than another; it is worse than folly to think that a man of one province is naturally superior to that of another. In the New India there will be no Panjabis, no Marhattas, no Bengalis. We are all going to be Hindusthanis. Do you understand me clearly?"

One day a son of a wealthy Bikanir merchant came to his hotel for an autograph. Professor Bose intimated that he was not in the habit of giving autographs and that his price for it was high. "But," he asked the young Bikanir student with a slight wink, "how much will you give me?" "I will give my life to the service of India." All turned toward Mr. Bose. His dark eyes sparkled and snapped at the young man. "Good!" he exclaimed, "you can have my autograph."

None of the friends of this scientist would claim that he is a politician. Indeed, he adroitly avoids entering into any discussion of a political nature. "Politics is not my forte," he says, with an earnest smile.

We had a number of interesting conversations with Professor Bose. To be more exact, he talked and I questioned and listened.

"What do you think of American education for Indian youths?"

"No Indian student should come to this country who has not already obtained his B. Sc. degree in India. I doubt very much the wisdom of sending a shipload of our

students to this country without any reference to their character or capacity. What we should bear in mind in encouraging our young men to come to America is quality, not quantity. American education for our brightest and most promising students is desirable."

"How do the American universities compare with those of England?"

"I like both the English and American Universities. Both have their advantages and disadvantages. I think, however, that the American Universities are more richly endowed; their laboratories are more splendidly equipped. In the United States there are many brilliant professors; but they seem to be overworked—at least they work harder than their students. America is a free country, and its educational facilities are more accessible to the common people than they are in England. But this new country lacks traditions!"

In his visit to the United States, Professor J. C. Bose is accompanied by his wife, and his private secretary, B. Sen.

Mrs. Bose is a lady of picturesque and quiet personality. Unlike most of the Indian ladies who go abroad, Mrs. Bose has retained her Hindu costume. Her gold embroidered soft sari draped over a pink silk waist is both appropriate and artistic. She has a broad and open brow crowned with beautiful thick hair; and her black-brown eyes are filled with wonderful illumination. This lady, although born and bred in India, easily holds her place in Western society.

A charming conversationalist with a softly modulated voice is Mrs. Bose. She always has something interesting to say because she has seen the inside life of both Europe and America. Her friends take some pride in the fact that she is not blinded by the glammers of Western civilization. She seems to think that the round of Western life is made up of incessant toil and toil. People are preoccupied with the worship of Mammon, of titles, of brute force, and engaged in sordid social struggles. "The West, like the East, has its caste," she says with feeling. "While the Western caste is based on dollars and the colour of the skin, the Eastern caste rests on birth. The whole Western social fabric is to-day being violently shaken by naked, volcanic, eruptive materialistic force. Such a state of things can not last for ever. It is bound to burn itself out,

sooner or later. The West will then come to the East once more."

When I went to my room that dark stormy night in Chicago I thought a long time on the things she had spoken. I remember distinctly that my feeling was that she loves India; but she does not hate its detractors. There is no trace of the poison of hatred anywhere in her mind. For instance, she regards the returned European and American missionaries—whose pre-occupation is too often a bitter campaign of fact-mutilation regarding India—with some mental reservation—that is all. She does not positively hate them, as some of the missionaries do the "heathen." Her attitude toward the missionaries is one of enlightened charity. She probably thinks that if the emissaries of the "religion of love" could only restrain themselves within the bounds set by what the American thinker, Mr. Henry James, described as "high decency," it would have been much better for the world and for humanity.

Mrs. Bose suggests more than she talks. And her favorite topic of conversation is female education in India. There are rumors that she has been making a comparative study of American and European methods of education with a view to their application in Hindusthan. Already she has engaged a young American lady of parts from the University of Wisconsin to help her in her school work in India.

One day at the luncheon table the conversation turned upon American and European girls. It seemed to be her idea that American girls are more interesting, more progressive, and more independent than the European. "Do you favor international marriages between India and Europe?" She was asked. Mrs. Bose turned a swift glance from her husband to the speaker. "Most assuredly not," came the answer like a flash. "Foreigners cannot assimilate with us. They cannot appreciate our ideals, our culture. The Westerners are impervious to the inner loveliness of our lives. Marriages between the Indians and the Europeans can never be happy, and should never be encouraged."

"But, Mrs. Bose, you have said that the American girls are very charming, that..."

Here she interrupted the speaker. "Ah, that, is true. But your American girls are too expensive. Poor mother India can not afford to indulge in such luxuries."

I marvelled. There was a pause in the conversation. A far sound of the chimes came in upon us. It was mid-afternoon. We rose from the table quietly and soon parted.

SUDHINDRA BOSE, M.A., Ph.D.

Iowa City, Lecturer in the Department of Political  
U.S.A. Science in the State University of Iowa.

## THE CHANDRANATH HILLS

"The sounding cataract  
Haunted me like a passion; the tall rock,  
The mountain, and the deep and gloomy wood,  
Their colours and their forms, were then to me,  
An appetite."

"One impulse from a vernal wood  
May teach you more of man  
Of moral evil and of good  
Than all the sages can."

(I)

THE Mohurram holidays would hardly be considered as an auspicious occasion for visiting a Hindu shrine, and yet they happened to suit our convenience, and so one fine November morning, a party

of four friends, of which I was one, started on an excursion to Chandranath, and after a brief railway journey, we reached Sitakund, a station on the Assam Bengal Railway, 89 miles from Chandpur and 23 miles from Chittagong. Sitakund is quite a populous little town of nearly 1500 souls with a police station, post office, subregistry office, High School, Madrassa (75 per cent. of the population of the thana are Mahomedans), dispensary, Dak Bungalow and bazar. Formerly it boasted of Civil courts as well, but they have now been removed to Chittagong. The Mohunt's

## THE CHANDRANATH HILLS

house is a little way off at the foot of the hills, but there are some good houses belonging to the Pandas locally known as Adhicaris, where pilgrims may be conveniently housed. We were fortunate in being able to secure a beautiful two-storied furnished bungalow close to the railway line belonging to Babu Khemesh Chandra Rakshit of Chittagong, which was very kindly placed at our disposal by his uncle. From the upper balcony of this house we could obtain a fine view of the hills, with the temples of Chandranath and Birupaksha situated on their crests. The local bazar and the railway dining car can, between them, cater for Hindus of all shades, from the strictly orthodox to the frankly heterodox. The Adhicaris are Brahmins from Patiya in Chittagong, and well serve the purpose of guides, philosophers, and friends. The largest gathering takes place at শিবসহুর্দী in the month of February, when as many as twenty thousand pilgrims and more congregate, but the দোষাখা বৈশাখান্দি and কাৰ্ত্তিক পোৰ্ণমাঈ festivals, and the eclipses of the sun and the moon, also draw large crowds of pilgrims. A few sheds have been erected by Government for the accommodation of poor pilgrims and the Puri Lodging Houses Act is in force. The tracks leading to the hills are comparatively bare of vegetation during the winter and summer, but they are overgrown with jungle during the rains, when they become almost impassable. One feature of the temples (except that of Shambhunath, which is nearly at the base of the cliff) is that they have no resident priests, and are uninhabited at night, for fear, evidently, of wild animals. Owing to the frequent outbursts of Cholera in epidemic form during the festivals, Raja Srinath Koy of Bhagyakul (Vikrampur) has introduced a system of pipewater, at a cost of about eight thousand rupees, the supply being obtained from a hill spring at its source, where natural gravitation is the only power employed and no pumping is necessary.

Four miles up is the railway station of Baraia-Dhala. It is the head-quarter of the Government forest reserve, but an area of one square mile has been formed into an enclave and disforested round the shrine of Chandranath. It is also the outlet for the local tea industry. The salt spring of চন্দ্রনাথ is just over a mile from the station. The waterfall known as বরুণা is half-a-mile further off in the very heart of the forest. Four miles to the south of Sitakund is the station of Barabakund, the famous spring of that name being two miles further off. The best way of exploring the hills therefore is to make one's head-quarter at Sitakund, at the foot of the চন্দ্রনাথ temple, and visit চন্দ্রনাথ and বরুণাকুন্ড on either side. The journey from Sitakund may be performed partly on foot and partly by rail, and it is possible to have a good look round both these places between two trains. The water of Barabakunda is said to possess medicinal properties, but as people of all sorts and conditions bathe in it, during crowded festivals, it is not safe to drink the water, which is confined in a well with only a small outlet. The Burmah Oil Company and a prospecting syndicate recently spent huge sums of money in boring deep shafts in the hill side, but the result of the investigation proved unsatisfactory, as they failed to tap any oilspring which could yield petroleum on a sufficiently remunerative scale.

The tourist who visits these hills would do well to take a short trip to Chittagong. The town is picturesquely situated on the bank of the Karnafuli, and is a flourishing port, being navigable by seagoing vessels all the year round. The European houses, both here and at Pahartali, the next station about two miles up, where the railway workshops are located, are beautifully situated on hill-tops. The view from the roof of the court buildings on Fairy Hill is very fine, and embraces rivers, mountains and valleys. The fact that from all the beautiful villas which adorn the crests of the hills the people of the soil are practically excluded may give rise to sad reflections, but the sight is so familiar in all big towns that it need not prove too depressing.

### (II)

The peak of Chandranath is 1,155 ft. above the level of the sea, being the highest in the whole range, which runs parallel with the coast line, and is 166 miles long and has an average breadth of 15 miles. Regarding the flora and fauna of these hills, the district Gazetteer says that "wild flowers are more numerous than in most



parts of India" and that "in few, if any, districts of Bengal is there such a range of animal, bird,.....and insect life." The foot of the hill is about a mile from the railway station. The road leads along a most beautiful valley, skirted by hills which rise abruptly on both sides and are covered with dense forest, and then winds up a cliff composed of sand, clay shale, a hard grey sandstone and occasionally laterite. As one approaches the hills, the temperature suddenly falls, and cold blasts send a chill through the whole frame. The temple of Shambhunath, the ascent to which is made by a flight of about 100 steps, was built by Maharaja Dhanya Manickya of Hill Tippera about 400 years ago. Here there is a small settlement of priests. The temple contains a **স্বয়ম্ভূত** or stone naturally formed in the shape of the Phallic Emblem of Shiva. Close by is the site of the spring, no longer existent, where, tradition relates, Sita took a bath while she and her husband roamed about in exile, and from which the name of Sitakund has been derived. Near Shambhunath is to be seen another natural phenomenon which is a feature of the locality. An inflammable gas issues from the crevices of the rock and burns with a steady flame, and is known as **জ্যোতির্কণ**. Leaving Shambhunath behind, one has to cross the spring **সন্ধ্যাকিনী** which supplies the town below with drinking water, and arrive at the foot of the **বিরূপাক্ষ** peak to which the ascent is very precipitous, and at times dangerous. The power of faith is however incredible, and the feeblest woman climbs the peak without accident. From Birupaksha to Chandranath the gradient is more easy and pleasant to climb. Here we met with some magnificent Gurjan trees, of which the Gazetteer says that "not the least noticeable feature of the forest growth is the number of gigantic Gurjan trees, with silvery stems springing straight up for 50 or 60 feet to the first branch, and 18 feet in girth near the ground." Sir Joseph Hooker, who visited these hills in 1850, calls these trees 'the monarchs of the forests of these coasts,' and adds: "This is the most superb tree we met with in the Indian forests; it is conspicuous for its gigantic size and for the straightness and graceful form of its tall, unbranched, pale grey trunk, and small symmetrical crown,

Many individuals were upwards of 200 ft. high and 15 in girth."

The scenery from the top of Chandranath is one of indescribable beauty. On three sides, as far as the eye can reach, hills upon hills, separated by yawning chasms, rise up against the blue sky, while on the west, about four miles from the foot of the hill, numerous creeks and water courses dotted with islands roll into the Sandvip channel, an arm of the Bay of Bengal, till the coast line merges itself in the misty expanse of the azure deep. Immediately below the hill, the narrow strip of littoral is spread out like a carpet of deep green velvet comprising groves and plains, broken by tiny specs of houses and tanks studded with water-lilies, and further on are patches of golden rice fields, while beyond are meandering little streams which find their way into the sea through sloping banks of yellow sand. The original temple since twice restored, and shaded by a huge Banyan tree which is indistinguishable from the plains below, was built by Maharaja Govinda Manickya about 250 years ago. The peak is also regarded as a very sacred site by the Buddhists, who revere the footprint of Buddha on a stone lying behind the temple, and assemble on the hill on the last day of the Bengali year, bringing the bones of their dead relatives which they deposit in a pit regarded as sacred to Buddha. The descent is made by steps, of which there are 782, built nearly 120 years ago. The famous spring of Barab Kunda is three miles South of Chandranath. The road lies through wellwooded hills alive with the song of birds. Certain old and ruined temples mark the site of the shrine. Over the spring itself a temple has been built. It is a cold water spring, but a jet of marsh gas comes up through the bubbling water, which burns and flickers all over the surface. At Labanaksha, three miles to the north of Chandranath, there is a salt spring similarly roofed over, with a fire burning on its surface. The cataract of **সহস্রধারা** (literally, a thousand jets) off **লবণাক্ষ** is a grand and beautiful sight. The water falls perpendicularly from a height of about 50 feet over a bed of hard rock, and the overhanging slate-coloured precipices, and the tall trees that abound, fill the spot with 'a dim religious light' and give the whole scene a misty and weird appearance. Sitting on the huge boulders

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one has to take a shower-bath in the icy-cold but limpid and bracing water. On the bank of the pool formed by the falls is a rest-house where one can change his clothes and take his breakfast. The temple of **ब्रह्मदेव** itself is situated in the midst of a romantic glen surrounded on all sides by an amphitheatre of high but sparsely wooded hills, on which, high above one's head, cattle are seen to graze at midday. The scenery around is simply charming. As the afternoon sun lights up the peaks and fills the valley with a mellow glow, and the cattle are led back by the cowherds, the solemn stillness that reigns is almost oppressive and one is apt to feel that

"All is concentrated in a life intense,  
Where not a beam, nor an, nor leaf is lost,  
But hath a part of being "

and that

"There are powers  
Which of themselves our minds impress,  
That we can feed this mind of ours  
In a wise passiveness "

Even the dry official account in the District Gazetteer contains a reference to the beauty of the natural scenery of these parts. "These sandy jungle-covered hills and the rivers, meandering through verdant plains interspersed with groves of bamboos and betelnut palms, present some very picturesque scenery." Again, "The scenery in some places, where the forest is still in its natural state, is most beautiful." As one rambles among these picturesque hills and dales, or crosses a crystal spring rippling over a rocky bed and listens to the sweet choristers of the wood, or creeps along the gorges and ravines, or climbs the summit and his eye takes in at a sweeping glance the kaleidoscopic view of sea and shore, with its infinite play of form and colour, and feels 'the witchery of the soft blue sky', he is in a mood which approaches the sublime, and thinks with the poet that

"There is a pleasure in the pathless woods  
There is a rapture in the lonely shore,  
There is a society where none intrudes  
By the deep sea, and music in its roar "

Wandering through these chosen haunts of nymphs and dryads and Devas one develops 'that inward eye, which is the bliss of solitude', and this, I suppose, is the reason which impelled the ancient Hindu sages to invest them with a special halo of sanctity.

### (III)

That the holy shrines of the Hindus are associated with some such idea as this, I believe, easily demonstrable from their sacred literature. Chandrasekhar shares with mounts **पैनाक** and **जैदास** and the cities of **वाराणसी** and **एकाग्रवन** (Bhubaneswar), the honour of being a **सेन** or seat beloved of the God Shiva. The literature on the subject is to be found in the **शिवपुराण** and the **वाराणसीतन्त्र** which are, I suppose, fairly old compositions. At any rate they are likely to be more than seven centuries old, for the earliest historic reference to the shrine, which must already have acquired considerable importance, is to be found in the *Rajmala*, which mentions the voyage of Raja Bishwambhar Sur (a descendant of Adisur) to Chandranath about 700 years ago. The area within a circumference of ten miles, extending from the source of the 'sweetwatered' **ब्रह्मदेवी** in the east to **बासकुण्ड** (in the plains at the foot of Chandranath) on the west, and from **चम्पकारण्य** in the north to **बाहुवानस** in the South, containing five peaks and classically known as **खर्चंदी** comprises the *khestra* of Chandrasekhar. It is one of the 51 **पद्मपीठ** or sacred places of pilgrimage where parts of the body of Sati fell when severed by the discus of Vishnu, the particular limb which fell at Chandranath being the right arm. In the present age Chandrasekhar possesses a special sanctity as the seat of Shiva. Among the hundred names of Shiva, occur those of Shambhunath and Chandranath, whose sanctuary is the hill of Chandrasekhar. The hill is shaded on all sides by the overhanging branches of trees, the air is filled with the warble of birds, and in the interior of the woods reside wise men, full of insight. Even in the plants and creepers and trees dwell the spirits of mighty gods. Here the birds disport themselves, the Naiads sing, and fairies dance in joy. On the way from **त्रिदवास** to **ब्रह्मनाथ** there is a kind of gigantic tree displaying various colours. The spring of **बासकुण्ड** has a hundred tongues of fire, and sprouts from the centre of the earth, and a perpetual flame burns there. The valley of **ब्रह्मनाथ** is girdled by salt

springs. It is classically known as चम्पकारण्य and resounds with the gladsome music of birds; soft breezes whisper in its woods; it is inhabited by various wild animals, and frequented by sages. Here all sorts of wild flowers, plants, creepers and trees are to be found and flowering trees scatter honey; the whole place is full of a deep quiet, it is a charming spot, rare even for the gods to dwell in. The cataract of चम्पुवारा obtains its supply from a hill spring (known as सूर्यनाथ) which rending the rocks, overflows the hillside with its cool and pellucid stream. There are also other springs in the locality containing water of various hues. Finally, the sight of the lingam on the summit of Chandranath releases one from attachment to the world. One cannot deny that a feeling of detachment from our little joys and sorrows of life, a sense of freedom from the trammels of everyday existence and of 'devotion to something afar from the sphere of our sorrow', is apt to pervade the mind as one contemplates the scenery around from the crest of this hill. No wonder that sages prefer to reside in these hills, for here one is in

"That blessed mood  
In which the burden of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world  
Is lightened."

#### (IV)

The descriptions from the *Puranas* and the *Tantras* dealing with the shrine of Chandranath will have prepared us for a passage like the following, where Mr. Binyon author of *Painting in the Far East*, says of the Indian art:

"All thoughts that lead us from out of ourselves into the universal life, hints of the infinite, whispers from secret sources, mountains, waters, mists, flowering trees, whatever tells of powers and presences mightier than ourselves: these are the themes dwelt upon, cherished and preferred."

Writing in the same vein, Mr. Havell, in his *Ideals of Indian Art*, says:

"Do the people who.....worship sacred trees, and bring flowers for their daily offerings to the gods, to whom the forest is a temple and every wooded hill-top an altar, not love trees and flowers? If the Indian continually chooses some glorious prospect of mountain, sea or plain as a fitting place of pilgrimage, and in passionate devotion builds or carves in the living rock a shrine for the image of Him who abides in every-

thing—has he a lower aesthetic sense than the materialist who climbs the mountain top to see the sunrise and enjoy his breakfast better?.....It seems to me that those who refuse to recognise the intense love of nature with which Hindu thought is penetrated must miss entirely the beauty of the great Hindu poets, Valmiki and Kalidasa, as well as the beauty of Hindu art. For all Hindu poetry, music and art reveal the profound insight into nature and the abiding love for it which has dominated Indian thought throughout its history. They seem, indeed, sometimes to strike notes too high and too deep for western ears to hear; but this wider range of sense perception is the special gift of the artist, poet and musician."

Indeed the true spirit of Hindu culture is reflected in the choice of these sacred shrines, for here our minds are in tune with the infinite, and we feel

"A sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man;  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things."

#### (V)

Before I conclude, I ought to mention that some of the temples and their approaches owe their preservation and restoration to the liberality of the Zemindars of Mymensingh, but much yet remains to be done, for many old temples are in a state of decay. Galvanised iron sheets and similar modern abominations give a rude shock to the artistic sense of the traveller even on the top of the highest peaks. In future, Hindu liberality should be able to combine utility with architectural designs and materials more in harmony with the surroundings and traditions of these sacred places of pilgrimage. Nabin Chandra Sen, the poetic child for whom the hills of Chittagong were a meet nurse, did much for the shrine; and in his रत्नमतीकाव्य all the famous sights of the locality are graphically described. There has been much trouble in regard to some of the recent occupants of the Mohunt's seat, a full account of which, and of the litigation which resulted therefrom, together with all other available information, historical and religious, regarding Sitakund and the neighbouring shrines, are to be found in a neatly got-up and useful book named चम्पु-नाथ-नाथालय (Third Edition) published by Babu Harkishore Adhicari of Sitakund.

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## LAMBERT'S ORDEAL

### LAMBERT'S ORDEAL

BY LAURENCE HALL,

*Author of "A Life for a Life," "Winning a Bride," "The Counterfeit Emperor," &c.*

"**T**HAT you, Lambert?" said Borwick, the manager of the great iron-works, as the tall form of a moulder appeared at the open doorway of his private office.

"You sent for me, sir?" There was a note of challenge in Dick Lambert's voice; his handsome face was a trifle pale.

"Yes, sit down. I want a word with you." And pushing the heap of correspondence on one side, the manager took up a book that had been placed in readiness by a clerk, and opening it with grave deliberation, he ran his fine tapered finger down the long list of workmen's names until he came to the one—Lambert, Richard. Then his finger ran at a sudden angle across the folio to the weights columns.

"Lambert," he said, looking up with a swift, keen glance into the moulder's white face, "you have been working here five years, have you not?"

"Five years and some odd months," was the ready reply.

"And until three months ago there was not a waster worth speaking of to your name; but this last twelve weeks most of your work has been bad and a great deal of it has gone back to the scrap-heap. I want to know the meaning of it?"

Dick Lambert had the reputation among his fellows of being one of the straightest men who ever handled moulder's tools; but under Borwick's keen gaze he began to shuffle, twirling his tweed cap round and round. It was obvious that he was at a loss for a reply, and something like a frown of impatience showed on the manager's face.

"I can't say, sir."

There was a sharp cry of incredulity, and Borwick's eyebrows twitched from amazement to anger.

"You can't say? What do you mean?" he inquired, his voice vibrating.

"I mean," said the moulder hastily, and yet with a tone that showed he had a

temper of his own, "that I have done my work—all my work—with my usual care, and the only explanation I can offer is—that I am having a run of bad luck."

"Bad luck?" The words were taken up with a sting that sent the blood flying to the moulder's forehead. "Stuff and nonsense, Lambert! You know better."

"You think I am lying, sir?"

"No; I think you are keeping something back."

"Then"—and there was a dignity in the man's reply that touched Borwick profoundly—"you must give me notice."

Closing his book, the manager turned in his chair and regarded Lambert with an odd friendliness.

"They tell me you are getting married, Dick?" he said, in an altered tone and with apparent inconsequence. "Is it correct?"

"It is; but I don't see what that has to do with the subject, Mr. Borwick," was the moulder's reply.

"Perhaps not; but you know good jobs are not found every day, and I think it would be as well, taking all things into consideration, if you waited until I gave you notice—until I said that I was dissatisfied. You ought to know, Lambert," Borwick went on, "that you are a particular favourite of mine—and always have been. I think that I have mentioned several times I have had it in my mind to make you foreman. But fifteen tons of spoilt work—and that is what your wasters figure up to—in three months—why, it's nothing short of scandal, and quite as much as my own place is worth to overlook it, I tell you candidly. Any other man I would have sent right about-face weeks ago. Fifteen tons in twelve weeks! You must admit it looks odd, to say the least."

"It is odd, sir; that's what I've said myself all along," confessed Lambert eagerly. "Sometimes I think the devil is

in it, I am so puzzled. If the other chaps' work came out anything like as bad, I should swear the metal was at fault, but, as it is—well, I can only grin and bear it!" and the moulder smiled a ghastly smile.

For a moment Borwick glanced through the glazed partitioning at the row of clerkly heads.

"Tell me," he said, leaning forward and dropping his voice almost to a whisper, "have you an enemy in the shop?"

The moulder stared, starting imperceptibly.

"An enemy? What do you mean, sir?"

"Well, I have heard of such things, now and again," said Borwick, "and I wondered—but are you sure your work is not tampered with?" he asked, abruptly.

"Such a thing never entered my head, sir," the moulder admitted candidly: "and, another thing, I can't believe anybody would do it."

"No, nor can I," said Borwick hastily, as if regretting having started such a grave suspicion. "But still, you know, Lambert," he continued thoughtfully, "it's as well to keep your eyes open and to make quite sure that your work goes to the metal exactly as it leaves your hands. There was never a puzzle to which there was not a solution somewhere, and—well, take my advice, keep your eyes open. That is all I have to say. You can go back to your work, but remember, I want a clean sheet against your name in future."

"I will do my best—and no man can do more—and I will bear what you have said in mind," said Dick, and, bidding Borwick good morning, he made his way, deep in thought, down into the foundry.

The day was Monday, and as Lambert passed the giant cupola, empty and resting, as it were, from its herculean labours, a swarthy-skinned man who was mixing "gannister" for the furnace's repair paused for a moment to address him.

"Well, Richard," he said, "and how did you get on with old Borwick, eh? Did you let him sit on you, or did you give him lip? Not much lip, I'll gamble."

There was something more than banter in the man's tone—there was an ugly sneer—and Dick turned sharply.

"That's my business—not yours, Cokum!" he rapped out.

"Ho, ho!" The furnace man laughed

loudly, drawing the attention of the men down the shed.

"Old Borwick's been giving Dick beans chaps!" he shouted, "and he's got his monkey up now—now it's all over. But he was as tame as a rabbit while he was on the carpet—you bet."

Lambert was passing on his way, but, hearing the laugh that greeted the furnace man's sally, the blood rushed to his head, and, turning like lightning, he struck Cokum a swinging blow.

"You'll shut up, now, when I tell you," he said fiercely, "and mind your own business in future."

His swarthy face sinister with blood and passion, Cokum sprang to his feet. "Curse you!" he hissed, and, with a bound he lifted his spade to strike back; but, fortunately for Dick, the foreman of the shed came up in time to catch the spade in a strong hand. A deft twist, and Cokum dropped the dangerous weapon with an exclamation.

"You'd better get on with your job, Cokum," the foreman advised drily, "or put your jacket on—which you like. You can't say but what you got what you asked for. If I'd been Lambert I should have given you the same."

"Of course, you take his part like the rest of 'em," snarled Cokum, "but I'll be even with you yet, Dick Lambert," said Cokum, raising his voice so that Dick, who had passed to his place down the shed, could hear. The moulder laughed.

"I shall be ready for you any time, Cokum," he shouted; but forewarned as he was, he little understood the meaning of the furnace man's threat.

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If ever a man looked forward to matrimony and the making of a home of his own it was Dick Lambert. Dick's parents had died just as he was about leaving school, and the boy had found himself without a friend in the world. The battle had been hard during those initiative years, but Dick was a born fighter, and from "core-boy" in the foundry he won his way through a rough apprenticeship to his present position as a "union" moulder at thirty-five shillings a week. Until he was five-and-twenty Dick had desired nothing more than that he should become a good workman. It was true he had saved money, and had been saving it for years, but with what object he scarcely knew. He put the

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money away simply because he had no immediate need of it. But when a man as lived in lodgings the craving for a real home, however modest, is sure to grow in him sooner or later, especially if the man be young. It is a primitive instinct. And it was when Dick Lambert was five-and-twenty that he began to feel in a vague sort of way that his life was—well, not quite so satisfying as it might be. What it was he lacked came right home to him when he met, for the first time, Kate Bryne who was the daughter of the secretary of the moulders' union.

Dick had arranged to meet Kate that night. For some months now they had been buying furniture—a piece here and a piece there—nothing as yet that had encroached on their savings. To-night, however, they had intended launching out in the purchase of a whole parlour suite. But since his interview with Mr. Borwick, Dick had lost some of the ardour necessary for such an enterprise; and when, after changing his clothes and calling at the Brynes, he got Kate to himself, the tory of the interview soon came out.

"It would be a fine ending to all our goings," Dick laughed grimly, "if I got the sack."

Kate had lost some of her colour, and here were tears in her eyes. "But you explained to Mr. Borwick that it was not your fault?" she inquired, with all a woman's anxiety. "You made him understand how careful you always are with your work, and that it was a mystery to you that it came out bad?"

"Of course. And guess what he asked me. He wanted to know if I had an enemy in the shop—if I thought it was likely my moulds were tampered with?"

Kate blushed a sudden crimson, and when as suddenly she stood—pale and trembling. But Dick, plunged in his own melancholy thought, was blind.

"I told him I could not believe any of the chaps would do such a thing."

"You don't think there is—you think they all like you?"

"Well, I don't know about liking," said Dick, with a smile. "There's Cokum, for instance, as we call him. I never could get on with Cokum somehow, and we've been at loggerheads this last few months pretty frequently. There's some black blood in Cokum's veins, you know, and he's as spiteful as the very devil in his little way ;

but, as for breaking moulds, well, I don't think even Cokum would do that."

Poor Kate! She was suffering the pangs of a guilty conscience now. Afraid of Dick's anger, she had never told him that long before his advent Cokum had aspired to her hand, and ever since their engagement he had gone beyond all decency in daring to pester her with attentions. It had never struck her before, but now the suspicion had been started she saw it all with a woman's quick insight—saw the meaning of that long list of spoiled work which, for three months, had been climbing into such a sinister heap against her lover's good name. And with the flash of insight came immediate inspiration.

A woman of action, Kate was taking tea with her aunt the following evening. Mrs. Ballard was the wife of the caretaker and weighman at the foundry where Dick worked. The couple lived in a two-roomed cottage inside the yard gates, and, as luck would have it, Ballard himself was to be away from home that night. Man-like, he might have pooh-poohed Kate's scheme; whereas the girl found it an easy matter to persuade her aunt into connivance. So it came about that no sooner had the caretaker turned his back than the two women, armed with the necessary keys, made their way stealthily to the moulding shed. The gates once opened, Mrs. Ballard returned somewhat eagerly to the safety of her cottage. The caretaker's wife was a woman of small courage, and although she would have done almost anything for her niece, she dared not have gone down the shed with Kate had the girl's life depended on it. So Kate went alone, while Aunt Ballard, drawing up her blind, placed her lamp on the window-shelf as a beacon.

It was a woman's haphazard scheme that had fired Kate's mind, and as she felt way through the thick gloom of the moulding shed and took up her stand in the doorway of the "fettling" shop, she realised just how wild and hare-brained the scheme was.

Perhaps there is no more weird place on earth than a dark and silent foundry. A little imagination, and the cold grim furnace becomes a veritable horror, while in the huge and grotesque medley of wood and iron "patterns" hanging from the walls and lumbering the ground one can soon see a horde of nameless evils.



Kate's heart beat almost intolerably as her eyes pierced the gloom, and every now and again she turned to glance behind her with a shrinking dread. There were things on the fetling benches that seemed to reach out in the dark like arms, and it would not have surprised her had she been seized any moment in a sudden merciless grasp. Reason went over to the side of her fears, telling her how unlikely it was that anything should come of this chance vigil; but Kate was plucky, and she fought even reason down.

She had been standing an hour—an hour that seemed almost a lifetime, and she was giving up all hope, when suddenly a strange grating noise caught her strained ears. Struggling against the very womanly instinct to scream, Kate listened. There was a moment's awful silence, and then the same grating noise, and Kate could have sworn there was a stealthy movement of glass. She cast a glance up at the skylights, and drew back into the shelter of the fetling shop with a muffled cry. What she saw was the dark form of a man creeping in at the glass roof. Clutching at the bench-end to steady her trembling body, the girl watched.

There was a sudden jar of iron wheels as the man reached the crane, followed immediately by a deep breathing and then something came swinging down the crane ropes. For a moment it seemed as if the man was coming straight to where she stood, and Kate suffered the mental agonies of nightmare; but no, he turned sharp, and picking his way among the great iron boxes containing the moulds with a surety of foot that was significant, he paused at last in Lambert's place, wheretupon for twenty minutes or more the man applied himself closely to his dastardly work.

As if gifted with a new and marvellous power, Kate watched, her eyes piercing the gloom. She saw the man prod and break in the moulds with a savage gusto and then set to work with her lover's own tools to make the wreckage apparently good. Finally, he struck a cautious match to make quite sure that he had effectually concealed his handiwork, and in the sudden flare the girl caught a glimpse of Cokum's sinister face. It was more than she could bear, and with a cry she rushed out, confronting the astonished Cokum like an angry ghost.

"You bad, wicked man!" she cried hoarsely.

For a moment Cokum stood, shaking in his shoes, but when he realised who it was and what the discovery meant to him, he uttered a snarl of rage.

"How many more are there of you?" he asked; but he did not wait for a reply. "Get out of my way before I do for you!" he growled brutally, and before Kate had time to think of saving herself he had pushed her back into a heap of sand. The next moment Cokum had climbed the crane with the agility of a monkey, and made his escape.

Borwick lost no time in having a warrant taken out for Cokum's arrest; but when the police called at his address Cokum had gone—no one knew where. A Negro named Johnson was engaged to fill his place at the furnace. Borwick was not partial to coloured furnacemen; his experience of them had been unfortunate. There being no white man available, however, Johnson was given a trial. He was a morose, unprepossessing fellow, but, as it turned out, a very capable man for the job.

The subsequent weeks were joyous weeks for Dick Lambert. When one has been living under a cloud the sunshine comes as a great boon. There was not a casting Dick made now but what came out as clean and sound as a bell, and his former trustworthy reputation was vindicated for all time—at least, so Dick thought.

And, as if anxious to make Dick some reparation, Borwick advanced his wages; it was only a matter of two shillings a week, but two shillings a week above the "union" rate was a mark of unusual favour, and it meant a good deal to Dick. The fascinating business of furniture-buying went on apace, and soon the banns were put in. Then something happened—something remarkable.

It was on the Monday following the first time of asking. The previous week Dick had been hard at work at a new pattern in tiebeams—a solid piece of casting for the top of a lace machine, and weighing something approximate to seven tons. It had been cast on the Saturday, and left as usual in the sand to cool. In the middle of the beam was a hole as big as a man's hand, and when Dick saw it he grew deadly pale.



## LAMBERT'S ORDEAL

Borwick, the manager, had lost his temper. The spoilt tie-beam was a trial order for a new customer, and besides the delay there was the disgrace.

"It's no good, Lambert," he stormed, "you'll have to go. If it's another enemy, how is it you make enemies? I won't be humbugged like this any longer. You're worse than Jonah, and you'll have to go. There is nothing else for it."

Dick left the office in a similar rage. "If he goes down on his hands and knees I won't stay on after Saturday," was his mental resolution.

But when Saturday came poor Dick found himself wavering. The thought of leaving the place cut him to the heart, it was like leaving an old home. And after the "casting," and all the men had gone, he lingered regretfully. Would Borwick attempt to make it up, and supposing the manager did, what sort of a front was he to show? Should he stand firm and refuse—?

Dick had turned into the fettling shop for his hat and coat. It was a curious coincidence, but he was standing in the same spot where Kate had stood on that memorable night—just inside the doorway—staring absently through the vapour from the hot moulds. The unbroken quiet, after the whole morning's roar of the furnace, was almost unearthly.

Suddenly Dick found himself listening. Whether it was a footstep or what he could not say, but something had moved. The men had been gone some time, and he guessed they had drawn their wages and were already drinking them away, for the matter of that. What was it, then, he had heard?

He stood quite still, and presently, to his astonishment, he saw the figure of Johnson, the furnaceman, pass through the smoke down the shed. Dick rubbed his eyes. The black was gliding along with a stealth so sinister that Dick's heart seemed to stop beating; and when he saw Johnson pause at last and look round, with the same sinister caution, he could feel the blood draining slowly from his face. For a moment it seemed like madness that was upon him. He stood rooted to the spot, unable to move a muscle or utter a sound. He saw Johnson stoop over his biggest mould and, taking the handle of the box in his two hands, shake it.

There was a sardonic smile on the black's face when he repassed the fettling shop. Arriving at the cupola he climbed the platform, possibly with the idea of having a last look round, but it was done almost mechanically, for Johnson was thinking of other things. He was on the point of descending, when, to his consternation, he saw the white face of Lambert. The moulder was coming up the ladder. With a hoarse cry the black turned, but it was too late, and he turned again, as swift as a panther. The next moment the two men were locked together in a deadly embrace.

For a time passion made the struggle equal, but it soon resolved itself into a question of muscle against muscle, and Dick was hopelessly out-matched. In his rage he would have squeezed the life out of his opponent's throat had he been able, but almost before he knew where he was Johnson had him round the middle in a vice that threatened to crack his ribs.

It was not until he felt the hot sides of the furnace at his back, however, that Dick realised the full extent of his danger. Then the sweat broke out on his forehead in great beads. His opponent had forced him back off his feet, and—good heavens! yes, he was attempting to throw him over the feed-hole into the still live furnace! Was the man stark mad? Panic in his blood, Dick succeeded in gaining fresh hold of the black's throat, but already he had lost his balance and fallen—full, it seemed, into the hell behind. No. In some miraculous way his shoulder caught the rim of the circular mouth and saved him. The heat scorched through to his flesh, but he scarcely heeded. Straining every nerve, he tightened his grasp on his opponent's throat; there was a sudden choking, the arms about Dick's middle relaxed, and the next moment the two men fell like a single log.

Of what followed Dick had only the vaguest recollection. He remembered finding himself on his knees, propped up stiffly on his arms, and looking down into Johnson's livid face. Soaking into the wooden platform was a great pool of blood, and it appeared to rise before Dick's eyes in a crimson haze. In falling the black's head had struck a bar of iron. But what Dick could not understand—what made it all seem like some dreadful dream—

mare—was that, Johnson was not Johnson, but Cokum!

The next thing Dick knew was being roused by the familiar voice of Borwick. The manager had climbed to the platform and was standing staring down from one to the other in mute amazement. Suddenly Dick saw him stoop and pick something up, uttering, as he did so, an ejaculation. Dick rubbed his eyes. "What is it?" he asked, hoarsely.

"A wig," said Borwick: "a black's wig."

"Ah!" Dick fell back exhausted, but satisfied. "Don't you see, sir?" he whispered. "Don't you understand? It's Cokum!"

Much to everybody's surprise, Borwick let the man go. But Cokum had been on his back for five weeks, and just escaped death by the skin of his teeth. Borwick went to see him while he was in hospital, and got a full confession.

"It was jealousy—jealousy that was eating out my heart—that made me do it," cried Cokum.

"Well, this has been a lesson for you," said Borwick. "You're down, and I'm not going to kick you. Here"—he pressed something in Cokum's hand—"this will help you in your passage. You understand. As soon as you leave here you leave the country. You can thank me when you're a thousand miles away. I suppose you know they're married?" Borwick added, dropping his voice and searching the sick man's face. Cokum started in spite of himself.

"You mean—?"

"I mean Mr. and Mrs. Lambert," said Borwick deliberately. "We're having a shop supper to-night in celebration. Can I take a message for you?"

Cokum hesitated; the perspiration began to mark his forehead, and he fidgeted nervously with his dark hands.

"Come, be a man!" urged Borwick. "Send them your goodwill."

"Tell them—tell them"—Cokum's face flushed oddly—"tell them I say, 'God bless 'em!'"

Borwick shook the man's hand. "There's hope for you yet, Cokum," he said.

## LOVE AND ART

BY DR. ANANDA COOMARASWAMY, D. SC.

ONE cannot embark on such a discussion as this without some definition of the meaning of Life, which is essential as an axis of reference for the determination of values. We cannot ask if Intellectualism is 'good' unless we say also good for what.

My axes of reference are as follows: Life has at all times a twofold direction, Pursuit and Return, Outward and Inward, Affirmation and Denial, *Pravrtti* and *Nivrtti*: the one, whose motto is

'Never, never I return  
Still for victory I burn,'

is that with which the whole of Nietzsche's anti-intellectualism has to do. The other, expressed as follows

'Let us agree to give up love  
And root up the infernal grove  
Then shall we return and see  
The world of happy eternity,'

is the basis of another, and intuitionist reaction from intellectualism. To elaborate, the Outward movement is individualistic and aggressive; but let us remember that this aggression is not a sin, but a mark of the youthfulness of humanity or of the individual. The dominant motif of the outward movement is the will to Power and Pleasure; it is also, and consequently the domain of Ethics, which we regard as the rules of the game.

The Inward movement we might describe as altruistic, were it not that it consists essentially in the growing consciousness that there is no 'other'—that 'all things are enlinked, enlaced, and enamoured.' Here the self is more and more aware of its kinship with all that once seemed to be a hostile environment

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'To me the converging objects of the universe perpetually flow.'

This is the domain of voluntarism, the Tao, 'beyond Good and Evil'—and all pairs of Opposites: it is the domain of power which is independent of the will to power, for

'Whoso hath not escaped from will, no will hath he.'

The dominating purpose of the inward movement is a way from Ignorance, towards the Real; and since the two movements, inward and outward, are inseparable and overlapping even in one and the same individual, we assert that this return to or attainment of Reality is the ultimate purpose of all life. We therefore conclude that whatever conduces to man's well-being is at least relatively good, and whatever leads him away from illusion and towards Reality is the highest good. We have our axes of reference defined.

It remains to define Intellectualism. Strictly speaking this should mean the reduction of all the functions of consciousness to intellectual processes. The intellect is that part or faculty of the Ego by which it knows, as distinct from feels or wills. Mere intellect is nothing but a texture of Time, Space and Causality, our means of perceiving things apart. For the intellectualist, knowledge is the passive reflection of things, a sort of photograph of them; for him, physical facts exhaust all reality. This is the intellectualism that I contemplate in speaking of a revolt; but it will appear later that the powers of the intellect may be greater than the intellectualists care to admit.

Those who revolt against intellectualism are mainly (1) Pragmatists who would 'reduce the cognitive to the practical function and knowledge to action'... (We are not at this moment concerned to defend or surrender this position),...and (2) Intuitionists, for whom the value of cognition or natural knowledge depends on the purposes of the will, and who rank the will and imagination above, or at least equally with intellect. These intuitionists are the Lovers and Artists of whom we shall speak, and likewise the idealistic philosophers.

The conception is world-wide of a distinction between two kinds of knowledge: a Natural Knowledge that, in the words of Tauler, "consists in the distinction of manifold things," and another "which is in unity, and not in the

manifold, therefore it is called divine," and which reports "what God and creatures are, time and eternity, sin and virtue, manifold and simple, useful and hurtful, evil and good."

All are agreed that the Divine Knowledge (*Vidya*) is not accessible to intellection in the narrow sense of the word: it is

'That to which no eye penetrates,  
Nor speech, nor thought'—

'That which remains inaudible, intangible, indivisible, which can neither be tasted nor smelt, imperishable...He who knows that has escaped from the pains of death'—

'Thou canst not know the knower of knowing'—  
'This tale is too high for our limited and contingent being'

Reality is thus the *unknown* God whom all Lovers, Artists and Philosophers continually search for; and we have for them this comfort, that notwithstanding

"It is distinct from the intelligible  
Yet it is not therefore unknown"

and

"This is above the realm of reason, but not alien from it,"

for this

"With the knowledge of which this entire universe becomes known," "is the Atman, the self here in us, for in it man recognizes the entire Universe?"  
"That art Thou"

That the Natural knowledge, moreover, was not merely partial, but positively false knowledge, (*avidya*) is also asserted by many, from the authors of the Upanishads to Plato and Kant. And hence we constantly meet with a polemic against this so-called knowledge (there is nothing new in a revolt against intellectualism):

"In dense darkness they move,  
Who bow the knee to ignorance:  
In yet denser darkness they  
Who bow the knee to knowledge"—

or as Blake has it—

"Shut the doors of mind and of thought by placing learning above inspiration"—

and again:

"Art is the Tree of Life, Science the Tree of Death."

The objection to natural knowledge is perfectly comprehensible, for it is by the very constitution of our intellect that our view is barred from the inner being of things, and there appears that Plurality without which there could not exist egoism or discord. But we should like to emphasize here, that notwithstanding all this, it is an act of pure intolerance and Puritanism to forbid the acquisition

of natural knowledge by others, after the manner of the Roman church at certain periods: for there is an ignorance lower and denser than natural knowledge, and to forbid the latter is to bind fast the former as a heavy burden on young and pure souls.

In precisely the same way, to anticipate, we are able to understand the rejection of loveliness as an aim in art—for to those who still fancy that natural loveliness constitutes beauty, the lust of this loveliness (just like the pride of natural knowledge) is a positive hindrance to the recognition of beauty. And we are able also to comprehend the austerity of those impassioned lovers who for Love's sake would surrender all loves and destroy every idol: for only when the heart is clean-swept of all images is every image contained in its void.....For all those who are not yet idealists there must be idols provided.

We are thus prepared to accept the claim of empirical science, with its practical ends of convenience and the satisfaction of curiosity, to a right of existence, and even honour: just as we think that all claims of the flesh are legitimate claims until and unless a higher claim is acknowledged by the individual. But we do not therefore concede the exclusive validity of the physical fact, nor that the world of life can be formulated in terms of mechanism; and beyond this important reservation we have a very heavy account to lay at the door of that empirical science that has dominated our culture during the last fifty years. By its fruits let us judge it.

If we regard the achievements of modern science, we shall find that potentially they minister to physical comfort and the satisfaction of human curiosity. In respect of the latter point, the *Romanticism* of science, we shall not enlarge, for we should account this curiosity rather an amiable weakness than a sin in its own right. But physical comfort, safety, pleasure: what of these? We have agreed that whatever contributes to man's well-being is at least relatively good; does science by itself contribute, is it ever likely to contribute to man's well-being? He would be a bold man who should maintain the affirmative. For whatever discoveries are made by science are not, and cannot be, under

Industrialism, turned to the advantage of man. They increase rather the power of the few wealthy to coerce the many poor, and of the many unintelligent to coerce the few intelligent; so that in the end the latter are forced to exist in a community whose main purposes are simply not to die, and to be well amused. In the absence of any control exercised by lovers (*bhaktas*), artists (*kavis*), or philosophers (*rishis*), all the vaunted discoveries of science are prostituted to profiteering and robbery; and this production for profit and exploitation of markets which constitute the whole process of Industrial War must ever obtain in those states where visionary men are accounted as mad men; for this reason alone we cannot but revolt from intellectualism and all advocacy of knowledge for the sake of knowledge.

The fabric of modern competitive commerce which science serves and which patronises science is a system of robbery and deceit and destruction; it expends the lives of men and women more lavishly and cruelly and destroys the generous handiwork of former ages and the inherited skill of living men more constantly and deliberately than any military army. Five hundreds years ago it would not have mattered who destroyed Rheims: in this age of intellect it matters because (as we have at least the grace to know) contractors cannot build like craftsmen, nor the Salon sculptors utter any passion. And indeed, there is scarcely any article of everyday use, from clothing to paper and from food to furniture that is as well made now as it was a hundred years ago; let us make exception of machinery, and in particular of engines of destruction. In all this our intellect rejoices; this is what the intellect understands by civilisation, for which it possesses only quantitative judgments. The intellect is not aware that the enjoyment of many things is impossible. It is typical of the mere intellect to speak of progress without reference to any direction.

It is hardly necessary to multiply examples of the inferiority of our modern physical environment; for no one is likely to maintain the contrary, apart from details. Nor could it be otherwise under present conditions: for even if discoveries could be made to create a physical environment of approximately as high a quality as that to

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which 'uncivilised' and unindustrialised races are naturally accustomed, it is not the purpose of those that utilise the discoveries to create such an environment; their purpose is to get rich quick, and they are well aware that no individual can accumulate wealth, as wealth is now understood, by skilled craftsmanship (engineering always excepted). Almost all the great works of man of the past to which we accord honour, by which we are moved, or that seem of imperishable and real utility (like an old and well-built house that shelters the hopes and fears of long-succeeding generations of men and women) were made by men who found their chief reward in the work itself, and were deeply interested in the purpose and success of the work; at the least they took a pride in their work. All that is worth doing here on earth is done for love of God or man, none can pretend that modern manufacture is done for love, or even with love.

It is the great sorrow of modern life that happiness and interest in one's daily work is denied to the vast majority. This is a thing far worse than any political or theological tyranny of the past. But it is a matter of no concern to the intellectuals—enough for them if regulations provide so many cubic feet of air, so many hours of work, and so many pennies per hour for each hand, never mind if the work is a man's work or not. To supplement the board school by a night-school and to publish half-a-dozen 'Home Universities' will make up for all that, and inspire the labourer to the creation of new folk-songs—perhaps, and perhaps not.

None can be regarded as reasonably happy who is not happy in and through his work. This brings to the heart of our problem, and what is much more serious than the decadence of products, that is the intellectual regimentation of men. By mechanical invention the necessity for personal skill is constantly reduced and by the multiplication of substitutes for art the necessity for personal sensitiveness likewise. To speak of the division of labour under present conditions is to imply the division of personalities. It is a rare thing for the ordinary wage-earning activities of a modern man to make a serious demand on either his intelligence (cunning perhaps, but not intelligence) or his sensitiveness, physical or moral; and anything worth calling an education would not fit a man but

rather unfit him for what we are pleased to call honourable industry and self-help. Indeed, if the advocates of compulsory education were sincere, and by education meant education, they would be well aware that the first result of any real universal education would be to rear a race who would refuse point-blank the greater part of the activities offered by present day civilised existence. I lay it at the door of science—not indeed as the prime cause, but as the immediate instrument—that life under modern western culture is not worth living, except for those who are strong enough and well enough equipped to maintain a perpetual guerilla warfare against all the purposes and idols of that civilisation with a view to its utter transformation.

Our account with science also covers the misapplications of theory; for we hold that the sway of science during the last hundred years has extensively impoverished the content of human experience. We shall consider this under four heads:

In history we have to contemplate the aridity of the scientific method which aims at removing history from the domain of aesthetic. That is to say, according to the scientific view, it suffices for the historian that he should be a man of learning. But so far from thinking that the utmost objectivity, impartiality and scrupulosity in dealing with data suffices to make a historian, we regard them merely as the foundation of history. He who claims to be a historian must be more than a cataloguer of facts; the cataloguer but prepares the way for the historian. The only purpose of history is to unite us with the life and thought of the past. Clearly, the record of dates of battles and of political events do not suffice for this: there is also required a profound capacity for interpretation and representation. To be honest is prerequisite; but it is also essential to have a point of view, for otherwise how should it be possible to select from a million data those which are significant? If that would truly write the history of a people must also possess the power to identify himself, at least for the time, with their hopes and fears; for otherwise their activities, though he may record them, will remain outside his consciousness, and incomprehensible. How many misinterpretations of other ages and other peoples we know of, due only to the historian's lack of



ty to enter into the life of others ! We bring the same charge with even greater force against the anthropologist, for whom the culture of other races is more of a curiosity than a reality. By these means the content of our thought is impoverished ; for the merely scientific conception of history prevails on the mass of the people indirectly through education, above all through every form of compulsory education. In the words of Nietzsche

"Let us finally confess it, that what is most difficult for us men of the 'historical sense' to grasp, feel, taste, and love, what finds us fundamentally prejudiced and almost hostile, is precisely the perfection and ultimate maturity in every culture and art, the essentially noble in works and men, their moment of smooth sea and halcyon self-sufficiency, the goldenness and coldness which all things show that have perfected themselves."

Likewise in the region of Art-criticism. We owe to the scientific spirit the conception that what matters most about a work of art is who painted it, where it was painted and when, what influences can be traced in it, and finally how far it sub-serves the purposes of pure archaeology. Hence also the view that a museum is the proper place for a work of art and that it matters not whether or not our ordinary environment is hideous or otherwise, if it be 'practical'. The scientists have even invented a laboratory method of studying the psychology of beauty,—it consists in sending round to a miscellaneous assemblage of people a series of envelopes of different colours, sizes and shapes, and asking them to indicate their preferences ; as if by recording average taste it were possible to determine good taste, and even beauty ! Not one of these children of Nature remembered that one and the same envelope might be attractive as the covering of a love-letter, and very inappropriate, and therefore 'ugly' as the cover of demand for the payment of Income-tax. In other words, the scientific and physical method makes the elementary error of regarding the beautiful as a physical fact. In the same way the scientific mind attempts to estimate the excellence of pictures by their scientific accuracies : the Primitives are deficient in perspective,—and therefore, deficient absolutely, and so forth. In the same way in literature : for example in a recent American study of Hebbel (who himself says '*I keep absolutely to the Nibelungenlied, and supplement it only where it has gaps*'). The historian thinks it useful to discover and record the fact that

"1,213 of Hebbel's 5456 lines, besides five lines from other manuscripts than the one printed, and forty-five notes and stage directions may be regarded as embodying a suggestion of idea or word from the Nibelungenlied."

Is it worth while to endow Universities for purposes such as this ? An erroneous conception is also embodied in the phrase, 'The Romance of Science'. The Romance consists only in sensation and curiosity, there is not really anything more wonderful in the whole starry universe than a single flower or a single grain of sand. In these ways we are led by the glamour of science to lay quite a false emphasis on various elements of natural knowledge, which have no greater significance for us than our own everyday life. We may well protest with the poet 'A mouse is miracle enough'.

And now let us turn to Education. Is it not enough to remind you that the scientists have so bamboozled even learned divines, that we hear of Bishops condemning fairy-tales for children because they are not true ; let them have the Romance of Science instead (as though the whole fabric of science were not a mythology of its own). Moreover the whole stress of education rests on knowing, and not on doing and feeling. It is for this reason that we view with so much equanimity the decay of craftsmanship ; what does it matter that a man spends all his days in unintelligent work, if only he knows that the world is round,—that he does not know a good from a bad colour, if he knows chemistry,—that folk-song dies, if it be recorded in a book, and so forth ? We even call a man un-educated, if his education is solely one of skill and feeling. Indeed, he may be a great poet, but still he is illiterate, if he cannot write his songs with a pen and ink.

A particular result of this point of view is the division of the world into the civilised and uncivilised on a perfectly false basis. But civilisation means something more than the ability to take part in modern dialectic !

A similar effect appears in the disvaluation of the life of woman. The meek acceptance of this disvaluation on the part of woman herself is the cause of nearly all her discontent ; she tacitly admits, by resting her claims to recognition on intellectual equality that her own life of feeling and action is inferior. We protest that this is not so, and would pray her to join us in a more idealistic view. To science also we owe an

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entirely false conception of purity, in fact to science we owe puritanism. For the censors, learning from the scientists to lay all stress on the physical fact, and to ignore the character of our intuitions thereof, believe that the purity of a work of art is declared with its subject; the draped is pure, the nude indecent. Thus, in our belated intellectual and academic appreciation of the folk-song which our civilisation is engaged in finally destroying we are denied even that source of true education of the sense and feelings; for all those folk-songs that so delight our drawing room and concert-room audiences have been carefully bowdlerised. The moral educationists are here the worst offenders; for having emasculated literature, they would teach us morality through physiology!

It is not a little pathetic in this connection to remember that some of the great intellectuals (such as Mill, Huxley and Spencer) have acknowledged that their experience has been onesided, and openly regretted the lack of emotion experience in their life; just as the unmarried suffragette, not knowing what is amiss, yet when she is nearer fifty than forty, will admit in her heart of hearts that she has never fully lived. And if it be true that

"The greater part of European men have not the slightest tact, be it psychological or æsthetic, in relation to women, and even to their own wives," is not this because they are too much preoccupied with intellect to take account of sentiment? The Orientals believe that woman is the source of the inner life of man; and so they do not find occasion to bowdlerise.

One further point: the conception of science as mythology. What else is science but a polytheistic religion, with a pantheon of atoms, vibrations and forces, and a ritual maintained by priests in temples and served with bloody sacrifices? Is then the scientist less intolerant less prone to use one form of truth for the denial of others, than any other superstition at its worst? Have we not simply exchanged one superstition for another? The men of science believe that visionary men are superstitious and credulous; but in point of fact they are exceedingly sceptical about science. And if we are going to compare superstitions in point of quality, is there not much to be said for the superstitions of religion? May we not ask—

What profit if this scientific age  
Burst through our gates with  
Of modern miracles? Can it assuage  
One lover's broken heart? What can it do  
To make one life more beautiful,  
One day more godlike in its period?

At least—

"the advancement of science at the expense of man is one of the most pernicious things in the world."

For all these reasons Omar would have us divorce old barren reason from our bed and to drink the wine of life; and Nietzsche leaves the house of the scholars and slams the door behind him.

(Nevertheless we believe that even the scholar's house has an upper story, to which we would ask him to penetrate: there lives and works a philosopher).

If these objections to the sway of intellectualism, or even some of them, be true, ought we not to accord to the divine knowledge which our generation ignores at least as much honour as we allow to natural knowledge? Ought we not indeed to leave all scientific research for a time to private enterprise, and in place of nature-study occupy youthful minds with ideas of goodness and beauty, judging, like Plato, their education advanced only when and in so far as they know without reasoning what is good and bad workmanship? We have so long neglected the heart, the imagination and the senses that we cannot make a wise use of the scientific knowledge we already possess; yet all our energies are devoted to accumulating more and more of it, and we regard religion art and philosophy as unpractical! At the least let us recognize that the intellect is but one means of approaching reality, and that for the majority both the practical and the spiritual aspects of love and art are what the theologians would describe as more 'convenient.'

What have Love and Art to offer us in place of the chaos to which the misapplications of natural knowledge have reduced our life? Each of these has practical and theoretical (or spiritual) activities, whose virtue we shall discuss.

To begin with Practical Aesthetic:

Whereas science is the pursuit of knowledge for its own sake, and the scientist pretends to no judgment of the human value of any invention (and indeed, judgment is not his province), practical aesthetic consists wholly in the advocacy of particular values. Practical art is didactic and tasteful, setting a certain



form and way of life before us. It is a dramatisation of racial purposes, a stage or mirror where artists represent shapes and actions for our admiration and imitation. Thus, national character is moulded by all kinds of hero-tales, such as the Gospels, the Ramayana, Cuchullain, Volsunga, the Forty-seven Ronins, and so forth: just as the penny dreadful and the melodramatic cinema produce the hooligan. The man who is rightly educated, as Plato says, and few would deny, will praise what is lovely and be nourished by it and grow like it and become a worthy and good man; but whatever is ugly he will in a proper manner despise and hate. The whole purpose of the graphic arts, the Nietzscheans loudly proclaim, is to determine the values 'ugly' and 'beautiful' (—lovely) for those who wish to know what is ugly and what is beautiful. As Whitman also expresses it: "The words of the makers of poems are the general light and shade." Nature constantly imitates art. In this way the artists of a community create a local, racial or national type, the admiration of which constitutes 'good taste', and from which divergence is decadence. And thus, in the words of Blake

"Nations are destroyed and flourish in proportion as their poetry, painting and music are destroyed or flourish."

Just as Plato maintains

"Styles of music cannot be altered without profoundly affecting political institutions."

Nietzsche meant nothing but this when he said

"He only who knows whither he saileth, knows which is a fair or a foul wind for him."

Practical aesthetic is thus the audibility and visibility of the Will to Power.

We have also to observe that art is essentially fellowship: for

"thanks to man's capacity to be infected with the feelings of others by means of art, all that is being lived through by his contemporaries is accessible to him, as well as the feelings experienced by men thousands of years ago, and he has also the opportunity of expressing his own feelings to others." (Tolstoy).

For this reason literature is called in Bengali *Sahitya* (a term we would extend to cover the whole of art)

"because by it men after overflowing the limit of their own absolute necessity widen their heart to be in communion with humanity and universal nature" (Tagore).

High also amongst the services of practical aesthetic stands its education of the senses. For he alone who is an artist habitually considers civilisation as manifested in the quality and not in the quantity of its products. And since he makes this constant demand for quality and sincerity in our environment, he renders the greatest service to the common man who is less sensitive, and therefore the more easily deceived. Whoever thinks the jerry-built house, the aniline dye, the shoddy paper and the 1001 lies of our scientifically inferior environment are 'good enough,' he at least knows better, even if he cannot always give us reasons. He at least despises in his heart the gramophone and cinema and the half-tone block; and he makes no demand on other men which is not at the same time a demand for sensibility and intelligence in them; nor would the satisfaction of any demand of his condemn innumerable herds of men to the slow destruction of dangerous trades. If our present day environment is qualitatively inferior to that of any community that we know of from the bronze age onwards, is not this because science has enabled us to substitute appearance for reality and quantity for quality. It is time that all the practical activities of science were censored by artists.

The case of the theoretic or spiritual activity of art is even clearer. For whereas science denies the existence of a reality not physically registrable, and does not know of beauty as distinct from loveliness, we can bring forward a cloud of witnesses that in aesthetic contemplation we are in direct contact with reality: in other words, that we are able in imaginative vision to effect a momentary attainment of the final aim of our life. As to whether we are not justified in allowing this claim of the visionaries to speak of Reality, this those who are not themselves capable of vision can only judge from the internal evidence of the witness. It will be at least evident that the claim deserves consideration, for every *rasika* describes this experience as unrelated to personal prejudice (taste), independent of the practical, and unbound by time, space and causality, an experience so actual and impressive as temporarily to efface the memory of the hopes and fears, the pairs of opposites of this phenomenal life.

Critic and philosophers throughout the world at various times have identified aesthetic contemplation with the experience of Reality: the Indian aestheticians for example identify aesthetic emotion with Atman-intuition. In the same way the moderns of the West.

"Beauty (says Ravaisson) and more especially beauty in its most divine and perfect form, contains the secret of the world," for true reality is not the necessity of phenomena (determination) but the world as seen in the light of beauty and liberty. The neo-Platonists are only a little less idealistic in conceiving of Beauty as an absolute model; for to them also, beauty is a reality far more complete than anything the eyesight affords a knowledge of. Baldwin also finds in aesthetic experience the fullest and most direct revelation of reality, the "completest and most direct and final apprehension of what reality is and means."

A still more recent critic expresses this in a more detailed way :

"In those moments of exaltation that art can give, it is easy to believe that we have been possessed by an emotion that comes from the world of reality. Those who take this view will have to say that there is in all things the stuff out of which art is made—reality. The peculiarity of the artist would seem to be that he possesses the power of surely and frequently seizing reality (generally behind pure form), and the power of expressing his sense of it, in pure form always" (Clive Bell).

But from these critics let us turn to the artists themselves, who afford us firsthand evidence. For Blake—

"The world of imagination is the world of eternity, which is infinite and eternal, whereas the world of generation or vegetation is finite and temporal."

Van Gogh declares—

"However this may be, the fact remains that we painters are living in the midst of reality, and that we should breathe our spirit into our creations as long as we ourselves continue to breathe."

The same is given by Goethe when he says

"For beauty they have sought in every age  
He who perceives it is from himself set free."

And just as Vasubandhu the Indian poet speaks of seeing the world like a jujube-fruit lying within the hollow of his hands, so Morris said that—

"It seems to me that no hour of the day passes that the whole world does not show itself to me."

And Se Ma T'sien declares

"Music comes from within us; music is that which unifies"—

and is not the Kingdom of Heaven, that is to say Reality, within us?

Thus in æsthetic contemplation the individual is freed from his chains and sees all things as they are, Infinite, and is one with all, for all false knowledge as of I and My has for the time vanished.

To speak now of Love. In love, and its practical expression in morality we have to do with the direction of the Will. It is not only in æsthetic contemplation that we are freed from the sense of I and My, but also and even more absolutely in Love, which is nothing more or less than the identity of lover and beloved,\* of subject and object. Herein likewise, according to the testimony of every mystic, we attain to reality.

But to speak first of the practical :

Do we wish to improve the world in respect of its human environment, or to remove injustice or oppression, or in any way to help any person or creature; this is alone effectively possible through sympathy, without which the most elaborate political economy must fail of its object. The most just system of law administered without love must be more cruel than a tyranny with affection. The science of criminology is of no avail if we cannot say with the poet :

"For me the keepers of convicts shoulder their  
carbines and keep watch,

It is I let out in the morning and barred at night,"

and charity organisation and Insurance Acts are of little value if we cannot say

"Agonies are one of my changes of garments  
I do not ask the wounded person how he feels,

I myself become the wounded person,

My hurts turn livid upon me as I lean on a cane  
and observe."

I say of little value, for

"The gift is to the giver, and comes back most to him."

The intellect does indeed, for pure idealists, afford a *sanction* for altruism, but it does not afford a *motif*: and on this account we find it impossible to place the slightest faith in Moral Education, except in so far as it may be proved that Honesty is the best policy. We do not believe that morals can be taught in any other sense without love :

"Shall I give the heart's action as a duty?"

I cannot but think that Nietzsche, and also Blake, are right in interpreting what

\* Eternity is in love with the productions of Time.

we commonly understand by morality as simply the means of self-preservation of a type and variable with race and environment; these various moralities certainly we can teach and enforce, but to do so does not bring us measurably nearer to the purpose of our life, the experience of Reality. On the contrary, in

"Binding with briars our joys and desires"

it hides even from ourselves the springs of our inner life, and by affording us specious names and forms enables us to practise innumerable cruelties.

That Love is the immediate intuition of reality is no more easy to prove to you than in the case of aesthetic contemplation: I can but put it before you that the greatest lover have constantly maintained that God is Love (we take it that 'God' is a synonym for Reality, and we understand by this equation something other than that 'God loves'). For this reason the Saviours offer us Eternal Life; can we doubt that they meant by this a real and timeless experience, by contrast with which this phenomenal life, this *Samsara* from which they would deliver us, must appear like an unreal and passing dream? We understand that this eternal life is something akin to the deepest experiences that our actual life has afforded, its greatest gifts. Even in human love we are aware of an escape from the sense of I and My and we experience a time-effacing actstacy, which is the persistent witness of the Self to its own timeless being. For this reason the Upanishad declares that the ecstasy of Atman-intuition, the intuition of the Real, is nearest akin to that of the self-forgetting dalliance of earthly lovers.

In one other and perhaps more logical way we may also argue that Love is Reality. For Love is the recognition of kinship, ultimately of identity: with increasing love the individual increasingly bears the whole burden of the joys and sorrows of the Universe.\*

But is not he who so loves the world as to perceive all things in himself and himself in all—and this is precisely the experience of sainthood and saviourhood, and even in a smaller measure of profane

loves—therewith defined as the knower of Reality? For there remain nothing external to himself; overlooking all phenomenal discrimination he not merely knows, but is that Reality which we have agreed to seek; and every individual approaches to that reality, just in proportion as Love identifies him with the rest of the world.

We have stated a case for Love and Art as better fulfilling the purposes of human life than natural knowledge. It remains for us to return to the conception of knowledge, and to ask whether we, together with Intellectualists, as we have so far defined them, have not done some injustice to the powers of the intellect.

Our revolt against science and intellectualism is not a total disparagement of intellect; if wisdom proceeds from the mouth of babes and sucklings, this most emphatically does not mean that our only diet should be milk or that knowledge is intrinsically poisonous. There are too many idle visionaries and sectarian lovers who are ready to cry down intellection, only because it is too much trouble. We are all for exact demonstration, and for the use of the head as well as the heart. Our reaction is from the practical misuse of science, the superstitious use of scientific formulae, the purely mechanical interpretation of life and consciousness, and the aridity of scientific materialism which are the fruits of what we have called Intellectualism, in so far as this intellectualism claims an exclusive validity.

But we are ready to concede, or rather to claim that this is too narrow a view of the intellect, and that the brain, no less than the heart has its intuitions. The Bergsonian view of intellect, which we have so far to some extent assumed, is

"too limited and fragmentary, and he altogether fails to see its poetical side."

The abstract logical schemes and deductions of an already organised science may be disparaged (and then only relatively) as the work of the mere intellect; but the harmonisation of laws in wider generalisations, the formulation of the equations of new curves, pure mathematics, and above all philosophy are not 'merely intellectual', but also creative. The history of a scientific work is closely related to that of work; of art: discovery is a creation, the discoverer a poet. And further, he experiences the identical ecstasy

\* "He who lives more lives than one  
Must die more deaths than one."

This is the meaning of vicarious atonement, which however the Christians understand in a more realistic and superstitious sense.

the rational basis of morality has been astonishingly overlooked by the prophet of modern Germany.

However, Nietzsche is not an isolated figure who started demolishing the sanctified temples of humanity, the highest ethical and religious principles of man, which nobody before him had ever dreamt of laying hands upon. There were his predecessors in the eighteenth century, who tried their best to explain religion as the invention of priests and who boasted of beginning to build society and national life anew disregarding the past. Nietzsche seems to have advanced on the lines dictated by them. But none among his predecessors ever thought of repudiating morality; that being the corner-stone on which they wanted to build society anew. Nietzsche therefore is the most original of all free thinkers both in the past as well as in the present.

It is interesting to see how people who wish to start absolutely new doctrines, become unconsciously incoherent and self-contradictory by reason of their overfascination with regard to novelty. Nietzsche, we have seen, denied moral obligation; but he insisted on society being reframed and remodelled according to his conception of the 'superman.' Was not that a new form of moral binding? If it was not, there is no reason why any man should not say that Nietzsche's Ideal of superhumanity did not appeal to his tastes. In that case, how could Nietzsche convince him of the truth of his doctrine? How could he make him follow it? Only if his ideal is deeply founded in the moral nature of man, can it have something like a binding authority over him. But Nietzsche did not clearly see that in overthrowing such authority he was destroying the validity of his own conception.

I have not the least doubt in my mind that Nietzsche was profoundly obsessed by the idea of Natural Selection and of the survival of the fittest,—the postulate of Darwinian evolution. Every student of Ethics knows that Huxley and Herbert Spencer both tried the application of Evolution to Ethics. Huxley came to the conclusion that the Moral Man could never be a product of the cosmic process. In morals, it could not be proved (proceeding on lines of Natural Selection) that the best virtues of man would survive. But Nietzsche has altogether a different view of

morality. He considers love and sympathy as great weaknesses in man's nature, which thwart the law of development, as he understands it. Just one quotation will show his whole attitude to the established moral ideal:—

"The weak and ill-constituted shall perish.....Nothing in our unsound modernism is unsounder than Christian sympathy."

I think that Huxley was wrong when he contended that morality in terms of evolution must be nothing short of egoism. The recent reading of evolution, especially of organic evolution, brings out the idea that like the centrifugal and centripetal forces in the making of the worlds, egoism and altruism work hand in hand in the process of evolution. Egoism is most marked in the struggle for existence among individuals: altruism is most marked in the struggle for existence among communities. Prince Kropotkin, a Russian evolutionist, in a remarkable book called "Mutual Aid" brought out this other side of evolution, which Darwin, Huxley and Herbert Spencer had all failed to see. The communistic life among animals could never grow if altruism had been singularly absent in the evolutionary process. These two forces, egoism and altruism, like the centrifugal and centripetal forces again, are mutually struggling and harmonising in the life of the individual and in the life of the race. The Moral philosopher who lays stress on the altruistic side and ignores the importance of the egoistic side falls into the same blunder as Nietzsche when he contended that if natural selection were to have her perfect work, altruism must be overthrown. There is a strong need of self-assertion on the part of the individual and on the part of the nation up to a certain point and then there is the greater need of self-giving and self-sacrifice when that point has been reached. Sacrifice can never be possible where there is not the fullness of self-assertion and self-realisation. Jesus Christ meant this when he said: "What shall it profit a man if he gain the whole world and lose his own soul?" When an individual or a nation goes on multiplying material gains without discovering the infinite resources of the spirit, it is then that they are able to realise the utter emptiness within and properly sacrifice the outward gains for the inward fulfilment. Individuality, personality, the supremacy

of conscience, liberty of conscience—these were all worked out in the West along this line. This spirit of sacrifice of the outward gains for the inward fulfilment started in the history of Christianity in the few martyrs for conscience pitted against the powerful Roman Empire and ended in building up the modern free institutions. It is therefore absurd to contend that society in the West has emerged from the militant, tribal and atomic into the modern democratic and cohesive stage without proceeding on Christian lines of self-fulfilment by self-sympathy and self-sacrifice and that these supreme moral virtues have no survival value.

This is not the place to enter into a discussion of the work of Christianity in the West—in what ways it has succeeded and in what ways failed. But I trust that I am not wrong in thinking that after the great upheaval of the reformation a fatal division between religion and philosophy took place and this division shows itself in other cleavages in life also. The synthesis of life on a rational basis, attempted unsuccessfully in the middle ages, was shattered in a thousand directions and religion

was concentrated on one side only, the individual, philosophy became abstracted from religion and even now all the great achievements in philosophy which have taken place since the Reformation, have had this defect. This fatal individualism into which Christianity has fallen is the cause of its defeat by the world forces. So in place of Christianity, bold thinkers like Nietzsche are offering a new Shibboleth—a conception of super-humanity to be worked along the lines of Natural selection. It proclaims savagely, shamelessly and insanely: "the weak must perish." It tries to establish the rightness of might and the morality of selfishness. It therefore satisfies the madness "to gain the whole world" which has possessed the Germans of to-day, who forget, in their lustful greed, that fulness of outward gains leads but to an utter inward emptiness. After the present war is over, the world will have to realise far more deeply than ever the meaning of that wonderful saying of Christ: "What shall it profit a man if he gain the whole world and lose his own soul?"

AJIT KUMAR CHAKRAVERTY.

## MY CHOICE

BY L. G. MOBERLY, AUTHOR OF "THE COST," "VIOLET DUNSTAN," &c.

**E**LSIE said she could not in the least understand my attitude of mind. But then it was not an attitude that Elsie would be likely to understand. She is so strong-minded, so sure of herself, so incapable of halting between two opinions, that she looked at me with a certain kindly contempt when I confessed I did not know which man to choose. It does sound absurd, stated in bald terms—but it was quite the reverse of a comedy, it verged on tragedy—when I, Cynthia Maitland, a widow of twenty-eight, and of two years' standing, was asked to marry again, and found it impossible to decide which of my suitors pleased me most.

"I only wish I had your strength of mind and certainty of conviction," I said to Elsie. My friend and I sat in my boudoir,

the most charming room in the charming house my kindly old husband had bequeathed me. "I suppose, if you were in my place, if Dr. Somersby and Sir Lionel Drake came and asked you to marry them, you wouldn't hesitate for a moment."

"Good gracious, no," Elsie answered vigorously, and as she spoke she rose from her low chair and came to my side, "you can't be in love with both men, Cynthia, it is perfectly preposterous. One of those two must mean more to you than the other—and it's not as if you were a young, ignorant girl either," she added; "you have been married once—you ought to know."

"Yes, I suppose I ought to know." I echoed, looking up into Elsie's vivacious, handsome face, with which the term vacillation could not even be remotely connect-

ed, "but, you see—I—I—can't pretend I was in love with my dear John, though I did care for him, Elsie—I cared ever so much. But—"

"Yes, I know," my vigorous friend interrupted, "you and I don't have secrets. I know you married kind, dear Mr. Maitland to help your father—and I don't blame you for it. But now you are free to marry for love—real love—and yet, when you get your chance, you can't make up your mind which of two men to choose. Oh! Cynthia, you ought to have more backbone."

I looked into Elsie's bright eyes and at the firm way in which her lips shut themselves, and I sighed faintly. Elsie always made me feel how completely I lacked the more robust elements of character—and beside my stronger-minded friend I never failed to feel wobbly and weak.

"I'm very sorry," I said, "but really, Elsie, even though it does sound ridiculous, what I say is quite true—I can't a bit make up my mind whether to say yes to Doctor Somersby or Sir Lionel. They are both such dears."

"Both such dears," Elsie echoed mockingly. "Well—you can't marry both dears, that's quite certain—and you'll never be able to get along unmarried, so I advise you to think the matter out, and make up your mind."

Elsie has a way of speaking her own mind with almost brutal frankness, but she is so genuine, so sincere, nobody ever resents that frank speech of hers. And, as for me, I have been accustomed to it since the days of our childhood, Elsie was always my mentor, and I was generally in the habit of taking her advice—but on the present occasion I did not know how it was to be followed. The two men who, until a fortnight ago had been my friends—my most pleasant and most chivalrous friends—had within two days of one another respectively asked me to marry them: and—goose that I was, I could not make up my mind between them. Oh! it was ridiculous, as Elsie had said, it was ridiculous—and yet, after she had gone, as I sat in my own pretty boudoir looking out at the plane trees in the square, and listening to the distant sounds of a barrel organ, I only repeated to myself what I had said to my friend—I did not know, I really did not know which man pleased me most. I passed them mentally in review whilst I sat there, and to this day the scent of mig-

nonette and pink geraniums that was wafted in through the open window is indefinitely mingled with that picture I conjured up of my two suitors. Lionel Drake's tall figure and handsome debonnaire features, and Brian Somersby's clean-shaven face and grey, quiet eyes, both rose before me. And, as I had done many times during the last few weeks, I found myself trying to balance—to compare—to judge the two men, until my brain ached with the effort. Both men were so charming—both men attracted me in different ways—with either I felt—at least I think I felt, I could be happy. And yet it seemed so puerile, so childish not to be able to say definitely that I preferred one to the other. They were friends, these two men—up to a certain point intimate friends. But I do not think either had told the other of his proposal to me. Men do not exchange confidences as we weaker vessels are in the habit of doing, and though each probably guessed at the other's feelings, I do not think they had gone beyond guessing.

What would my life be, my life passed by the side of either of these two? Sitting there watching the white clouds flit over the blue of the June sky, I passed in review my own possible future if I married either Sir Lionel or his friend. With Sir Lionel I should live as the rest of my associates lived, the London round of social gaiety, full days and nights of interest and excitement, I should have a big house, all a woman's heart could desire in the way of riches, of jewels, of luxurious surroundings. With Brian Somersby I should have a social life, too, and a busy social life, and if perhaps, he would care less to adorn me with smart clothes and fine jewels than did Lionel Drake, he would surround me with all that could give me happiness. He would ask me to be interested in his work for others, and I—

Oh! what was the use of sitting here and thinking and balancing, and coming no nearer to any definite conclusion? Whilst, looming in the distance, and no very remote distance either, was the date on which I had promised to give my answer to both men. Elsie had always said I am whimsical; and I suppose the whimsical quality in me had led me to fix the same date for letting my suitors know my decision. To both I had promised that on June 16th I would write my final answer. Ridiculous! Yes—but then women are sometimes ridiculous, espe-

cially the silly, fluffy order of women to which, I sadly confess, I belong. When I had abruptly broken off the thread of my meditations, I rose from my chair, and standing on tip-toe on the fender-stool, looked at myself in the big mirror over the mantelpiece. Yes, of course, it was easy enough to see that no great strength of character lay behind those blue eyes of mine, and I could not pretend that my flexible mouth showed any traces of determination like Elsie's. But—somehow—well—people did seem to find my face attractive, even if it did lack strength and determination, and John, my dear, kindly husband, had said many pretty things about the dainty colour of my cheeks and the kissableness of my lips. And somehow, in spite of all my many failings, men had a knack of wanting to marry me—the difficulty lay in the fact that I did not know which of them to marry. And so I came back to the original source of all my troubles.

"Ways have a curious fashion of opening out for themselves if you don't worry too much about hunting for them," was one of John's quaint sayings and having revolved distracting questions until my head ached, I resolved to set the whole thing aside for the time being. Between now and the 16th I should have many opportunities of seeing both the men who loved me, and perhaps something would occur to show me which of the two I could really love. My surmises about meeting them proved correct enough. Scarcely a day passed that I did not see either Sir Lionel or Doctor Somersby, or both men together; but no messenger from heaven, no sign appeared to give me any definite leading, and on the afternoon of the 14th, when I set forth in my carriage to pay a round of visits, I felt sorely tempted to accuse Providence of treating me very badly indeed. My visits paid, I ordered my coachman to drive into the park, and we had not been established five minutes close to the railings just where I could see the rhododendrons blazing close at hand, before the two men who were never long out of my thoughts strolled up to my carriage. Sir Lionel wore the customary tall hat and frock-coat, but Doctor Somersby's loose covert-coat and Homburg hat were less conventional. It was he who spoke first.

"Well met, Mrs. Maitland," he said,

"I ran across Drake ten minutes ago and it is great luck meeting you just here Tenby" (he named the famous actor manager of the Jupiter Theatre)—"has sent me a box for to-night. Will you come and occupy it—you and Miss Trevor. Drake is coming, and we will dine first at the Savoy, if that suits you?" Why not I reflected. The proposition fitted in with my own policy of letting things drift, and seeing what would happen. Perhaps this evening I might find the very clue I was seeking to the situation? Possibly in the Jupiter Theatre I should discover the answer to my enigma? So I thought—half jestingly, half seriously, little guessing, as I sat there in the sunlight, how momentously my questioning would be answered.

I undertook to telephone to Elsie, and, failing her, to find another friend who would make the fourth in the little party. and having chatted with the two men for a few minutes, I drove on, wondering again and again as I went my homeward way, why it was, even now at this eleventh hour that I could not make up my mind what my answer would be in two days for these two who loved me.

Elsie telephoned an affirmative reply to the invitation, adding the mocking remark that she only trusted that the evening's experience might bear profitable fruit. Ah! well, neither of us would have spoken and laughed so lightly had we known what the evening would bring forth for us both.

The dinner at the Savoy was a success. When two men of the world, both charming, both intellectual, and both intent on pleasing, set to work to entertain two women of their own milieu, their efforts are generally crowned with success. We were a very lively party, in spite of the fact that three of us at least were probably thinking a good deal about what the future was to bring forth—and what would be my answer to a certain momentous question two days hence. I tried to put the future from me and enjoy the present to the top of my bent, and I managed to enjoy, at any rate, a very great deal of it. We all drove to the theatre in a taxi. I was anxious to avoid any possibilities of invidious distinctions, and the result was that I found myself seated in the box at the theatre with Sir Lionel on one side of me and Doctor Somersby close behind.

The house was packed. An enthusiastic audience waxed more and more enthusias-



tic over a play which showed Maurice Tenby at his very best, and we followed the course of a most dramatic plot with breathless interest. About half way through the evening Elsie was obliged to go home. The heat and the excitement had brought an already existing headache to an unbearable pitch of pain, and very reluctantly she went out of the theatre after the second act. She absolutely refused to allow any of us to accompany her, and Doctor Somersby, having put her into a cab, returned to his place behind my chair. The third act was proceeding to its breathless climax, the vast audience was sitting in a rapt and hushed attention—you could almost have heard a pin drop in the great theatre so silent was the concourse of people, when all at once a cry rang out, a cry that seemed to come from somewhere in the gallery.

"Fire—fire!"

It was the first time in my life I had ever heard that dread cry ring out across a crowded theatre—I pray God I may never hear it again. Following that swift, sharp sound, there was a pause—for a second, a fraction of a second, and then the cry rang out again, sharper, more insistent:

"Fire—fire."

And at the repetition of the words the breathless hush of the place was rudely broken: the serried rows of orderly people who had been sitting with their faces riveted on the stage, changed with the speed of lightning into a stricken mob—a mob of wild creatures crazy with panic. I have never seen a sight so terrible, so awe-inspiring, as the sight of human beings who plumed themselves on civilisation being transformed at one fell swoop into ravening wild beasts. For there are no other words to describe that transformation. Below us—all in a moment, there raged a seething mass of humanity where but a moment earlier had sat decorous men in evening clothes, and well-coiffured, well-gowned women. A little while ago and their voices were not raised above the softly pitched modulation of the well-bred, and now they were screaming and gesticulating with the terror of wild creatures suddenly let loose. The men were obviously doing their best to calm the women and keep them in some sort of order, but it was a sickening sight to see those women strug-

gling and fighting to reach the exits, many of them apparently dead to all feeling of self-respect or ordinary courage. We had all three stood up instinctively when the first cry of fire broke upon our ears, and I realised that someone had gently laid my evening cloak about my shoulders. The tumult in the theatre had effectively stopped the action of the play: the performers stood in a group on the stage looking out across the herd of jostling human beings in the auditorium, when I saw Mr. Tenby himself come quickly forward to the footlights.

"He is coming to quiet those fools," I heard Sir Lionel say sharply, "time somebody prevented them from killing each other. They"—and then, before he could finish his sentence—before the actor-manager had opened his lips, a shriek arose from high over our heads, and at the same instant we saw a great red tongue of flame shoot out from the wall of the gallery opposite to us, and begin licking its way towards the wings with lightning speed, like some ghastly fiery serpent trailing its glittering length, and leaving ruin in its wake. The incredible speed with which that flame flowed downwards to the wings and spread itself about their inflammable structure was terrible to see, and as it swept on its way an ominous crackling and roaring began to make itself heard—a sinister sound which, combined with the appalling glow that seemed suddenly to fill the whole theatre, sent a thrill of horror and shuddering all through me. Pandemonium reigned in the stalls and dress circle, as well as in the less aristocratic portions of the house. There was a mad indiscriminate rush for the doors, and to the shrieks of terrified women were added now the groans and pitiful appeals of those who were knocked down and trampled upon by the panic-stricken multitude. Thick clouds of smoke had begun to pour down from the gallery—choking, blinding smoke, which made the horror more horrible. I suppose only a few seconds had really passed, but it seemed as though we had stood there for centuries, looking down at the hideous scene of human terror and human passion, lit by the glow of those roaring flames—when Sir Lionel's voice roused me from the lethargy of shrinking fear which wrapped me round.

"Come," he said, "we must try to get

cut. The whole lot could have gone safely enough if they had gone quietly. Why hadn't they your pluck?" and he looked down at me with a flash of admiration in his eyes.

"I am not plucky," I said, laughing faintly, and noticing even in that moment how handsome he looked, with the ruddy glow of the flames upon his face, "only—I—I couldn't scream out."

"You certainly wouldn't," he answered; "now then—Somersby and I will do our best for you." His tone was quiet and confident, and as I glanced up at the other man's eyes they, too, showed only quietness and courage. He smiled down at me; and when he smiled something stirred at my heart.

"Come," he said, just as Sir Lionel had said, and the two men led me out of the box. But the passage was blocked with a struggling, packed crowd of other men and women, fighting their way to safety with the insensate terror of beasts. Somehow—I did not know how—I was caught into the midst of the struggling stream, and I knew that Sir Lionel's arm still held mine; but Dr. Somersby was no longer on my other side. Afterwards I heard that he had stepped back to allow a wild-eyed woman to thrust herself forward, but at the moment I only knew that he was gone. I only realised that I was being borne out of the inferno behind me, and that Brian Somersby was left there!

"Let me go back," I said, and I said it instinctively, without a second's pause for thought, "I must go back to him. I can't let him stay there alone."

"Go back?" Sir Lionel's voice was close to my ear, "you can't go back—why—"

"I can't let him stay there alone," I repeated frantically, whilst still the stream of people about me struggled and bore me onward, "I would rather die here—with him—than go out into safety alone." I hardly realised what I was saying, and yet I knew—in that moment I knew in a

flash of blinding illumination which of the two men who loved me held my heart—all my heart. I knew that I would rather be back yonder in that dreadful place of smoke and flames with Brian Somersby than out under the peaceful June sky, in safety, with any other creature on earth. I think the meaning of my incoherent words must have reached Sir Lionel's brain; but his grasp of my arm did not slacken—he drew me on until after an interminable time of breathless, gasping struggle, the air of heaven blew on our faces, and a cheer went up from the great crowd waiting in the street below. And as that cheer went up to the starlit sky a hand was laid on my shoulder, and a voice said softly;

"Was it true—what you said just now?"

Brian Somersby was beside me once more, his face was close to mine—the look in his eyes set my heart leaping with that strange feeling I had never known before.

"What?" I said. We were standing on the pavement by now, and people were jostling round us, but I think that in that supreme moment neither of us realised the presence of any other human being. Sir Lionel had slipped away to try and find a cab; Brian and I stood, as it were, alone in the midst of a multitude, and when I asked that short question, and our eyes met again, I knew that my decision was made. I knew my own heart.

"Was—it true—that you would rather be in that—inferno with me—than safe with any other man?" He dropped his voice, his arm had drawn me close into its shelter "I heard what you said," he whispered "was it true? Is it true that you have learnt to care for me?"

"I think it has always been you," whispered back, "I think it has always been you, but in that awful place to-night I knew it was you—only you, in all the world."

And it was in this fashion that I made my choice.

## URDU OR BENGALI, WHICH

### URDU OR BENGALI, WHICH ?

**F**OR some time past a serious discussion has arisen among the learned men as to the point whether Urdu or Bengali should be the Vernacular—taught in schools and colleges—for Bengali Muhammadans. The question is no doubt a curious one, but still much discussion has arisen. I do not think myself fit to interfere in these learned matters, but I see no reason why I should not give out my opinion.

In dealing with this question, we must consider the arguments put forward by both the parties. Those who are for Urdu are of opinion that Urdu is the Lingua Franca of India ; and for this reason Urdu should be made the vernacular of the Mussalman boys and not Bengali, which is confined to Bengal proper only, and that to have the unity of India, Urdu will better serve the purpose.

The opposite party are of opinion that the Bengali Muhammadans are natives of Bengal, and ought, therefore, to learn their mother-tongue. Further to have the unity of India, it is not necessary, they say, that there should be only one language spoken by all.

True it is that Urdu is the Lingua Franca of India, but why should Bengali Muhammadans give up their mother-tongue ? If the attainment of unity be the object of introducing one language, let us see how the facts stand. Supposing that Urdu is introduced amongst the Muhammadan boys, as vernacular, we see that, the Hindus of Bengal, not a small proportion of the population, are excluded. Again, Oriyas do not speak in Urdu ; so they are also excluded. The people speaking Tamil, Telugu, Malayalam, &c, are also excluded. So, it is quite clear that unity cannot be attained by introducing Urdu amongst Bengali Mussalmans.

As charity begins at home, unity must also begin at home. If so, for the Bengalis, there must be unity in Bengal, and then they should strive for a union with the other races of India. Do you think you can have unity of Bengal, if Urdu is made

the vernacular of the Bengali Mussalmans, and Bengali, that of the Hindus ? I put forward these arguments with the hypothesis that without one language there can be no unity amongst us.

If you say that unity can be had, without introducing Urdu in all provinces, and in spite of having different languages in the different parts of India, I see no reason why the Bengalis cannot be united with Bengali as their vernacular.

When you speak of the Indian nation; do you mean the nation formed by Indians minus the Hindus of Bengal, the Oriyas, the people of the Tamil, Telugu and other tongues ? If you mean that, it is no Indian nation at all, but it may be fitly called the Indian crowd. Indian nationality does not mean anything like the above, but a nation formed of all Indians—Hindus, Muhammadans, and all other sects. If you hold that there must be one language for Indian unity, and if you also like to have Urdu as the vernacular of the Bengali, you seem to give up the consideration of the Hindus, which cannot be done.

Another point that is urged forward in favour of Urdu, is that the Bengali Muhammadans cannot learn Bengali like the Hindus, because it is not their own mother-tongue. If Bengali is not their "own" language—language spoken by their forefathers—I do not know which is. Bengali Muhammadans are Bengalis ; they do not come from Arabia or Persia, but they are the sons of Bengal. Then why cannot they learn ? Because they are not taught well.

I have met some gentlemen who say that "Mussalmani Bengali" should be the vernacular of Bengali Muhammadans. I am at a loss to find out the meaning of Mussalmani Bengali. Is it something different from Bengali ? Is there anything called the "Hindu Bengali" ? They say that the Muhammadans speak a language slightly different from the Hindus. I know not wherefrom they could draw this conclusion. If you take a tour through

out Bengal, you will find that the same dialect is spoken at the same place, both by the Hindus and the Muhammadans, though the versions are different in different places; as English is spoken differently in England, Scotland, Wales, and Ireland; but there is one written language, that is the chaste English. So also, however different may be the dialects, there is, and

there must be one written language in Bengali, both amongst the Hindus and Muhammadans. This is Bengali.

But we must not give up the consideration of Urdu. We must learn it along with Bengali, as it is the *Lingua Franca* of India. But if one of the two is to be chosen, I am sure, I shall choose Bengali.

S. M. A. DİN.

### A NEW BOOK ON BUDDHA'S LIFE AND MESSAGE\*

**I**N the beginning of the great poem of Kalidas, when he was going to offer his obeisance to the poets of old, we find these beautiful words: "those who are powerful are as keen as the point of a diamond." All great lives are in fact as bright and hard as a diamond. How then could men have profited by their lives unless the great poet had made them accessible? For just as the point of a diamond can drill a hole through jewels and thus enables us to wear them on a thread as a necklace, so those who are poets as well as powerful make the characters of great men, which are bright and hard like jewels, accessible to us. But even Kalidas did not put his hand to such an arduous task. He weaved his garland of poetry using the work of other former poets, for he had not the courage himself to attempt the work of a diamond drill. But love is also a wonderfully keen diamond for by its blessed influence man wins a friend and at the same time the whole world. If there had been no love, then this universe with all its teeming life and vegetation would have been a deserted wilderness. By love we are satisfied in the friendship of others. Mind, life and the senses all rejoice in the great festival of love. But such precious love cannot be bought without a price, for as soon as one gets it, one has to give up the very idea of limitation. You cannot find out the real beauty of a son from his mother, for in her eyes his beauty is without limit. A father cannot tell exactly the

virtues of his own child, for in love his virtues are beyond limitation. Are then the perceptions of love untrue, false? This can never be. We think that the trivial limitations which surround everything are the only reality.

But can we regard this as the ultimate truth? Do not the saints want to see everything and every man residing in the eternal glory beyond the limitations of sense? In the eyes of a saint all things are equal, there is no difference between small and great, between the mountain and a mustard seed. Here the one who sees outwardly, and the worshipper, are poles asunder. He who sees things merely with the outward eyes magnifies their limitations, but he who sees things with the inward eye and worships then gets freedom from the bondage of limitations. It is here that the difference between a historian and a devotee lies. To a historian a man seems to be limited to a certain time and place, but in the eyes of a devotee such limitations vanish. Even sacred spots are regarded as common, but in the eyes of a pilgrim a sacred spot is more precious than the whole world, for he does not merely see it, he worships it. When the great Chaitanya was born, day and night passed as usual. But Basudeva Ghosh, the devotee, cursed his life because he had not lived during Chaitanya's life-time and said "this life is vain." Narottam Das also said "Why has Narottam Das not died?" Great men who have been born in this world like Buddha, Christ, Mahomet, Chaitanya and others have not come merely to make this world better, but that they may leave us the greatest of all blessings, namely life for

\* बुद्धा जीवने व संदेश by Babu Sarat Kumar Roy, Price 12 annas only. Indian Press, Allahabad or Indian Publishing House, Calcutta.

## A NEW BOOK ON BUDDHA'S LIFE AND MESSAGE

our inner soul, and food for our spirit. The sap that is in this earth, the beauty which is in the sky, cannot be apprehended by us. The trees silently draw up the sap and we support our lives by the leaves, roots, stems and fruits of the trees. The sap which is in the earth is inorganic; what makes it organic by putting life into it? These trees! Standing between the animate and the inanimate objects they constantly take the essence from the inorganic world and make it worth taking by every living being. The Vaishnabs describe devotees as like trees. In this world there are many truths which come within the range of the reason, but which have no life in them. We can know them by our reason, but our hearts cannot apprehend them. All these great saints realising those latent truths make them breathe with life so that all can share them. By eating grass the cow is able to provide milk even for those who cannot eat grass. By reason alone everyone knows that Almighty God is the father of all, but the great Saint Christ realised his sonship, so that many lives were saved through the realisation of the Fatherhood of God. Every one knows that God is the Lord of the Universe, but it remained for the great saint Chaitanya to realise Him as Lord of Love. The Vaishnabs having once grasped this truth were saved. Therefore I have said that the great saints give life to hidden truths. Then there can be no doubt as to the truth, for it becomes our inner food and the support of our life. But there are dangers in this path also, for what precious jewel has man ever obtained in this world without a price? They have to pay for it and a great price too. As long as intelligence remains latent, it does not decay; but as soon as it awakens to life then, like living things, as soon as it loses its life, it rots. The living truth can only be obtained at a great cost, from which there is no escape. Up till now man has realised those living truths and no means of realisation have yet been discovered apart from these dangers. Those who were overcautious destroyed the truth by the fetters of their own cleverness. Where is there a path which leads to truth while at the same time free from danger? There is only one way but that is the simplest and broadest and therefore the most difficult, namely to be always living. In our manners and customs, in our know-

ledge and beliefs, in our self-realisation and in our service, we should never be without some life. Then alone can we be saved from the destructive influence of this power of decay. Enough of this. There is no end to the benefit which devotees derive from the truths that great men express. Historians, because they see great men merely as actors on the stage of history, see them only in relation to the time, place, and environment in which they lived. But the devotee does not limit the great man within the world of the senses, for he makes him a man according to his own heart. Then limitations and bondage vanish. Therefore in the heart of the devotees the great men always dwell beyond limitations. To a historian Christ is a mere man though he was a man of virtuous and noble character. But to a Christian devotee he is beloved as his own possession dwelling in the realm of love and therefore for him no limitations exist. How many human beings are born into this world, but when a human child is born in my own home with what joy and thanks-giving is he welcomed with incense and worship.

Even the poorest man when he walks in his own marriage procession feels as if he were in royal robes and for him even a king makes way, for to-day he will enter the realms of love and therefore he is greater than a king. Should great men visit us in the inner recesses of our heart, in their poor clothes and should they come with their feet torn with thorns, and their faces scorched by the sun hungry and thirsty? No! they must be decorated with all kinds of ornaments. The moment the great men obtain an entrance into the heart of a devotee, they pass beyond all historical limitations, for there are no limitations and boundaries in the heart, there everything is infinite, limitless and without end. To-day he ascends the throne of love which transforms all things like a touchstone. For this reason there are two aspects to the life of Buddha; on the one hand he is seen by a historian as the son of a king who was born in Kapilavastu and who realised himself on the banks of the river Niranjana; while on the other hand to the eyes of the devotee he is something different, for to him Buddha blossoms as a lotus in the heart of his disciples and the wealth of the universe forms his ornaments and all the various incidents of life are the

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expression of his *lila*. There are however many difficulties in the way for such devotees; for if they become a little lifeless, there is every chance of their becoming stagnant. But realisation is a process of the heart and develops through love and the devotee cannot but receive him into his heart. Therefore Buddha has one aspect for the historian and another for the Buddhist devotee who worships him and practices austerities in his name. How can these two aspects be compared with each other? Comparison is almost impossible, for when we try to measure the characters of great men in the balance of Truth they become dry and when we sprinkle them with the love of a devotee they too often become rotten.

In this book the author has tried his best to preserve a true balance, a difficult task enough, for one has to be absolutely faithful to truth and yet at the same time the account of the great man must not become lifeless. The author of this book has however tried his best to fulfil his difficult task and the amount of success gained has astonished me. It is impossible to sail for any length of time in both these contrary currents, for this path is "as sharp as the edge of a razor, it is not only difficult to traverse but also to enter upon." This is the opinion of all sages. Such a book cannot by any means be bulky, therefore this book is not long, although it is quite novel. To a non-Buddhist such a book has for long been needed, for in this book Buddha is represented neither as a dry historical figure nor as a divine being of prehistoric times. Here he appears in the dress of a saint. In that dress he himself realised the true path and he is still in every age and every country in the hearts of all devotees of all sects continuing to spread his holy influence. Therefore in this book he is a living figure. The author has taken everything from the Buddhist scriptures, there is the story as well as the message of Buddha, but both the historical Buddha and the scriptural message are dry when represented sepa-

ately. The words of many great men cannot be fully interpreted by scripture alone, for they did not come only to tell of knowledge or philosophy and to leave their words in books of philosophy and wisdom. Sometimes their message is so profound that even they themselves did not fully comprehend it, not to speak of the interpreters of scripture. Saints realise the inner meaning of their message only by contemplation. The message of the great saints is a secret mystery and all mantras are one in essence. But the form which is hidden in the seed cannot be revealed simply by heaping the seeds in piles. But in the fertile garden of the devotee's heart is to be found the inner freshness, the many-coloured flower and sweet luscious fruits of devotion. In the fragrant scent and tremulous shadows of this garden the whole mind of the devotee finds peace and repose. To him who says that Buddha was not a devotee I have nothing to say. All I can say is that he was such a great man that every word of his message was an inspired mantra. If this had not been the case would such a large number of men have taken refuge in him and been saved? Could the true meaning of the message have been discovered simply by studying the scripture? So this author having collected gems of scripture has offered them with hands stretched out to all devotees. There is not a single line in his book that has not been taken from either Buddhist scriptures or the writings of Buddhist devotees. Culling his message and teaching from the devotees and the scriptures, keeping his eyes open to the historical facts with head bowed down at Buddha's feet, he has served us with the nectar of his devotion. Therefore one cannot help expressing gratitude to him. But to introduce such a book to the public words are superfluous. Let people read and judge for themselves.

KSHITI MOHAN SEN, M.A.  
Translated by Anilkumar Mitra.



## TREE WORSHIP IN INDIA

## TREE WORSHIP IN INDIA

By MEDICO.

**T**HERE is probably no country in the world where the trees are more revered than in India. Right down the ages they have been considered sacred and regular worship has been paid to them. And it is not at all difficult to understand how a people, the majority of whom have been animists in religion, have felt the power of the trees, both singly and in groups. "Unless a man be a forester or a timber contractor by profession he cannot walk through a forest in spring without having his mind stirred with new ideas and with good and happy thoughts. Here is an entirely new animated world opened up to his adoring gaze; a world that seems to be innocent and pure for everything in it is rejoicing and glad...on every side his eye falls on some form of beauty or of grandeur, and they quietly impress pictures on his minds never to be effaced." If such is the impression on the ordinary man as he becomes acquainted with trees, how much more must be the man whose whole thought tends to identify all things in nature with life and spirit. As the Hindus looked on the trees, either singly or as forests, they were impressed with their beauty and grandeur, their value as a protection from the sun, and above all by their special adaptability as homes for the departed spirits and the existing agencies of the Creator. The deep forests and groves were suggestive of the dark side of life, and they were peopled with spirits whose designs were evil, while the woodland glades were filled with nymphs, dryads, and fauns, and suggested the bright and joyous side of life. The worship of trees is in no way confined to India, for in many other places it is known and accounts of which have been given in the many valuable books which are now being written by students of comparative religion. There is no really satisfactory book which deals with tree worship in India though several writers have made considerable contributions to it, among whom may be mentioned Frazer and

Crooke, and Fergusson. The latter's account is to be found in his monograph on Tree and Serpent Worship as illustrated on the wonderful carvings on the great gateways of Sanchi, the Buddhist tope in the State of Rhopal. Frazer has gathered a great mass of information on the subject as it relates to all parts of the world.

In his account of tree worship he says, "It may perhaps be regarded as occupying an intermediate place in the history of religions between the religion of the hunter and shepherd on the one hand whose gods are mostly animals, and the religion of the husbandman on the other hand, in whose worship the cultivated plants play an important part." Whatever may be its place in relation to the other developments of religion in the world, there is no doubt that today its worship is carried by people of all classes, high and low, for in some form or other the sacred tree, the tulsi, the peepal, the banyan, etc., is associated with the regular worship. In India we see how it has been embodied in Buddhism in the cult of Bo tree. An examination of the beliefs of the people on the subject of tree worship will reveal many varieties of thought. By some it is looked upon as embodying the spirits which influence the fertility of crops and human beings and as such are resorted to regularly by the people anxious for good crops or for offspring. The tree specially selected as the abode of the kindly spirit which brings such benefits to the community naturally becomes the sacred village tree, and the people bring their offerings at seed time and harvest. Every evening the people gather under its shade and frequently the village tribunal or panchayat gathers to settle the disputes which have arisen. Being associated with kindly deeds the people look upon with friendly eyes, and are not afraid to come near it. Others are looked upon in quite a different way, they are the abodes of evil spirits. When the woodcutter has been



at work in the neighbouring forest the wood sprites are forced to leave their abode and they resort to certain trees for refuge. No one would ever dream of cutting down such trees and the people fear to approach them in the dark, not even venturing near to gather the twigs. It is related that when the English were clearing a great tract of forest in Bengal, the natives were afraid to put the axe to the trees, and refused to make a start until the European in charge had volunteered to strike the first blow by which the wood spirit was released. By thus doing he took the wrath of the spirit on himself. The mysterious qualities possessed by some trees is considered to be a sure sign of the presence of a spirit; while the mysterious waving of the leaves of some tree, notably the peepul, suggests some uncanny resident. There are tribes which bury their dead in the trunks of trees, and it is a very natural deduction that the spirits of these men must be resident in the trees, hence their care to propitiate them by gifts and their fear of their evil influence.

The reality of their belief in the presence of spirits is clear from an instance of tree worship the writer came across a short time ago. On the roadside was a tree the lower branches of which were covered with cheap bangles. On enquiry he was informed that two years previously some passer by noticed a reddish liquid oozing from the tree, and immediately it was declared that this was the blood of the goddess inside who was angry with the people of the village. They had therefore erected a small temple at the foot, regular worship was performed, and now every week hundreds of women go to pay their offerings to the goddess and beseech her to give them the blessing of offspring. One frequently comes across small temples at the base of trees, these not infrequently dedicated to the goddess of cholera. There is a great banyan tree in the Kunigal District of Mysore, one of the finest specimens in the country, with a most beautiful shape. So striking a tree has naturally attracted attention, and its origin is ascribed to superhuman agencies, and devotees go there to worship the spirit of the tree. That the natives have a dread of the trees, especially those associated with evil spirits is evident from a story recorded by a writer. The authorities of a small town proposed to plant a

number of sacred peepul trees in the bazaars, but the Hindu merchants strongly objected on the ground, perhaps not publicly stated, that they could no longer lie and cheat in the shade of the sacred tree. There are several interesting customs associated with trees and their worship. The jungle tribes of the Central Tract dance round the Karum tree at their agricultural feasts, for they recognise it as the abode of the god of fertility. It will generally be found that in the near vicinity of the snake shrines which are to be seen in great numbers in Southern India, there are two trees of different species, i.e., a margossa and a fig. These grow side by side till the age of twenty when they are both solemnly married with the same ceremonies as in the case of human marriage. In order that a worshipper may bring himself into close communion with the spirit of the tree, he will tie some small fragment of his garment to the trunk, in that way forming a line of communication. If the shepherds of Kulu are suffering from any kind of disease, he believes that if he drives a nail into the trunk of the cedar tree which is very sacred to them, the malady will pass from him into the tree. Hence the spirit of some maladies reside in trees, and care must be taken not to venture too near them. The male fig tree is still considered the abode of the goddess of fertility and thousands of women resort to them with a prayer for the gift of sons.

It is natural, then, the tree being so sacred, that we should expect to find some traces of this belief in the ancient literature of India. This literature teems with stories and records many wonderful incidents of the gods, goddesses, holy men and animals who used to disport themselves on the branches. There they held conversations with each other, and in some cases, made their ascent into heaven from the tops of them. The cutting down of trees was considered a great crime, and one often finds strict Hindus today who will oppose strenuously any scheme which involves the removal of trees from parts of the town where their presence is somewhat of a drawback. The cutting down of a tree was likely to bring misfortune, for Ravana in the poem called Ramayana is stated to have cried, "I have not cut down any fig tree in the month of Vaishaka, why then does calamity befall me?" Mention has been made of the cult of the Bo tree in

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**Buddhism.** No one who has visited Gya, the centre of Indian Buddhism, and in a sense, of the world, for here it was Buddha received enlightenment, can fail to be impressed with the wonderful reverence the visitors pay to that ancient tree. It seems to be the very next thing to be adored after respect has been paid to the god in the temple. The legend concerning it seems to be true, "Ever green, never grow-

ing or decreasing but still living on for ever for the delight and worship of mankind." Few idols, if any, are more widely worshipped than this sacred tree at Gya, and its offshoot in Ceylon. There are doubtless many other aspects of tree worship not noticed in this brief article, but enough has been said to show that in this country it plays a prominent part in the life of the people.\*

## REVIEW

**The Indian Literary Year Book and Author's who is who for 1915.** Edited by Prof. N. Mitra, M. A. Published by the Panini Office, Bahadurganj, Allahabad. 1915. Price Rs. 2 only.

The Panini Office of Allahabad has broken new ground in several directions, and this book is a new departure in the field of Indian publishing enterprise. It is a very interesting, informative and useful book of reference for authors, publishers, journalists, publicists, public speakers, and the general reader.

The introduction furnishes interesting and stimulating reading. The Editor begins by giving an account of the Renaissance in India. In the Report on Publications issued and registered in the several provinces of British India during 1897, it was stated that "A political and a religious upheaval has followed in the wake of this intellectual Renaissance, which is gathering strength as years roll by." Prof. Mitra observes that the Revival of Learning has brought to light and made manifest a new ideal of human life and culture in India. As the revival of learning in Europe drew its inspiration from ancient Greece and Rome so in India the old Sanskrit storehouses of learning have been drawn upon for our inspiration. The right method of studying the Sanskrit classics has been hit upon, by which it has been possible to show the falsity of the occidental notion "that the Hindu civilisation is essentially non-industrial and non-political, if not pre-industrial and pre-political and that its sole feature is ultra-asceticism and over-religiosity."

"Enthusiasm for the classics was followed in Europe by a love for the vernaculars. So in India, too, an impetus to the cultivation of the vernaculars has been the outcome of the Revival of the Sanskrit learning, and like the rising sun, this new phase in national life was first manifest in Bengal in the East."

This observation of the Editor is amply supported by quotations from the Report on Publications issued and registered in Bengal during the year 1881, written by the late Babu Chandranath Bose, Librarian, Bengal Library, from Mr. C. S. Bayley's annual Report on the Bengal Library for the year 1880, again from Babu Chandranath Bose's Report for 1882, the Report on the Bengal Library for 1897, and from what Mr. F. H. Skrine, late Commissioner of the Chittagong Division, wrote in 1897. Dr. Skrine said:—

"Bengali is a true daughter of ancient Sanskrit and approaches its parent more nearly than any Indian language in the qualities which have rendered Sanskrit so unrivalled a medium for the expression of the highest ranges of human thought. It unites the mellifluousness of Italian with the power possessed by German of rendering complex ideas, and I cannot but regret that so little encouragement has been afforded by the State to its cultivation."

The Editor then passes in review the activities of Pandit Haraprasad Sastri, the Bangiya Sahitya Parishad, the Karha and Barendra Research Societies, the Nagari Pracharini Sabha of Benares and the Asiatic Society of Bengal.

Prof. Mitra then shows what a beneficial influence Bengali literature has exercised on the other vernacular literatures of India, particularly on Gujarati and Hindi. It has not escaped his attention that following on the revival of letters in India there has been also a revival in the domain of Art.

We now come upon some tables relating to Printing Presses, and publications. Figures are given for the number of Presses, and of the newspapers, periodicals and books published in 1911-12. The number of books published in 1911 in the principal Indian languages is also mentioned. The following observations quoted from the Statistics of British India for 1911-12 will be found interesting:—

"The fertility of the Bengal presses is noticeable as regards the production of books, which greatly exceed in number those produced in any other province. In the number of newspapers, however, the United Provinces stood first, followed by Bombay, Bengal, Madras, and the Punjab in the stated order."

Then follow a table giving the number of printing presses, newspapers, periodicals and books in Indian languages according to provinces, a table showing the number of men who speak the principal Vernaculars of India, a table showing the number of literate men and the proportion of literacy in the different provinces, a table which shows the population and the number of literate persons of India by religions, and a table giving the percentage of literacy by sex and locality.

Then follows an account of the origin, and progress of the Press in India. In the course of this account important opinions on the freedom of the press of such British statesmen as Lord William

Bentinck, Lord Hastings, Sir Charles Trevelyan and Mr. Kempson, are quoted.

The introduction concludes with a paragraph on the importance of Libraries.

The introduction is followed by the Directories mentioned below, the names in each being given in alphabetical order:

1. Authors,
2. Periodicals and Newspapers,
3. News Agencies,
4. Libraries and Reading Rooms,
5. Literary and Scientific Associations,
6. Printing Presses.
7. Booksellers and Publishers.

These lists, the Editor acknowledges, are neither exhaustive, nor free from inaccuracies here and there. But for these defects he is not much to blame. In the first place, such defects are incidental to all pioneering work. In the second place, enquiries for information do not, unfortunately, meet with an adequate response from our countrymen. We do hope in the future editions of the work, the publishers will be rewarded with readier and ampler co-operation on the part of the public.

The book concludes with full reprints of

The Newspapers Act, 1908,  
The Indian Press Act, 1910,  
The Indian Copyright Act, 1914, and  
Indian Copyright Regulations.

It will thus be seen how useful a manual this publication is for authors, editors, publishers, journalists, platform speakers and all who wish to be well-informed regarding Indian literary and linguistic matters.

**The Dietetic Treatment of Diabetes.** By Surgeon-Major B. D. Basu, I.M.S. (Retired). Fifth Edition (revised and enlarged). Published by the Panini Office, Allahabad. 1915. Price Re. 1-8.

Sometime ago, a philanthropic nobleman of Madras placed at the disposal of the government of that Presidency, a sum of fifty thousand Rupees for investigating the cause of prevalence of Diabetes in India. The medical man who was appointed for the task, went to Germany to study the modern methods of research to properly conduct the investigation. The war broke out and he is interned there. So it is not known when he will commence his work.

The meeting of the governing body of the Indian Research Fund Association, held in Simla on the 31st March 1915, approved of the programme of an investigation into the prevalence of Etiology of diabetes in India, recently commenced in Calcutta by Major Mc. Cay, I. M. S.

While the sufferers from Diabetes are mostly Indians, it is desirable that the investigator should belong to that race. However, let us hope that those non-Indian gentlemen who are conducting the investigation into the subject will not be swayed by certain notions which prevail in certain quarters regarding the wide occurrence of diabetes amongst the people of this country. To these investigators we commend for perusal Major Basu's little treatise.

The first edition of this book appeared in July 1909 and the fifth in March this year. This is one of the proofs of the usefulness of the work, which is intended for the medical practitioner as well as the lay man.

Dr. Basu is of opinion that "Hindu physicians of yore were perhaps the first in the world to diagnose what is called diabetes. Notwithstanding the researches of physiologists, pathologists, and physicians in

modern times it is perhaps not too much to say that the etiology and pathology of this disease remain as obscure to-day, as they were in the days of Charaka and Susruta."

The author holds that Diabetes Mellitus (that is, voiding a large amount of urine containing excessive quantities of sugar and nitrogen) is not a specific disease. Glycosuria or diabetes mellitus should, he thinks, like fever, be considered a symptom, and, as in fever the aim of the physician is not so much to reduce the high temperature as to cure the disease of which the febrile condition is one of the symptoms, so in diabetes the physician should not rest content with merely trying to reduce the quantity of sugar in the urine, but to treat the condition or conditions of which it is a product.

Major Basu then quotes Dr. Pavy's enumeration of the conditions leading artificially to the production of glycosuria. This is followed by a classification of glycosuria as regards the conditions leading to its production. In the book under notice the author restricts the term DIABETES to that form of glycosuria which is consequent on alimentary toxæmia. He recognises a pre-glycosuric stage, in which the symptoms are those of what is vaguely termed Indigestion or Dyspepsia. He gives his reasons for thinking that in most cases diabetes is a manifestation of alimentary toxæmia. The author then describes in detail how alimentary toxæmia is brought about by.

- I. Errors in diet,
- II. Disordered conditions of the digestive juices,
- III. The toxins discharged by the bacteria in the alimentary canal.

He shows the evils of the excessive export of wheat, which obliges the people to fall back upon inferior and unwholesome food-grains, quoting Sir William Crookes in support of his views. The use of over polished rice and the Bengali mode of cooking rice are shown to be injurious. The adulteration of ghee and milk and other articles of diet, tea-drinking, the use of cayenne pepper and spices, are discussed as causes of dyspepsia leading to alimentary toxæmia.

Dr. Basu says:

"It is the belief of many that diabetes has been prevalent in this country since the introduction of the potato. There may be some justification for this belief, if we remember the fact that the potato contains the poisonous alkaloid and glucoside known as solanin. Consumption of potato in large quantities disturbs the digestive system and thus gives rise to alimentary toxæmia."

In a footnote he observes that "Regarding potatoes, the golden maxim to be observed, is *non-exposure to light*." It is stated in a well-known work on gardening, viz., Thompson's "Gardeners' Assistant":

"If the weather is cloudy so much the better, for the tubers should be exposed to light as little as possible, and more especially not to bright sunshine. It is well known that all the green parts of the Potato are more or less poisonous, and so the finest white floury Potatoes become, by exposure to light. Potatoes may be white, black, or purple externally, and their flesh, notwithstanding, be white and good when cooked; but expose them to the light for a longer or shorter period, according to its intensity, and the flesh of all will become green and unwholesome. Some persons dig up their Potatoes and leave them exposed to the sun's rays to dry previous to storing; but this is a bad practice, for three days of bright autumn sun will green newly-taken-up Potatoes to a very injurious extent; and this being

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the case, the tubers should not be exposed to the sunshine even for a single day.

"It should therefore always be borne in mind that from the time Potatoes are taken out of the ground till they are to be cooked, they should be exposed to light as little as possible. If, after having been dug up, they must lie on the ground in heaps for but one day, or even less, they should be protected from light till they are pitted. If stored in a shed, loft, cellar, or any other place, light should be entirely excluded; if in a building, to the interior of which light must be admitted, it should nevertheless be prevented from reaching the tubers by some close covering." Thompson's "Gardeners Assistant," edited by William Watson, Part VI.

As cultivators of the potato in India observe the maxim of *Non-exposure to Light* more in its breach than otherwise, it is easy to understand how unwholesome that article becomes by the action of the tropical sun.

Regarding the causes of the disordered conditions of the digestive juices, he says they are many, e.g., worries, anxieties, nervous disturbances, irregularities of diet, unmasticated foods, &c. We shall quote what he says regarding worries and anxieties:

"Worries and anxieties are an important factor in the causation of toxæmia and hence of diabetes. It is the Jews who are said to be victims of diabetes more frequently than any other community in Europe. There must be some common factor in the case of the Jews and educated Indians to account for the prevalence of this disease amongst them. Perhaps from their peculiar political situations, both the Jews and educated Indians are subject to worries and anxieties of many sorts."

"That this is an important ætiological factor of the disease, may be gathered from its large prevalence in Germany of late. It is noticed in the *Lancet* for February 1st, 1913, p. 351:—

"The statistical records of Prussia show that the death rate from diabetes has been increasing of late years. \*\* It is suggested that the increase is partly caused by the growth of luxury and the greater consumption of rich food, and also by the nervous strain connected with modern life. \*\*\* With respect to individual trades and professions it has been found that persons engaged in the preparation and sale of food and spirituous liquors, soldiers and men belonging to the civil and ecclesiastical services had a higher death-rate from diabetes than other classes of the population."

We would draw the attention of all householders and municipal authorities to the following paragraph:

"One of the most important causes of alimentary toxæmia in India is undoubtedly the condition of the latrines generally all over the country. The civilization of a land is to be judged from the condition of its latrines. In rural tracts, no latrines are attached to dwelling houses, as their inhabitants go to fields or attend to the calls of nature. This has its obvious advantages. But in towns the latrines generally are not what they should be. They are ill-ventilated, filthy and not provided in sufficient numbers to meet the requirements of the members of a large household. Their condition is such that it is disgusting to many to visit them to answer the calls of nature. Latrines should be improved. If half of the time devoted to toilet, were spent in water closets, it would greatly relieve alimentary toxæmia of persons calling themselves civilized."

The wide prevalence of malaria in different provin-

ces of India also explains the occurrence of alimentary toxæmia.

The author combats the idea that diabetes "is due to sexual excesses on the part of Indians." He says:—

"As a rule, they, and especially the educated portion amongst them, are not given to so much sexual excesses as inhabitants of the Western countries. It is the educated Indians who suffer more than uneducated ones from this disease. It passes one's comprehension why they should be more vicious than their uneducated brethren as far as sexual morality goes."

As regards the treatment of diabetes, the very name of the book indicates that the author confines himself to dietetic methods. He describes the effects of fasting, physical exercises and gastric lavage and douche, and dwells upon the importance of Yoga.

"The holy sages of India found out for themselves the curability of alimentary toxæmia by means which we may adopt even now, with great advantage. In recent years my brother, Rai Bahadar Sris Chandra Basu, who is well-known for his Sanskrit scholarship in almost every country of the civilised world, has kindled the interest of the public in the study of this system of Hindu philosophy by his various writings on the subject."

"Antar-dhauti is sub-divided into four parts:— Vatasara (wind purification), Varisara (water purification), Vahnisara (fire purification), and Bahiskrita."

The bulk of the book is devoted to a consideration of the chief articles of diet for diabetics. As in other portions of the book, so in this the author gives the opinions of the leading authorities and adds his own opinions based on experience. The comparative value of meat diet and vegetarian diet is discussed. The author is of opinion that diabetics live long in India partly because they are practically vegetarians.

Some of the headings will show the various kinds of food-stuffs whose value has been discussed in the book: fats and oils in diabetes, vegetarian diet for diabetics, harmfulness of flesh foods in diabetes, flesh foods disorganize kidneys, why vegetable diet is beneficial in diabetes, milk in diabetes, curds of milk, whey, use of fats in diabetes, oat-meal cure, potato cure, bran and potato bread, rice cure, bread substitutes for diabetes, the use of millet in diabetes, fruits to diabetics, substitutes for sugar, gums in diabetes, diabetic patent foods, the cocoa-nut cure, soya-bean in diabetes, the use of pea-nuts, the use of dals, the use of oleaginous seeds such as sesame, chironji or pial, poppy-seeds, cotton-seed, green vegetables, citric acid, pan-chewing, beverages, alcoholic beverages.

The concluding paragraph of the book is important.

"As I look upon diabetes as a manifestation of alimentary toxæmia, I should treat every individual case on its own merits. It is not necessary to enforce a too rigid diet, which, by producing disgust for food, might make a patient worse. Anything which relieves alimentary toxæmia is bound to be beneficial to the diabetic. Hence the importance of vegetarian dietary and fruits in the treatment of the disease and the restriction, if not the total withdrawal, of meat, alcohol, tea, coffee, and cocoa."

It is a valuable work. As it is not too technical to be understood by the general reader, we would recommend all diabetics and those pre-disposed to diabetes to read it carefully.

**India's Fighters: Their Mettle, History and Services to Britain.** By Saint Nihal Singh. Illustrated. London: Sampson Low, Marston & Co., Ltd. 1914. 3s. 6d. net.

This book is neatly printed on thick strong paper. There are 20 well-chosen and nicely executed illustrations. The book is divided into five chapters: The Mettle of the Men, Fighting Clans, The Indian Armies, Deeds of Dash and Daring, Past Services to Britain, and British Authorities on Indian Gallantry.

In the first chapter Mr. Singh shows in detail how India's Fighters, whether "short or tall, black or fair-skinned, handsome or homely, intelligent or slow-witted, idol-breaker or image-worshipper, all, know how to handle arms with deadly effect." "Men of valorous deeds, their heroism and chivalry are writ large in the annals of Ind from the dim dawn of civilization down to our day and age." They have fought many times, in the past, to crush Britain's enemies—European, African, and Asiatic—and to establish, consolidate, and save the British dominion in India, and to assist in conserving Imperial interests in many parts of Asia and Africa. This is, however, the first time in history when they are waging war on European soil.

In the second chapter the author gives the history of the origin and migration of the Hindu, Musalman, Sikh and Christian fighters of India. One cannot hold him responsible for the anthropology, ethnology and sociology of this chapter;—he follows writers like Sir H. Risley.

The third chapter is devoted to an account of the Indian armies of various descriptions—standing, mounted police, military police, militia, levies, and reserves,—and their numerical strength, organisation, training, equipment, &c.

The fourth chapter, entitled Deeds of Dash and Daring, explains itself, and makes stirring reading.

\*The fifth tells us that previous to the mutiny "The sepooy army had built up the fabric of the British Empire in India;....." (*The Imperial Gazetteer of India*, Vol. IV.), and that during the Mutiny, in the words of Captain Lionel J. Trotter, but for the help of the "Sikh, Hindu and Mohamadan sepoys and police...our own countrymen [i.e., Britishers] would have fought in vain" (*India under Victoria*, by Captain Lionel J. Trotter, Vol. II., p. 89), and makes a rapid survey of the important campaigns in which Indians have been employed outside India proper since the eighteenth century.

The last chapter gives a few extracts, taken haphazard, from the very large number of appreciations of the soldierly qualities of the martial races of India, placed on record by British Generals and high civil officials.

It will thus be seen that the book gives much information that people desire to have at the present time. It is written in a clear, readable style.

Though "the book as it stands has been especially written for the present occasion," we think it our duty to offer a word of criticism: or two on one or two passages in the second chapter. The writer says: "From the point of view of fighting, many of them [Indian clans and tribes] have no value whatever, and others are indifferent material;..... I am not concerned here with any but the virile population of Hindustan." The implication is that only the very few Indian clans or tribes or classes from which recruits are taken, are virile, and that the rest, who form the vast majority of the people of India,

are not virile. This is not correct. If the author had simply confined himself to a description of the classes from which recruits are enlisted, without directly or indirectly sitting in judgment on those who do not enjoy the right of entering the army there would have been no room for criticism; but he has not done so. We think it is an error of judgment. All the same, we feel bound to point out that in every civilized country of the world, any man, if physically fit, can enter the army; but such is not the case in India. Here only certain religious sects, castes, or tribes are eligible to furnish recruits to the Indian army. Even if it be assumed for the sake of argument that heredity plays no inconsiderable part in the making of soldiers, the question naturally arises if the ranks of the native army are recruited from all the known fighting races and castes of the country. If so, what about the Maratha Brahmans, the descendants, kinsmen and comrades of the Peishwas? What about the descendants of those with whose help Clive, Coote, Lawrence, Cornwallis, Wellesley and Lake fought the battles which laid the foundation of British supremacy in India? They are now excluded from the army. When they laid the foundations of British rule in India, there were no Sikhs, Jats, Goorkhas, Pathans, Dogras or Garhwalis in the British Indian army.

For our own part, we do not believe in anything like hereditary fighting castes. The followers of the mild and meek Guru Nanak, now known as Sikhs, were not originally a fighting people. Half a century ago, even 25 years ago, the Japanese were not considered a martial people. In Chambers's Encyclopædia (1890), Vol. VI, pp. 235-86, the vast majority of the Japanese are described as submissive and timid. The Iron Duke of Wellington used to say that man is naturally a coward, it is discipline which makes him brave. General John Jacob wrote:—

"The attending to, acknowledging at all, in any way, any distinctions of race, tribe, caste, &c., as giving any rights or implying any merits, appears to me to be a very great error.

"Men should be enlisted with reference to individual qualifications only. Any race, tribe or caste, the individuals of which possessed high personal qualifications, would necessarily predominate over the others, but not by reason of race, tribe or caste, but simply on account of their personal and individual qualifications. This cannot, I think, be too much insisted on, or too frequently kept in view." P. 78 of *Papers connected with the Reorganization of the Army in India*, presented to both houses of Parliament by command of Her Majesty, 1859.

Page 82 of the same blue-book contains the following opinions of General John Jacob:—

"The practice of recognizing differences of tribes, castes, &c., as implying merit or demerit, or in any way affecting a man's position as a soldier, is most faulty. Men should be enlisted as soldiers, and their merits estimated according to their power and willingness to perform their duties as soldiers; caste, &c., should never be alluded to or recognized in any way."

**The Adventure of the Gooroo Noodle; a Tale in the Tamil Language** Translated by Benjamin Babington of the Madras Civil Service. Reprinted and Published by the Panini Office, Allahabad. 1915. Price Eight Annas.

Father Beschi, the author of the original Tamil story of which this is an English translation, was an Italian Jesuit priest. He held the appointment of Divan under the celebrated Chunda Sahab during



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his rule as Nawab of Trichinopoly. From the moment of his arrival in India, he, in conformity with Hindu custom, abandoned the use of animal food and employed Brahmans to prepare his meals. He adopted the habit of a religious devotee, and on his visitations to his flock assumed all the pomp and pageantry with which Hindu Gurus usually travel. He was the author of numerous Tamil works in prose and verse and was surnamed Viramamuni or the great Champion Devotee by the Tamils.

The adventures of the Gooroo Noodle and his disciples Blockhead, Idiot, Simpleton, Dunce and Fool are really very droll. Half a rupee would be well spent in passing a pleasant hour in the company of these ingenious dullards. The good-natured Gooroo is so inoffensive a person that one could wish that his adventures had not ended in a tragical manner.

## COMMENT AND CRITICISM

### SOCIAL REFORM.

#### (A word of contradiction)

Mr. Dharendraanath Chowdhury's article entitled "Social Reform" in the November issue of 1914 is full of interest and displays the writer's most uncompromising attitude toward caste for which he has always been known to the Bengali-reading public and even to cultured people outside Bengal. In this campaign he has the whole-hearted support of all right-minded men and women in India, and we are longing with him in all earnestness to see the day when a man will be taken for what he is, and not according to his station in life.

In quoting Herbert Spencer and Sir Herbert Risley Mr. Chowdhury seems to take their observations as well established facts and working theories. Herbert Spencer was, and I believe still is, great, but since his time social sciences have taken pretty long strides and left him and his collaborators far in the rear. As for Sir Herbert we have not yet found sufficient reasons to take his observations at their par value though his studies may be of some help to us in carrying on Indian ethnological researches in the future. It is a vast field of study and is well worth devoting one's whole life-time to it.

The Bengal peasantry may be, and probably is, largely Dravidian, but one who has travelled extensively in Bengal, as the present writer thinks he has had the privilege to, would hardly agree with Sir Herbert in his conclusion that the Bengalees are Mongolo-Dravidian "with a sprinkling of Aryan blood here and there." In fact, the higher classes in Bengal generally have the distinctive Caucasian features, the complexion varying from brown to almost white and in a small number of cases to absolutely white. We need to exercise our own sight and not see through Sir Herbert's glasses. On the other hand in the so-called Dravidian and ethnologically "black" country there are whole families that are distinctively Caucasian. This I had the opportunity to observe when I was travelling in Southern India two years and a half ago, and it is well-known to most people who have travelled in the South. Again along the Himalayan border and in Assam we can trace Mongolian characteristics in the physiognomy of the people. So long as a people does not lose its own stamp by intermixture with other races it is, and should be regarded as

what it stands for. So we see though there is both Dravidian and Mongolian blood in some groups of people in Bengal, they as a whole could not be called Mongolo-Dravidian. I wish I could go deeper into the subject but that was far from my object in writing these few lines. In fact if we were to follow Sir Herbert's line of argument we might most justly put down the natives of Spain, Portugal, Italy and Greece as Negroid, as also the Magyars, Lapps and Finns as purely Mongolian peoples. A detailed discussion is not possible here, otherwise it could have been shown to the entire satisfaction of the reader as to how many races in Europe are Indo-Europeans only in name. Neither from a racial nor from a linguistic point of view can they claim the name that is thrust upon them owing to sheer ignorance or habit.

I am afraid Mr. Chowdhury is far from being correct when he says: "Theoretically speaking, the change of skull would require infinitely more time than that of color." Recent anthropological researches carried on in New York City reveal conditions just the opposite of what has been formulated by Mr. Chowdhury. The skull of the human body is as much subject to changes in new environments and climatic conditions as the more plastic parts. This has been most wonderfully demonstrated and I should like to refer Mr. Chowdhury and others interested in the study to the writings of Prof. Franz Boas of the famous Columbia University in the City of New York.

That the skin is more susceptible to climatic changes than Mr. Chowdhury supposes there can be no doubt. Blond American tourists come back from Mexico and South America with tanned skins and consume "extra soap" to regain their complexion. Anglo-Indians are darker than their folks in England and their grandchildren are about as dark as the fairest of our boys. Children born to Indian parents in temperate climes are considerably lighter than their parents. The practice of anointing the head and whole body of children from their childhood up as also of exposing them to the sun in some oriental countries are not unimportant factors in tanning the complexion which have not been taken note of by writers. The positions of the child during the cradle period in different countries vary and may well be partly the reason of the difference in shape of the skull of the mature man. There are many things well worth one's observation and consideration before he could reach any warrantable conclusion.

It is not by proving that we are not a pure race or the reverse that we can break caste or for that matter do away with race prejudice. We are what we are. That forms part of a vast study. The practical aspect of the question is, has caste any meaning in it, is one caste, and for that matter, one race really higher than another, is there any true inspiration in it, or will it make us great in the scale of nations? Let us face these questions coura-

geously. No sneaking around the bush will do in this matter. Advanced social sciences have given their verdict; Biology has spoken out. If we cannot keep pace with them in their onward march, pray let us give up our fond prattle about a "Hindu Renaissance."

INDU PRAKAS BANDYOPADHYAY.  
Princeton, New Jersey; U. S. A.

## HINDU IMMIGRATION

WITH SPECIAL REFERENCE TO THE U. S. OF AMERICA.

**A** topic of world-wide interest is this of Hindu Immigration. Head tax, quarantine, social boycott, organised racial tyranny proved inadequate until at last absolute exclusion of the Hindu has been proposed and partly carried on in some parts of the world. The plea for such exclusion is said to be partly economic and partly social.

Before we enter upon the subject it will be necessary to bring out the causes and history of Hindu immigration and then examine the arguments that are advanced against the Hindu in a scientific light with what material is available about him in this connection.

The early history of man is a history of his wanderings from one part of the globe to the other and his activities during such movement and immediately after his settlement. The Old Testament is preeminently such a history of the Semitic people. The Vedas of the Hindus are notable specimens of the same type of literature. Here the Aryan fathers have told us the story of their cradle-life in India. Before the advent of Christ large numbers of the Greeks had moved to India. The European countries have been populated by such movement of Aryan humanity. Even in the New Testament period such movement was not at an end. Later, Persians with a strain of Semitic blood migrated into India. The Jews have spread themselves all the world over. The Armenians have moved far and wide. The English were, a few centuries ago, just as young a nation as the Americans today, the latter furnishing the most wonderful movement of the human

race from all the different parts of the globe to one vast new continent. Wonderful and deeply interesting is this story of human movement from age to age. Without this the history of the present-day world-civilization would have been very different.

"Hindu Immigration", as it is now styled in America, is a thing of recent date. "Crossing the waters" is a great sin for the common Hindu, and yet he has crossed the sea. Many highly cultured Hindus even today are known to be deadly opposed to the idea. But when a people is always on the border-land of starvation, no speculation of the opulent or sophistry of the cultured can prevent the stronger among them from acting against the time-honored traditions of their country. What the Hindu social reformer could not bring about, what the sturdy Christian missionary failed to effect, has been made partly possible through the workings of deep-seated economic causes.

The causes of Hindu emigration are however not only economic, but also social and to some extent political. The abject poverty of the people of India stands out in striking contrast with the opulence of not a few sparsely settled and prosperous countries of the world. That land taxes are too heavy in India where agriculture is the almost exclusive pursuit and industry of the native population, and that prohibitive taxes, direct or indirect, on other indigenous industries excepting those that produce raw materials are rigorously imposed, are facts too well known to students of world-economics. By being in constant touch with the British people



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whose "Union Jack" waves in the wind even in the uttermost parts of the world, the bolder among the Hindus have found an outlet from the land of their birth to seek jobs elsewhere, thus to enable themselves to keep body and soul together. A hopelessly uneven distribution of what wealth there is, over-population in some tracts, and the constant pricking sense of belonging to the lower class, are social evils that have lent great strength to such immigration. Some migrate to foreign lands to enjoy, permanently or for a time, political equality with free men. These seem to be briefly the fundamental causes of the so-called Hindu Immigration.

We shall briefly narrate the history of such immigration so far as possible and then try to indicate in a general way the nature of its effect on India and the several countries to which her people have migrated with special reference to their immigration into the United States of America.

The earliest record of Hindu emigration of any note in modern times was in November, 1830 when Rajah Ram Mohun Roy, the founder of the Brahma Samaj in India, sailed for England. It has, however, been supposed that even before that date merchants and traders of the East India Company had brought home with them servants who were natives of India. It is also on record that two Deccanis went to London in quest of justice in the days of Edmund Burke. The Rajah died in England in September, 1833. He was soon followed by Prince Dwarkanath Tagore, grandfather of the renowned Hindu poet Rabindranath. The Prince met the same fate as his predecessor and never returned home. Not with the worst but with the best of men India had her start in emigration. The maker of modern India lies buried in Bristol, and England will remain a land of pilgrimage for Hindus for all time on that score, if not for anything else.

Though England has always received Hindu immigrants in larger and larger numbers with the advance of years, her economic conditions are such as have no inducement for the ordinary laborer to settle down in that country. It is only some men of the wealthier class and highly paid British Indian officials who have made their home in England. In this group will be found Indian members of Parlia-

ment, lawyers, medical men, professors, merchants, traders, journalists, authors, and the like. The number of Hindu students only residing in Great Britain today is over 1800. So with wide open gates for the Indian, England is not confronted with an "Immigration Problem" like many newly and sparsely settled countries with immense possibilities.

In the year 1911 the Indian population of Natal was estimated at upwards of 130,000 of which probably 20,000 to 30,000 have been born in that country. The history of this immigration is this: They went there for the most part not as individual immigrants but in pursuance of a definite policy of providing labor for the sugar fields of Natal. The Indian laborer was brought in under indenture bound to work out his contract under penalties of the criminal law. His term of indenture being completed he showed a tendency to stay on in Natal as a free man, whereas the planter's idea was that he should either re-indenture or go back to India. Natal did not want the Indians, but only their labor, and accordingly from time to time efforts were made to secure that those who did not re-indenture should perforce be returned to India. The Government of India, however, has consistently set its face against this, and as the controllers of the sugar industry and the coal mines and other industries which were springing up in Natal on the basis of the imported labor were persuaded that they could not dispense with the Indian immigrant, the Natal Government was driven to look for expedients which, while not making it obligatory on the Indian to return on the expiration of his indenture, would yet put some pressure on him to do so. This was the origin of the £3 tax, of which a great deal has been heard lately. By an Act passed in 1895 (No. 17 of 1895) it was provided that the indenture to be entered into by the immigrant should contain a clause by which he undertook at the expiration of his contract either to return to India or to remain under indentures. If he failed to carry out this part of the contract, and remained in Natal unindentured, he was required to take out a yearly pass or license at a cost of £3. In 1903 an amending Act was passed by which the children of the indentured immigrant, whether born before or after his arrival in Natal, were made

the necessity of going to India or of serving under indenture in Natal, or in the alternative of taking out the annual pass or license and paying the tax of £3. The Act did not apply to children who had reached the age of sixteen in the case of boys and thirteen in the case of girls before it took effect, or to the grandchildren or later descendants of the indentured man.

Shortly after the establishment of the Union, the Indian Government, being dissatisfied with the opportunities permitted to Indian immigrants to settle in the country after the expiration of their indentures, refused to allow any further recruiting of indentured laborers, and the supply was therefore stopped. On the other hand the conditions imposed upon the South African Indian in various forms, including one that held his marriage in South Africa as illegal, were growing too heavy on him and redress was repeatedly entreated and demanded by men like Mr. Gandhi, a Hindu lawyer with a vast practice in Johannesburg, and Mr. Cachalia, a Mohamedan leader and Chairman of the Transvaal British Indian Association.

Several attempts were made by the Government with the assistance of the leaders of the Opposition in the Transvaal Parliament to arrive at an amicable settlement with the Indian leaders. One of these appeared to have succeeded. The Government agreed to certain concessions asked for by the Indian leaders and they on their part advised their people to comply with the requirements of the law as to registration and all but a few did so. Afterwards, however, Mr. Gandhi on behalf of the Indians repudiated the agreement, on the ground that the Government had not fulfilled its undertaking, and he now definitely put forward the demand for equal treatment under the Immigration law for Asiatics with Europeans, i.e., they should not be excluded by name, or as Asiatics, but should be subject to the same tests, educational or other, as Europeans.

In reply to Mr. Gandhi's demands the South African Government enacted stricter laws and saw to their rigorous execution. Then followed the "Passive Resistance movement" of the Hindus. Strikes took place in the coal mine districts and on the sugar plantations, accompanied by rioting as a protest against the assaults on and flogging of Hindu laborers in the mines and public places. Bands were formed to

march out of Natal into the other states, and encounters took place between them and the constabulary. No attention was given to the representations of Lord Hardinge, the Governor-General of India, nor of Lord Crewe, at the head of the India Office in London. As a symptom of the feeling in South Africa regarding the situation between British Government, India, and South Africa, Rhodesia rejected the invitation of General Botha to enter the Union of South Africa on the ground that "the Nationalist policy might lead at some future date to the separation of South Africa from the Empire." Loss of life, incarceration of Indians, men and women, by the hundred, and intense suffering of all description on their part at last removed some of the galling conditions they were being subjected to. It should be mentioned here that a very large proportion of the Indian population in South Africa belong now not to the laboring but to the agricultural and trading classes. The agricultural class are, on the whole, a flourishing community. The trading class are principally Mohamedans from Bombay, and these are generally called 'Sammies' when they go from house to house hawking their goods, since the names of many people from Madras end in "swamy". The small traders are supplied with goods by the large traders in the cities, and almost invariably both the wholesale and retail traders soon grow rich.

Indians were imported into Australia as laborers for some time to develop the country, but subsequently such importation and occasional voluntary immigration were stopped in 1905 by an educational test which may be used to exclude any Indian whom the immigration authorities do not choose to receive. Their number in Australia today, excluding the Sinhalese element, would be something like 3,000. These are mostly Sikhs and Pathans. The Government think that if Indians earn their living in Australia, they must spend their income in the country. The result is that they have been compelled to marry Australian women (white) in a large number of cases, and all of them have taken to the European mode of living. In the principal cities there are Indian shops owned by Indians. The town population of Indians are occupied in dress-making and street-hawking, while in the interior

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they are farmers. They have no disabilities as in the case of the South African Indians. They own houses and land like the European settlers, they have municipal and political rights, the public institutions educational and otherwise, hotels and other places of general resort are equally open to them as to the Europeans. They obtain equal justice and fair play from the police as well as the magistracy.

The exact number of the Indians in New Zealand to-day is not available. But a small number of them have migrated into that country and settled there. Like other colonies of Britain New Zealand grew sensitive to the presence of the Asiatic peoples and in 1896 an Immigrant's Exclusion Act was voted by the General Assembly but it did not receive the royal assent; subsequently by arrangement with the Colonial Office, another measure, giving power to impose a reading test on aliens landing in the Colony became law in 1899. For all that can be gathered this has fairly restricted Indian immigration to New Zealand but has not stopped it altogether.

Indian labour was first imported to the Fiji islands in the year 1878 and today there are over 40,000 of them there. With that the cultivation of sugar began to pass into the hands of large companies working with modern machinery. It is said that with the introduction of coolies Fijians began to fall behind in the development of their country and that as many of the coolies chose to remain in the colony after the termination of their indentures they began to displace the European country traders. With a regular and plentiful supply of Indian coolies, the recruiting of the Kanaka laborers practically ceased. In inviting more Indians to these islands which are still open to them Mr. Manilal M. Doctor writes :

"It is a fact that the finger-nails and toe-nails of India have reached as far as these happy isles in the Pacific through the machinery of the system of indentured or coolie labor. For those who find it hard to make a suitable living in India after learning some small trade or craft, Fiji can offer some chances ; thus a blacksmith can earn six shillings a day ; there is five to ten shillings a day to be earned by building carpenters—most houses here are made of galvanized iron sheets fitted on to wooden frame-works ; there are equally good wages in the tailoring and shoe-repairing lines, not to speak of laundry and barber shops. For higher occupations we are badly in need of Indian gentlemen who can satisfy the Government here as to their qualifications as surveyors of land and these gentlemen will have a lucrative practice ; we also need doctors (those qualified in Great Britain

will find no difficulty in admission to practice) and even lady doctors, who would benefit themselves and their community by the practice of their professions in this colony. Though there may be initial difficulties, I believe that a few wealthy (must be educated) men can do very well in the export and import business if they can establish reliable agencies in Australia and New Zealand. Indian lawyers educated in the Indian universities as also in Britain, are enrolled as practitioners in the Fijian law courts without any trouble. It will be easily understood that the presence of a few lawyers, doctors, surveyors, merchants and other respectable men will surely raise the status of the Indian in general and in course of time help the Indian population to take a legitimate share in the government and administration of this colony, as is the sincere desire of Sir Bickham Sweet Escott, the more so as the future of this colony depends almost wholly upon its peaceful and law abiding Indian settlers, who are numerically half of the Fijian (now dwindling) population and twelve times the European population."

The Indian population of British Guiana was 124,000 in 1904 ; that of Trinidad 78,799 in 1901. They were mostly imported as laborers under the indenture system, but have subsequently settled down there. In fact one-third of the population of Trinidad is Indian. In the Report of the Sanderson Committee, appointed sometime ago, to inquire into the question of immigration to Crown colonies and Protectorates, the following account has been published with reference to the Indian coolies' condition in British Guiana and Trinidad :

"No one who knows the Indian coolie well can fail to be struck by the great difference between the coolie of India and his children born in the colony. Whatever be the cause, whether change of climate, better food, easy times, more responsible duties or position, the influence of travel, and freedom from the narrowness of caste prejudice, the result is very apparent. The children born in the colony of Indian parents revert to a higher type of civilization, and in appearance, manners and intelligence are so much superior to their parents that it is difficult to believe that they belong to the same family. The boys and young men are stronger and better looking, and are able to turn their hands to anything at a moment's notice, with a smartness and knowledge of the world which would vastly astonish their grandparents in India. While the girls and young women have a beauty and refinement rarely seen in public in India, many having all the appearances of birth and good breeding usually associated only with families of the best blood."

It may, moreover, be added that many of the children of these settlers have been in residence in Harvard, Columbia, not to speak of smaller American Universities, and in the British Universities overseas, and a very large percentage of them have become Christians.

The history of Hindu immigration into

Canada is briefly this: The first Sikhs who came were the troopers who came over from the celebration of Queen Victoria's jubilee at London. They passed through Canada; they saw the country and when they went home they spoke of the prairies which were just like the plains of the Punjab. Some enterprising men wanted to come to Canada. In 1905 a few came over; in 1906 a few more; in 1907 and 1908 a further number; but in 1909 all immigration from India was stopped. Those that are now in the Dominion number something like 4,000. They have adapted themselves to their new surroundings. This was asserted by Colonel Davidson, of Davidson and MacRae—one of the biggest employers of labor there,—who says that these Sikhs are the most efficient men he has. He employs a goodly number of them at New Westminster, British Columbia. When they came they were unskilled; now they are getting responsible positions. As soldiers they are equal to any the world has yet seen. In Hong-kong and along the Chinese coast they are employed as military policemen to protect the lives and property of foreigners in China. Mr. Thomas West of Toronto, who has travelled considerably both in the Occident and the Orient, once declared that he had not seen a better type than the Sikhs. In fact, in the annals of European warfare, as elsewhere, theirs is a grand, clean record, unsullied and honorable.

When numbers of these men began to arrive in British Columbia in 1905, they were not welcome. The province was in a state of political turmoil and a provincial election was approaching. The Japanese were coming in large numbers and the labor unions were up in arms at the importation of alien labor. Protests were passed against immigration from any Oriental country and sent to Ottawa. No discrimination was made in favor of the Hindu, who is born a British subject, and belongs to the Caucasian race. Parliament enacted that to come to Canada he must make one continuous journey, but as there is no line of steamers which sail direct from India to Canada, the object was obvious. As a matter of fact Mongolian non-Britishers were given preference. This legislation resulted in many indignities to the Sikhs, and deprived them of the sacred ties of family life, for they did not bring their families with them. All attempts to

secure justice through the proper channels failed until at last the Komagata Maru episode was devised by Mr. Gurdit Singh; the outcome of that episode is too well known to require a repetition here.

Those that are already in the Dominion, own land, and are outgrowing the stage of day-laborers faster than members of many European nationalities. They cultivate the use of the English language most willingly and succeed in achieving a mastery over it more easily than the Southern and Eastern European races, because many of them come with something of a start in that direction by being in touch with the English-speaking population of India. It is supposed that the restrictions on the Indian immigrant to the British Colonies will be very largely removed and the attitude toward the Hindu will be very different from what it has been of late, after the present European war is over.

While almost no Indian labor has been imported to Argentina, there is now a call for it on reasonable terms. Mr. M. A. Farias says that there is a fair field for Indian agricultural enterprise in the Argentine Republic. Lands will be disposed of for agricultural, cattle raising and other purposes gratuitously, by sale, and otherwise, and the attention of Hindus at home has been drawn by the State to their liberal program. What the outcome will be of this invitation remains yet to be seen.

In 1901 the number of Hindus in Jamaica was 10,116. As in other British Colonies, many of them have outgrown the day-laborer's life and are leading lives of comparative ease. They educate their children, take part in politics, and take their chances with other settlers in so far as they are competent for them.

The total number of Hindus in the Continental United States was 4,794 during 1913. There were only 2 of them in 1900, 20 in 1901, 84 in 1902, 83 in 1903. During the following ten years their numbers have been as follows: 258 in 1904; 145 in 1905; 271 in 1906; 1,072 in 1907; 1,710 in 1908; 337 in 1909; 1,782 in 1910; 517 in 1911; 165 in 1912; and 188 in 1913. During the fiscal year ending June 30, 1913, there were 188 arrivals and 213 departures.

Of the total number given above some 300 are students scattered all over the

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country; of the rest over 4,000 are laborers on the Pacific Coast. A small number of them are already in respectable and responsible positions in this country as professors, medical men, journalists and the like.

The wages of the Hindu Laborers in this country vary from \$1.50 to \$2.00 per day. About 47 per cent of them are illiterate; in this they show a more hopeful figure than the Portuguese, Turks, Lithuanians, Mexicans, Syrians, Rutenians, and South Italians during the years 1899 to 1910.

In regard to these laborers Professors Jenks and Lauck in their "The Immigration Problem" inform us that

"Of those who were investigated by the Immigration Commission, it was found that 85 per cent had been farmers and farm laborers in India. Of the others, some had been soldiers, some business men, and a somewhat larger number, laborers in other lines. Usually they have little money in their possession when they arrive, and come with the expectation of accumulating a fortune of some \$2,000, then going back to their native land..... Usually they have been engaged in the roughest and most unskilled labor, outside factory walls, to a considerable extent in the lumber mills, sometimes on the railroads, sometimes in the sugar-beet fields, and many of them as hand laborers in fruit picking... Where they work in competition with the other races they have sometimes been paid higher wages than the Japanese—as a rule lower wages than white men, they not being recognized generally as a white race... The standard of living of the Hindus is lower than that of any of the races with whom they compete, although, of course, where wages improve, their standard of living rises, if that may be judged by expenditure. .... There seems to be little doubt that they are, on the whole, in the most secure position of all the Asiatic races. Moreover, it seems likely that they are the most undesirable as workers, both on account of their physical and mental qualifications and of their habits of living."

The Commissioner of Immigration, Seattle, has declared that he may be open to argument on any debatable question but to his mind there is no debatable ground so far as the admission of the Hindu is concerned, and that the officers there have so "efficiently applied the existing law as against the admission of Hindu laborers arriving from their native country that there are no more arriving." The Report of Commissioner of Immigration, San Francisco, declares in regard to Hindu immigrants that "the immigration laws are usually effective against undesirable immigration if fully applied."

To the above has also been added that he is the least assimilable of the alien races.

So we find that the Hindu is practically charged with the same disabilities as the "Dago" or the "Greek" or the "Mongolian." But we may do well to examine more closely and see how far the foregoing conclusions can be justified.

First of all, the Hindus have hardly been here quite ten years. Their number has been almost negligible as an immigrant race. If what Professors Jenks and Lauck say be true, "a somewhat larger proportion of them than of several races speak English, especially if we count those who have come in lately." Though generally darker than the North European races they are largely Indo-European both by speech and blood (Sayce), and should seem more readily assimilable if the theory of easy assimilation of kindred races be a true one. It is true that the natives of India are not absolutely of pure blood, if such a thing ever existed or even exists today in Europe or here in America. A large part of the best people in Mexico are half breed (American) Indians. Practically all the population of Europe is the product of the most widely divergent racial intermixtures. The United States as a melting-pot cannot compare with Europe (Boas and Giddings). Lightness of complexion after all is no test of race purity. The natives of India are mainly dark Caucasians or melanochrois, though goodly numbers of native xanthochrois are to be found along the northwestern border and other places (Tyler). Perhaps it would not be saying too much to say that the iron law of caste originating in a distinction of color has kept the Indian races at least as pure as the South European races where, Semitic, African and Basque blood have contributed very liberally in the formation of those nations as they are today. Besides, the Mongols have generously contributed their blood and lent their tongue to quite a few North European peoples.

Professors Jenks and Lauck have advised the exclusion of Hindus on the ground that they are caste-ridden and are exclusive in their nature. But our investigation reveals that most of the Hindu laborers in California, Oregon and Washington are Sikhs and Mohamedans. Neither of these two classes ever had a caste system; and in fact they are perhaps the only classes outside the modern Hindu Theistic churches that do not observe caste at all. The Hindu may be, and per-



haps is exclusive, but it is doubtful whether he has exceeded the American Jew in this respect. The Chinese wall round the Jewish home, their putting on of hats in the synagogue and at meals, and other queer customs are too well known to be mentioned here, and yet every fourth man in the city of New York is a Jew. India, however, does not seem to desire that every fifth man in New York should be a Hindu. It yet remains to be seen what sort of citizens they will make who are already on American soil, for some of them are already full-fledged citizens of the United States.

The Hindu is perhaps not so eager to marry American girls as some other nationalities, in spite of disabilities being imposed upon them. On the other hand he has not been known to possess an aversion to such marriages, other requirements fulfilling. Hindu men with Hindu and American wives and Hindu women with American husbands already do exist in this country but not in large numbers. Whether marriage with an American girl is absolutely necessary for the Hindu's assimilation is doubtful. Whether inter-marriages between the different races or uniformity in certain national ideas, ideals and aspirations tend to indicate the degree of assimilation is not hard to tell from facts at hand. In regard to the European races in this country Prof. Giddings says:

"These ethnical groups remain for a long time distinct. From a comparison of the parent nativity of different ethnical groups in the United States, the census office in 1880 deduced the rule that, wherever large numbers of both sexes of any nationality are found together, there is very little marriage of one nationality with another. In New York City, for example, Germans marry Germans, Irish marry Irish, and Italians marry Italians, and the same thing may be affirmed of all large cities. The customs, traditions, religious beliefs, and even the languages of the immigrants are showing a stronger tendency to persist here in the New World, and to modify our social and political life, than was formerly believed possible."

In spite of all this a wonderful nation has been possible. Prof. Gulick is inclined to think that a most divergent type like the Japanese would be easily assimilated. While according to Prof. Boas,

"There are no weak peoples in the world today. One group of a race may be temporarily weakened but as a whole no race is inferior. One man is as good as another mentally and physically, no matter whether he is American, Japanese or half-breed Mexican."

That the Hindu comes to this country only to earn 2,000\$ and then go back to India would seem hardly probable if we look at his history, in other lands, for example in South Africa, Canada, British Guiana and Australia as elsewhere. It is to settle down as a respectable citizen that he is eager and not to earn 2,000\$ and sail back home. He is hardly a wage-earner all his life; he soon passes on to other stages. He is ambitious, perhaps a bit too much so. Dr. Sudhindra Bose of the Iowa University, who is also President of the Hindusthan Association of America, in reply to an inquiry wrote to the present writer:

"They never undersell American (white) labor. During the last hop season in California the Hindus struck for higher wages and shorter hours, while the Americans and Japs played scabs. They are hard patient workers. They seldom become a public charge."

As to the Hindu's standard of living much has been said to show that he is of a decidedly lower standard of living than many North European races and doubtless there is truth in this allegation. But we have seen that though Professors Jenks and Lauck are opposed to Hindu Immigration they admit that "where wages improve, their standard of living rises." Nothing conclusively can be said to prove that he has lowered the American standard of living, which, so far as it is actual as opposed to the ideal, is not as high as it is generally supposed to be. In fact it has been very clearly shown that some of the "new" and "undesirable" immigrant races (European) spend more money on food, clothing and housing accounts than the average native-born wage-earner. (Hourwich).

Among other reasons it has also been urged that as the Hindu has been excluded from many British Colonies, he should be excluded from the United States also. On hearing of this the Hindu at home has wondered if the United States is still a British Colony. For a quarrel between India and the Colonies is an affair domestic, and not properly speaking international. A quarrel like this is expected to be more easily settled as quarrels between children of the same family which occur more frequently and are sooner made up than quarrels outside the home.

We have by this time viewed the Hindu from all possible points of view, and can roughly outline his future in this country.

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With all the opportunities of this great country of endless resources he can be expected to make a fairly good citizen in his own lifetime. Being a kindred race and with a willingness to adapt himself quickly to his surroundings, he is likely to be more liked here than the Mongolian, Greek or South Italian, for the huge numbers of these races in this country have evoked a lasting antipathy in the minds of people all over this land. If not for anything else, at least to preserve the friendly feeling now existing between the Hindus at home and the American it may be thought necessary to discourage further Hindu immigration into the United States by the Hindus themselves.

As to whether Hindu Immigration ought to be stopped by legislation one word may be said. It is more the recurring thought of a "Yellow Peril" than anything else that has led to such a proposal. The Hindu is susceptible to coldness and contempt, and his pride is very easily wounded. Having found that they are not welcome here many of them are already leaving this country of their own accord. It is found that in 1911 there came to this country 575 of them, while during the same year 252 went out, leaving a balance of 323. In the fiscal year of 1912, it appears that 221 persons came in, while 312 went out; thus 91 more went out than came in. Last year 283 came in, while 385 went out; thus 102 more went out than came in. By the time the Aryan Hindu is keeping off the American shores of his own accord, the real "Yellow Peril" is assuming definite shape every day. The bulk of the total Indian population outside of India today is not due to voluntary emigration as may have been seen in the foregoing pages but due to the most pernicious indenture system. While there is nothing to be afraid of in the voluntary immigration of a small number of the Hindus, say 300 a year, by mutual understanding, or otherwise, the passage of an exclusion law will jeopardise all American interests in a self-asserting India of today. While she is considering bills to exclude British Colonists from India in the same terms as have been used for her she could hardly be expected to overlook any uncalled for indignity from Uncle Sam. A reading test in English may serve as a good device to check this negligible and daily declining immigration but there would remain the chance of an

American's having to stand a reading test in Hindustani before landing on Indian soil.

The economic effect of Hindu immigration has not been considerable on India. Of course industrialism is gaining strength there and a comparative dearth of labor in certain localities has shown a rise in prices. In urban districts unskilled labor sometimes sells at as high a price as here in America. In country places labor is considerably cheaper but still gets higher wages than in either China or Japan (Joseph Bibby). When laborers who have been abroad return to India they introduce a higher standard of living among their fellow men. But on account of the climatic condition of India and the rules of life of her people they are never likely to attain the American standard of living in India; but a constant tendency toward raising the standard is unmistakably in evidence throughout the country just now. In fact there is today a laboring population in India earning as much as four times the wages of poorly paid clerks in the postal, railway and other departments.

A word about the civilization of the Hindus may not be out of place here. Though the laboring class do not represent generally the higher Hindu culture and standard of civilization that could be expected in the classes, it is a fact that they come from a country where philosophers thought the deepest thoughts, science was ardently cultivated (Ray and Seal's "History of Hindu Chemistry"), and poetry "combined earth and heaven itself in one sole name" at a time when the western peoples were still barbarous; a country whose ancient dramas are still staged in Germany today and witnessed by the profoundest men over and over again without any abatement of enthusiasm. That torch of Hindu culture and civilization has kept burning through the centuries with varying degrees of brilliance but never completely died out. The genius that invented Algebra and the decimal notation, both of which were not introduced into Europe till the thirteenth century, may not be treated with utter contempt; the Greek, Roman, Egyptian, and Jewish civilizations were more or less great, but in many respects they lacked the penetration of the Hindu (Wallace). While other ancient civilizations are mummified exhibitions in the great museums



world, the torch of Hindu civilization and culture is once more ablaze and the world is now hearing of a "Hindu Renaissance".

There is something in connection with Hindu Immigration which deserves the most serious consideration of British statesmen in England and in her colonies overseas. India is poor and discontented with her present lot, and in some parts overpopulated. She wants an outlet and such a desire is nothing but just; as British subjects they naturally turn first to British Colonies and in spite of the discontent in India this seems to be a healthy sign for the Empire; something which the Colonists ought not to lose sight of, as this attitude of the immigrants is assuring of the solidarity of the wonderful world-empire of Britain. In case such just and natural expansion of the Indian nation within the Empire be interfered with, and preference be given to the sworn enemies of Britain, the consequences will be more than we can see now. For there is Russia, England's rival in the Orient for more territories, already inviting immigrants to settle in Siberia with her hoarded mineral wealth and there

would be nothing to wonder, if discontented bands of Indians should go over and settle there to work out the deep-laid plans of the ambitious Czar. So long as there is room for the Indian in the colonies he should not be made to go elsewhere. At the same time he cannot be restricted from moving out of India, as has been suggested by some short-sighted politicians. An Empire with water-tight compartments is hardly conceivable; it is the bones of the human body pieced together without the soul in it. The British Empire at its worst is certainly worth more than that.

But after the European war is over things will change and the United States will not find herself confronted with anything from India that will assume the proportions of a "peril." The friendship between the two countries will continue to exist, and, as was once said by Mark Twain, the "holy passion" will grow stronger than ever, for she will find India too good to ask her for a "loan of money."

INDU PRAKAS BANNERJI.

*Princeton University.*

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

*A History of India from the earliest times, by Vaman Somnatharayan Dalal B.A., Pandit Bhagavanlal Indraji Prizeman and Narayan Vasudev Scholar, Bombay University, Vol. I, From the Age of the Rigveda to the rise of Buddhism, Bombay, 1914.*

Mr Dalal is to be congratulated on the publication of the first volume of his projected comprehensive work on a complete history of India. He treats of Indian history from a very correct standpoint which is unhappily not usually adopted, viz., that Indian history should not be regarded as merely political history, a mere succession of dynasties or rulers but as a history of thought and institution, of the spiritual development of an important part of humanity. Read in this light Indian history presents a unique record in the history of human thought and achievements. In the merely political part Mr. Dalal has shown himself to be a capable compiler who has availed himself of all the extant evidence and handled it in a fairly critical spirit. He has touched upon many controversial problems of ancient history, e.g., the home of the Aryans, the original inhabitants of India, the dates of the Rig-Veda, the Ramayana, the Mahabharata and the like and has shown him-

self to be a careful reader of the literature bearing on such problems by his able review of the various arguments advanced therein. But the chief value of his work lies, as has been already stated, in his treatment with full justice of the life of the people, the secular and practical, the social and economic, aspects achievements and developments of Hindu culture and civilisation which are not less important than the spiritual side of that culture and civilisation. He has also with success used the data and evidence furnished by the Rig-Veda and other older literature for the construction of the political history of India previous to 600 B.C. which is the starting-point of Mr. Vincent A. Smith's standard work on the early history of India—a limit which it should be the special aim of Hindu scholars, considering the antiquity of Hindu culture, to just back as far as it is possible to do so consistently with the canons and criteria of scientific historical investigations. Mr. Dalal's picture of ancient India before 600 B.C., in its realism, its definite outlines, and concrete details, points to the success with which investigations in this new direction can be prosecuted in which the *Ind* has been so successfully given by Mr. Pargiter in the *J.R.A.S.* The succession lists given at the end of the volume and the map at the beginning add materially to its

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value and will be of much assistance to the students of the early political history of India. We wish the author every success to his projected undertaking.

R.K.M.

I. *Indian Monetary Problems*, by S. K. Sarma. Pp. XVI and 191; price Rs. 2-0-0. Law Printing Press, Madras.

II. *A Note on the Rise of Prices in India (Being a review of the report of the Prices Enquiry Committee)* by the same author. Wednesday Review Press Ltd., Trichinopoly.

(1)

A fact of not altogether happy import which strikes a reader as he scans the pages of books on economic subjects written by our countrymen is that very few of these books are free from the taint of propagandism. The atmosphere they breathe is not that of the study but of the platform. Out of the available mass of evidence the author carefully selects those which go to support his own favourite—and generally preconceived—theory and ignores or only inadequately emphasises the facts which could be adduced on the other side. This naturally prevents him from reaching the true perspective of things and largely detracts from the permanent value of his work. Even an ably written book like Mr. Sarma's *Indian Monetary Problems*, which in every other respect forms a notable contribution to our present-day currency literature, is not, we are sorry to note, quite immune from this fault.

The Government of India has committed itself to a highly artificial and unautomatic Currency system which, except among its own adherents and a few doctrinaire economists, does not find acceptance in any civilised country. This system is the outcome of compromise between a gold and a silver standard, and like many a other compromise has been assailed simultaneously from two opposite camps, the assailants being at one in their general condemnation of the Government's policy. But whereas the opponents of one camp find the solution of the existing currency difficulties in the adoption of a regular gold standard and gold currency, as prevails in other civilised countries, those of the other want to go back to the silver standard and silver currency of our own pre-1933 days. Mr. Sarma is an able exponent of the views of the latter camp and his arguments deserve the careful attention of every currency reformer and all students of Indian economics.

The greater part of the book is taken up with a discussion of the difficulty and cost of introducing a gold currency in a big country like India with a total rupee circulation to-day of more than 250 crores. The author's arguments are thoughtful, but we think he is not quite fair to the advocates of the gold currency, whose views he seems to regard with a kind of supercilious contempt. He forgets that none of these advocates desire the immediate conversion of the whole or even a considerable part of our huge rupee currency into gold. All they ask for is that the Secretary of State should take away his present embargo on the import of gold into India; that gold coins should, as far as possible, take the place of rupees in the future coinage of the Indian Government; and that until people have grown accustomed to the use of gold coins and the country has become saturated with this form of currency, the rupee should continue to be unlimited legal tender side by side with the gold sovereign or mohur. Of course this would not be gold monometallism in the true sense

of the term, but it would have the way for it. Mr. Sarma fears that no sooner does the India Government begin to give out gold freely in exchange for rupees for internal circulation it would require something like a hundred millions in gold to ensure the rupee conversion. We really fail to see why such a large reserve should be immediately necessary. In normal years India does not export but import gold; and according to Mr. Sarma's own showing, for some years to come gold will continue to occupy a comparatively unimportant place in our currency system. Of course gold may be wanted for use in the arts and for hoarding. But melting goes on to a certain extent in every country and is in fact generally recognised as one of the natural means of currency contraction. There is no reason to believe that in India this habit will become stronger and a much larger number of gold coins will be melted down than is done to-day after the adoption of a gold currency, if the ordinary channels for the import of commercial gold are left open. According to the best testimony hoarding no longer plays the same important part in our national life as it used to do at one time; and the habit is sure to die out, as it has died out in other lands, with the economic progress of the country. Men of the old type who have not yet brought out their hoards in the market have, we may be sure, already taken advantage of the large imports of gold during the last few years to convert most of their rupee stores into gold.

The so-called failure of the attempt made by Lord Curzon's Government to introduce a gold currency more than a decade ago is no serious argument against the adoption of such a currency today. The people had not then grown familiar to the sight of the English sovereign and it did not receive a fair chance. There is plenty of evidence to show that gold is now coming into active circulation in many parts of India and amongst people of very moderate means, such as cultivators, small shop-keepers, etc. With such facts before us we cannot agree with Mr. Sarma's opinion that a gold currency in India today would be "a physical impossibility."

Mr. Sarma does not see eye to eye with those critics of the Government who maintain that it is the Secretary of State's action in selling Council Bills over and above his own requirements that has prevented a yet larger inflow of gold into India during the last few years. His reasoning takes the following line:—Even admitting that but for this action on the part of the Secretary of State there would have been a large inflow of gold, that does not mean that this gold would have remained in the country. There is no gold currency in India; so the gold would have been exchanged for rupees and "re-shipped again to England to purchase silver for coinage." But if we admit the melting and hoarding propensities of the people we cannot deny that much of this gold would go into the goldsmith's crucible and the miser's hoard, if not into the currency, and thus permanently retained in the country. Only a small part would have ultimately found its way into the Government treasuries. But that is not the only reason why these excessive sales of Council Bills are objected to. These Bills have to be at once cashed into rupees by the Government of India and thus they force rupees into circulation—irrespective of any demand for additional currency increasing the volume of currency and raising prices.

In the last chapter of his book Mr. Sarma pleads for the adoption of a systematic silver standard and the rehabilitation of the 'honest rupee' in the currency

of India. He regards this as the only "rational proposal" against the "chimerical proposal to introduce a gold currency." He thinks that "there are great hopes for the future of silver"; that "we have reached a stage from which a further fall in the value of that metal is not possible"; that "the atmosphere is much clearer now than it was in 1892" (when the Brussels Monetary Conference met) and should a serious attempt be now made by the Indian Government to persuade the other governments to adopt international bimetalism by agreement, there is every chance of its bearing good fruit, since "the European Powers, holding as they do large amounts of coined and uncoined silver, cannot be indifferent to the market price of that metal," which is henceforth, in the author's opinion, "only destined to rise"; whereas "under the present political and economic conditions of the world the growth of population is likely to be more rapid than it has been in the past and the production of gold cannot keep pace with it and that, therefore, gold cannot subserve the purpose of money, if all nations took to gold mono-metallism."

This chapter, which contains the author's constructive policy, is really the weakest part of the treatise. It is so full of assumptions, expectations, forecasts, pious hopes, crude generalisation and statistical legerdemain that we wonder a man of Mr. Sarma's scientific turn of mind failed to notice the glaringly frail links in his chain of arguments. The reader will remain unconvinced of the superior merits of the white metal. The best part of the book is that devoted to the criticism of the Government's currency policy and of the position of the gold currency advocates, and it is for this that it will be chiefly valued.

The get-up of the book is all that could be desired. Both the paper and printing are excellent and reflect much credit upon the publishers.

(2)

In the second volume under review Mr. Sarma criticises the recently published report of the Committee appointed by the Government of India in 1910 under the chairmanship of Mr. K. L. Dutt to enquire into the causes of the rise of prices in India. Though unable to identify ourselves with the author's proposals for the reform of the Indian Currency, we find ourselves in general agreement with his views expressed in this short essay. His division of the causes of the rise of prices into those pertaining to commodities and those pertaining to currency is certainly more scientific than the committee's classification according to geographical boundaries. The Committee does not seem to appreciate the full significance of the effect of the recent large coinage of rupees on the price level in India. It takes refuge under the usual plea that rupees are coined only in response to demands of trade and withdrawn from circulation in times of adverse balance of trade; consequently the volume of currency cannot be in excess of India's requirements. But it does not notice that an adverse balance of trade has been of late a thing of such rare occurrence in the economic history of India that the contraction of currency from this source—practically the only one now open to it—is of little importance compared to the sources, such as hoarding, melting down and exportation, which were once open to it and which are today open to the non-token standard coins of other countries. It has been estimated that melting alone used to absorb more than 50 p.c. of the annual rupee coinage before 1893, when the rupee was a full-value coin.

It is to the volume of the rupee currency that we

must primarily look if we want to find an adequate explanation of the great rise of prices that has taken place in India in recent years. The causes (peculiar to India) enumerated by the Committee, such as the comparative shortage of food-stuffs, increased demand for food products and raw materials, improvement in the means of communication, reduction in the cost of transport, rise in the standard of living among certain classes of society, etc., can neither account for such a great (the rise of prices has been highest in India) nor such a general rise. The rise in the standard of living is as much an effect, as a cause of rise of prices; and the influence of the 'world-factors' may be mainly traced to the increase in the volume of the world's currency and credibility resulting from the greatly increased production of gold. On p. 20 Mr. Sarma gives a very interesting table showing the close parallelism between the index numbers of the circulation of rupees and of the general level of prices in India since 1905 which goes a long way to support the above view.

On page 13 of his review the author draws attention to the mistake of the Prices Enquiry Committee in regarding the development of the means of internal communication as a cause of rise of prices in India. Such development will obviously have the effect of more or less equalising prices throughout the country by bringing about a more uniform distribution of transportable commodities (and consequently lowering their prices in some localities while raising them in others); it cannot raise prices everywhere. This does not mean that the prices of commodities which enter into foreign trade may not be raised if those commodities had been selling at a lower price in many parts of India than in other countries before such development took place, just as their prices will be lowered if they had been selling at a higher price. But any such rise is not properly attributable to the development of the means of internal communication.

Similarly, the reduction of transport charges between India and foreign countries cannot raise the prices of commodities in general in this country; but it can raise the prices of certain commodities. We do not agree with Mr. Sarma's view that prices of commodities in India cannot and have not risen to any extent owing to the reduction of transport charges between India and foreign countries. "Any reduction in transport charges," he says, "must only reduce prices. And if Indian prices of commodities exported to foreign countries have approximated to foreign prices and risen since the reduction in freights, such rise is not due to the reduction in freights, but to the growing demand of foreign countries, which is a different thing altogether. Nothing can be more absurd than to say that the opening of the Suez Canal and the consequent reduction in transport charges raised prices or that the opening of the Panama Canal is likely to do so." Paradoxical though such a statement may sound, that is actually what has taken place. The reduction of freights due to the opening of the Suez Canal has increased enormously the demand for many kinds of Indian produce in the European market, since it has enabled such produce to compete more successfully with the produce of other lands. This increased demand for Indian goods in the European market due to the reduction of freights and consequent fall in their price has, however, again operated to bring about a rise in their price, as they were for the most part agricultural products subject to the economic law of diminishing return whose production could not be increased

## THE VERNACULARS AS MEDIA OF EDUCATION

to catch up with the increased demand except at a more than proportionate cost. And the prices of these commodities in India could not but rise to a new level in sympathy with the rise abroad. Reduction of freights lowers the prices of imports but raises the home prices of commodities that are exported abroad if these commodities are the product of extractive industries subject to the law of diminishing return, as is generally the case in India.

In fine, Mr. Sarma believes that if the silver standard had been maintained, prices in India would not have risen so high. Any evidence that can be brought forward in support of such an opinion must belong to a period when the conditions were essentially different, when silver was not the neglected metal it is to-day, and cannot, therefore, be relied upon. What we know for certain is that prices in India have risen higher than in any gold-using country and if India had had a gold currency to-day, like the rest of the civilised world, and her prices had been gold prices and not rupee prices, then with her shores open to the free commerce of the whole world she might very well have expected not to find herself in a worse plight than other countries.

PRASAD CHANDRA PANERJEE

### BENGALI

*Sarala*, by Basantakumar Bandopadhyay Published by the Modern Book Depot, Calcutta. Price 6 annas.

This is a short tale of a young Hindu widow living up to the ideals of Brahmacharjya. The story is written in good and simple Bengali without any attempt at rhetoric which is so often met with in books of this class. We can safely recommend it for the perusal of young Hindu widows. A. H.

### GUJARATI.

*Shri Anand Kanya Mahodadhi*, Pearls 2 and 3, edited by Jivanchand Sakarchand Jhaveri, published by the Talchand Devchand Fund for publishing Jain Books, and printed at the Surat Jain Printing Press. Cloth bound pp. 370 and 339. Price Re. 0-10-0 (1915).

We have already while noticing the first "pearl" of this Mahodadhi (ocean) referred to the commendable energy which the Jains of Surat have begun to display in the regeneration of their old literature. The work of the Fund during the last year confirms the statement. These two volumes, which comprise the Ramayan (called the Ramayashorasyan Ras of Shri Kesharaji (v.s. 1683), and the Bharat-bahubali Ras, the Jayanand Kevali Ras, the Vachraj Devraj

Ras, the Sur Sundari Ras, the Nal Damayanti Ras, and the Haribala Machhi Ras, furnish food for much research and thought. The editor has contributed a striking introduction, in which he points out the lamentable tampering with the text of the Ramayan (which is otherwise called the Padma-charitra, Padma being one of the many names of Rama) by the followers of the Sthanakvasi sect, to suit their own beliefs. He bitterly resents this retrograde step, and is justified in doing so. Besides the introduction, there are various other useful contributions in the shape of notices of the lives of the different holy men (yatis and sadhus) who have written the poems and footnotes to explain the text. The Ramayan invites an extended notice, as there are numerous points on which observations can be made in respect of the subject matter of the poem as viewed from the standpoints of the Jains and non-Jains, as to who has imitated whom, as to the sanctity attached by each to the personality of the Hindu heroes, et cetera. On the whole we think these contributions are of great use to our literature.

*Kamala*, translated by the late Mrs. Urmila Dayaram and published by the Sundari Subodha Magazine through Narsinhrao B. Divatia, printed at the Jnan Mandir Press, Ahmedabad, Paper cover, Pp. 234. Price Re. 1-0-0. (1915).

*Kamala*, a novel in English by Mrs. Satyanadham, requires no introduction. This book is a translation into Gujarati of that novel, and we need not say that the task is well accomplished. One hardly thinks it is a translation, as it reads so well and natural.

*Patan ni Padati no Prarambh*, by Chhinnal Vardhaman Shah, published by and printed at the Prajabandhn Printing Works, Ahmedabad. Cardboard cover. Pp. 238. Price Re. 1 4-0 (1915).

This is a novel, interestingly written in popular language. It deals with a chapter in the early history of old Gujarat, and draws a picture of the beginning of the Fall of Patan. Like all the former works of Mr. Shah, this historical novel, furnishes both distinction and entertainment.

*Life of Sheth Tribhavadas Bhanji*, by Bhagindrarao Ratanlal Divatia, B.A., printed at the Anand Printing Press Bhavnagar. Paper Cover with a photo of Sheth Tribhavadas, Pp. 87, Imperial (1915).

This book traces the rise in life of an humble Jain individual who by dint of honest dealings amassed a fortune and spent it for the good of his community. It is sure to furnish a fine ideal to his co-religionists and is intended for free distribution.

K. M. J.

## THE VERNACULARS AS MEDIA OF EDUCATION

THAT boys and girls should receive knowledge through the medium of their vernaculars is the only natural arrangement. It is only the peculiar circumstances of India which necessitate

a discussion of the suitability of a pupil's mother-tongue as the medium of instruction. Yet even in India, in the earliest stage of a child's education, the vernacular is invariably the medium of instruction. I-

have, indeed, heard that in the Punjab children are taught in some schools through the medium of Urdu, though their mother-tongue is Punjabi. I do not know whether this is true; but, if true, it is only an exception to the general rule, prevailing throughout India.

A nation's best thoughts and ideals are embodied in its literature; and a nation can show itself at its best and in its native hue only in the literature written in its vernacular. Each nation, each people, each race, has something characteristic to contribute to the sum-total of human thoughts and ideals; and this it can do best through the vernacular. So the cultivation of the vernacular language and literature is incumbent on all.

So long as knowledge is, for the most part, acquired through a foreign tongue, not only is its acquisition comparatively slow and difficult, but it also remains to a great extent unassimilated. It becomes entirely a *permanent* national possession, a part and parcel of the national consciousness, only when it is acquired through the medium of the vernacular literature.

A writer in the *Calcutta Review* for December, 1855, (p. 309), said:—

"History tells us, that no nation has ever yet been civilised or educated, save through its own vernacular, and that the uprooting of a vernacular is the extermination of the race, or at least of all its peculiar characteristics. Speech, thought and existence are so closely bound together that it is impossible to separate them. They are the great trinity in unity of the race."

In the abstract, then, all must agree that the vernacular should be the medium of instruction, and that the vernacular language and literature should be cultivated. But as India is governed by foreign rulers, it is necessary for us to learn their language. As modern knowledge cannot be acquired by reading books in any Indian vernacular alone, it is all the more necessary to learn a foremost foreign language. For interprovincial intercourse, for the modernization, democratization and unification of India, for international intercourse, for widening her outlook, and for the transaction of business outside one's own province and beyond the bounds of India, it is necessary to learn a widely used foreign tongue. As all the above purposes are served by learning English, it is necessary for us to know that language.

The recent resolution in the Viceroy's Council which has roused fresh interest in the question under discussion, did not contemplate the total abolition of English. It proposed to teach English as a second language in secondary schools, all other subjects being taught through the medium of the vernaculars. This simplifies the discussion to a great extent.

Let us now see whether the subjects usually taught up to the matriculation standard can be taught through the vernaculars. In the lower classes of high schools vernacular text-books are used; and in the higher classes, though the text-books are English, the vernacular is freely used by the teachers to explain them to the students. Speaking from my experience of Bengal, I can say that Bengali has been used by some very successful professors in explaining mathematics and the physical sciences to their students in the College classes. This shows, *prima facie*, that when Bengali can be used for the purpose of exposition, it can also be used for the purpose of writing text-books. And what is true of Bengali is true of the other advanced vernaculars of India also. In Bengal there are text-books for use in vernacular middle schools and teachers' training schools in such subjects as history, geography, physics, chemistry, physical geography, botany, algebra, trigonometry, dynamics, etc. In Teacher's Training Schools in Bengal the students are taught through the medium of Bengali up to a standard equivalent to that of the University Intermediate Examination. The text-books in use are in Bengali. I presume similar text-books exist or may be prepared in the other leading vernaculars. These text-books may be made suitable for use by Matriculation students.

So long ago as 1864, that is half a century ago, the late Sir Sayyid Ahmad Khan established a translation society which translated into Urdu such books as Todhunter's Algebra. If this could be done fifty years ago, we should be able now to prepare scientific and mathematical text-books for matriculation students. Readers of the Papers written by Dr. Brajendra-nath Seal on the knowledge of mathematics and the physical sciences possessed by the ancient Hindus (published by the Panini Office of Allahabad), know that in Sanskrit there already exist some technical



terms suitable for use in Kinetics and other sciences.

For some time past papers written in Bengali on advanced scientific subjects have been contributed to the Science section of the Bengali Literary Conference. Such papers on technical and scientific subjects have also been contributed to Bengali periodicals. It is superfluous to say that philosophical works can be written in our advanced vernaculars with the greatest ease.

It is well-known that, before contact with the Western world, Japanese literature was not more advanced than the leading vernacular literatures of India, and that Chinese literature, on which the Japanese fall back for borrowing or coining, new words, is not more copious, rich, or advanced than Sanskrit, Arabic or Persian literature. These being the circumstances, it is remarkable that Count Okuma, Premier of Japan, founded the Waseda University in 1882, partly because he wished to see an institution *where all the work was done in Japanese*, and partly for other reasons. "The lack of suitable text-books was a difficulty overcome by making part of the school a publishing office for such—an office which has recently (1905) begun to prove remunerative." (*The Educational System of Japan* by W. H. Sharp, p. 292). About a year ago Waseda University had one hundred and eighty professors and instructors with more than seven thousand students. It has departments of Politics, Law, Economics, Commerce, Science, Engineering, and Literature, in fact every faculty except Medicine, teaching up to the highest standards. There are some other Japanese Universities where the medium of instruction is Japanese, though, unlike Waseda, they prescribe German, French or English text-books also.

If University education can be given and higher mathematical and scientific text-books can be written in Japanese, it is clear that the advanced vernaculars of India can be used for writing text-books for the matriculation course and as media of instruction up to the highest grades of secondary schools. If in the mathematical and scientific text-books, the technical terms are given both in English and the vernacular, as they are given in many Bengali text-books, students, after matriculating, would be the more easily able to

follow college lectures delivered in English.

It has been objected that if English be taught in our high schools only as a second language, (1) our students' knowledge of English would be poor, (2) they would be unable to follow lectures in Colleges delivered in English, and (3) they would not be so fit for business and public life as the men trained under the present system are. I shall briefly deal with these objections one by one.

As to knowledge of English, much depends on the ability of the teachers, the method of teaching and the requirements of examinations. If the teachers are capable, the method of teaching good, and if in examinations, not a knowledge of a particular text-book of English literature, but a certain amount of knowledge of the language and literature, carefully prescribed according to the age of the learner, is required, then I think our students are bound to know English even better than they do now. I cannot in the present article show how this result may be achieved. I will only refer here to what German institutions are able to do. I have neither the space nor the time to describe in detail how English is taught in the different kinds of German schools; I will merely refer to what is done in the *Real-schools*. Russell says in his *German Higher Schools*: "Here is life and vigour and ability—and, of course, most excellent results." But how much time is given for the teaching of English to obtain these "most excellent results?" Only four hours a week in the highest class, four in the second and five in the third. Below the third class no English is taught. Russell's book describes the method also, mentioning the books used. In the Prussian *Realgymnasien* three hours a week are devoted to English in each of the six highest classes. This is all the English that Germans learn at school. And they do not in their Universities learn English as we do. But with only this amount of school instruction in English German Professors in India deliver lectures in English on various subjects and hold high offices in the Archaeological and other departments, writing their Reports and carrying on their correspondence in English. It is not in India alone that German Professors are employed to deliver lectures in English. American Universities employ them to

a much larger extent. And they do their work well.

So there is no substantial ground for apprehending that if English be taught in our secondary schools only as a second language, our students' knowledge of English must necessarily be poor. It should be better taught; that is all that is required.

It is much easier to teach and to learn through the medium of the vernaculars. That is why we find boys who have passed the Middle Vernacular or Anglo-Vernacular Examination and who are generally some years younger than matriculates, possessed of not less knowledge of arithmetic, history, and the physical sciences than matriculates. This I know from personal experience. Prof. Joges Chandra Ray of Cuttack, in his presidential address to the Science Section of the last Bengali Literary Conference, said that for years he had to teach as much chemistry to the students of the Cuttack Medical School as is prescribed in the I. Sc. course. This had to be done only in 20 days. But as he taught through the vernaculars, he succeeded in doing his work. All this shows that instruction through the medium of the vernaculars would be both a time-saver and an energy-saver. Some of the time and energy thus saved might be advantageously applied to the additional teaching and learning of English, if necessary.

The next objection is that students would be unable to follow college lectures on various subjects delivered in English. If German graduates with only a school education in English of the kind described above can deliver college lectures in English, it is not axiomatic that our students learning English as a second language must be unable to follow English lectures at college. But let us take a concrete example,—that of Japan. In Japanese middle schools, English is taught as a second language during five years for a few hours a week. In the higher schools again, students learn for three years, a few hours a week, two foreign languages, i. e. any two out of English, German and French. Mr. W. H. Sharp says: "Few middle school boys can write an intelligent piece of English, fewer still can speak it at all." Yet these are the students who after three years' learning of two foreign tongues in higher schools for a few hours weekly, can follow University lectures

delivered by English, French or German professors in their European mother-tongues. If Japanese students could not follow these lectures, they would not have been as well educated as they are, nor would the Japanese Government have employed foreign professors if their lectures could not be followed by the Japanese students.

I think our students would be able to follow English lectures at College at least as well as the Japanese are. Coming fresh from school they might at first feel a little difficulty,—they do so even now—but with greater familiarity the difficulty would vanish in the course of a few months.

Last comes fitness for business and public life. In India the majority of the most successful Indian men of business are not possessed of a knowledge of English. Those who do know English are certainly not famous for their linguistic attainments. The knowledge of English which boys ought to acquire in high schools is quite enough for understanding and carrying on ordinary business transactions. The Japanese generally do not certainly possess as much knowledge of German, French or English as Indians do of English. Nevertheless their position in the fields of manufacturing industries and commerce is very much higher than that of Indians. While some knowledge of a world-language like English, German or French is undoubtedly necessary for signal success in business, it is not linguistic ability but equipment of a different character which is the *sine qua non* of success in commerce and industry.

There have been and are successful Indian journalists who never graduated or even matriculated. Men of this description can also be named among very useful members of legislative councils, able municipal commissioners and prominent Congress leaders. It would not be difficult to pick holes in the English of some of them. The ability to write or speak faultless English is not indispensably necessary for usefulness and success in public life. I hope I do understand that whatever is worth doing is worth doing well, and that, therefore, it is not an unworthy ambition to be able to express one's thoughts and feelings in correct, clear, elegant and forcible English. But too many of our countrymen make a fetish of writing and speaking good English sound knowledge method.



judgment, high aims, lofty ideals, are often given a subordinate place. That is unwise. The Japanese are not as good linguists as our countrymen; but they make very good ambassadors, and diplomatists at home and abroad. Some of them have written very good books in English. Their savants have made more original contributions to science than Indians.

If all subjects are taught through the medium of the vernaculars and English is better taught than now, I think that the knowledge of English of our future school and college students will not be worse than what the present generation of students possess, while the former's knowledge of other subjects of study will most probably be sounder than that of the latter.

There is one other objection which we ourselves stated in the Modern Review for April, 1914. We said, "our text-book committees exercise a sort of political censorship over all books submitted to them." We also referred to the influence of the Press Laws. On the other hand, it may be said that these restrictive influences would continue to operate unfavorably on vernacular general literature, whether the vernaculars be made the media of instruction or not. For the rest, political considerations can come in only as regards text-books of history, economics and political science. The last two subjects are not taught in schools. The English histories of India generally read in our schools are written and published in India, and are therefore as much subject to the influences spoken of above as histories written in the vernaculars. The histories of England used in our schools come from England. If they were written in India in the vernaculars, they would be somewhat less valuable. But for this single drawback, the enormous advantage of a vernacular medium should not be sacrificed.

I have now finished my brief examination of some of the principal objections that may be urged against the proposal. The greater difficulty would be in choosing the vernaculars which are to be made the media of instruction,—there are so many of them in India. But they are not so many as some people seem to think. It is well-known that Anglo-Indians of a certain type delight in discovering fresh

proofs of India's want of unity. Anglo-Indian linguists of this class magnify dialects into distinct languages. After giving full play to this tendency they have put down the number of vernaculars of India at 220. This is the figure given in the Census Report for 1911. In the Report for 1901, the number of vernaculars stood at 147. Thus in ten years there has been an increase of 50 per cent. in the number of our vernaculars! So by 1921 Anglo-Indian linguistic research may succeed in giving us 330 vernaculars, or more than 1 per million of our inhabitants. However, of the 200 vernaculars, 2 are spoken by 6,179 persons; 7 by 555,417; 16 by 3,843,223; 121 by 10,932,775; 20 by 2,039,737; 11 by 37,094,393; 1 by 1,527,157; 3 by 24,097,411; 5 by 2,066,654; 32 by 230,755,857; 1 by 1,324; and 1 by 28,294.

Of course it is out of the question to have 220 media of instruction up to the matriculation standard. Nor is that necessary. Official linguists mention Western Hindi, Eastern Hindi and Bihari as "three distinct languages;" but practical educationists will find Hindi alone quite sufficient for their purposes. It is admitted in the Census Report that "of the total number of persons returning Aryan languages as their mother-tongue no fewer than 82 millions, or more than a third, described it simply as Hindi." If that be so, these 82 millions should have Hindi as their medium of instruction. If 848,000 persons in the Panjab returned Panjabi as their mother-tongue, let that be their medium of instruction, not the new-fangled Lahnda. And so on.

We find from the Census Report that the number of persons using the Munda languages is now only about three millions, "but there are signs that they were formerly far more wide-spread." This information confirms the impression that prevails among many educated persons that many languages or so-called languages in India are dying a slow but sure death. It is no use trying to galvanise them into a new lease of life or semblance of life. Even among such highly civilised and energetic peoples as the Scots, the Irish and the Welsh, their native tongues of Gaelic, Irish and Welsh are gradually being used by a smaller proportion of the people. In 1901 about 46 per cent. of the Welsh could speak Welsh; in 1911 only 40.4 could speak it. In 1891, 1901, and 1911, about 6.3, 5.2, and 4.2

per cent. of the people of Scotland respectively could speak Gaelic. In 1891, 1901, and 1911, about 14.5, 14.4, and 13.3 per cent. respectively of the people of Ireland could speak Irish. This process of gradual disuse has been in operation in spite of the Celtic revival, and in spite of the above three languages possessing valuable ancient literatures of their own.

Similar figures could be compiled for Indian languages too. But I am afraid I have already far exceeded my limit. Suffice it to say that most of the languages and dialects of India will fall into gradual disuse; and among them the majority are those aboriginal tongues which have no indigenous alphabet or literature. Such being the case, I think if the Education Department recognised for the present the following sixteen languages as media of instruction up to the Matriculation standard, that would meet the practical requirements of the situation:—

Bhotia, Burmese, Tamil, Malayalam, Kanarese, Telugu, Panjabi, Sindhi, Marathi, Oriya, Bengali, Assamese, Hindi, Urdu, Gujarati, Naipali.

Other languages ought, of course, to be used as media of instruction in the elementary grades of schools. If any of them can in course of time produce a growing and vigorous literature, they can be gradually used in higher grades, too. On the other hand, if among the 16 chosen as media up to the highest grades, any tongue dwindled away, it might cease to be recognised.

For a population of more than 315 millions 16 different media of instruction are not too many.

The scheme of education through the vernaculars up to the Matriculation, logically leads up to the foundation of vernacular Universities like Waseda University in Japan. Sixteen or even twenty such Universities for the whole of India would not be too many. The medium of education in such Universities would be some vernacular or other. Of course, they should teach English and one or two other modern foreign tongues like German, French, Italian, Russian, &c., besides teaching classical languages like Sanskrit, Arabic, &c. It may be mentioned here that in countries like Germany the *Real* schools teach two foreign modern languages in addition to the vernacular and all ordinary subjects of study. Our proposal, therefore, would not amount to too heavy a burden for our future generations of students.

The problem is no doubt beset with some difficulties; but they are not insurmountable, as I have tried to show. Text-books might not at first be so good and so many to choose from, as the existing ones in English; but they would rapidly multiply in number and improve in quality.

KAMANANDA CHATTERJEE.

Note by the Editor.—This article originally appeared in the *Panjabee*. It is reprinted here in a revised and enlarged form.

## INDIAN PERIODICALS

### The Press in India and Japan

is the title of an article penned by Mr. A. Morgan Young in the *East and West* for April in which some comparisons and contrasts have been made between the Indian and the Japanese Press.

There is a good deal of information in the article about Japan and the temperament of her people which will doubtless be welcomed by the reading public of this country. Mr. Morgan writes from first-hand information, and we know from

personal experience that his observations in regard to the Mikado's Empire are not incorrect.

The Japanese language, though entirely different from the Chinese, is written in Chinese ideographs; and "as one ideograph may have several pronunciations, each line in a newspaper has a smaller line running beside it, in which the words are spelt in the Japanese alphabet (or syllabary). Having the words spelt why not omit the ideographs? is the natural question. They cannot be omitted

## INDIAN PERIODICALS

because while one ideograph may have several pronunciations, the converse is also true—one word may have many meanings, each represented by a different ideograph”:

With a language like this it is impossible even to use the typewriter, and typesetting machines are out of the question. Even the hand-setting is painfully slow, and distribution must be slower still in comparison with the facility attained in European or Sanskrit languages. The difficulty, however, is not insuperable, and when once it is surmounted, the rest of the process is on up-to-date lines. Stereotype plates are cast and fitted on the cylinders of rotary machines, and the outturn thenceforward is as swift as even this hustling age demands. It has to be, for the circulation of the most popular papers is enormous—running up to a quarter of a million. It is here, to begin with, that there is a great difference between the Indian and the Japanese Press. I think I am well within the mark in saying that no paper in India reaches the tenth part of a quarter-million circulation, with a consequence that printing direct from the types is the rule, and the coöpe affords most of the motive power to the machinery. As samples of printing there is little to choose between the Indian and the Japanese newspapers; both are wretched productions, badly printed on the cheapest of paper. Both have the merit of cheapness, and neither has the reputation of paying well.

The writer suggests four reasons which are responsible for the greater circulation of Japanese papers.

The people are of a more busy and inquisitive temperament in Japan than in India; their system of government simulates many of the party excitements of more democratic countries; the ability to read is more widely disseminated; and though the poor have a hard struggle to live, subsistence is not reduced to so exact a calculation as in India, and the price of a paper can be squeezed out of a small wage. Of these four, the political factor is undoubtedly a very powerful one.

The case of India is quite different. She has a minimum of politics. “There is no burning question to be settled by popular vote, no road to Utopia except that along which, that mysterious entity called the government is in its wisdom leading the country.”

As regards the liberty of the Japanese Press

it is very difficult to find out where its limits lie. The Japanese Press is outspoken. It is most unsparing in its denunciations. It plunges light heartedly into the vilest slanders. The newspapers are celebrated for their “third page” which is popular reading, although it spares neither age nor sex in its indecencies.

In some directions, however, the Press is absolutely muzzled. While liberty and license are allowed as a matter of policy, every now and then a Procurator's order is circulated to the newspapers offices, forbidding them to publish a word on some happening which the police think it best for the

public that they should not know. A disrespectful reference to the Mikado in a newspaper in Japan would be attended with confiscation. So the propagation of socialism is a criminal offence in Japan. In Japan, as in India, all newspapers have to provide a security. The seizure of a whole issue, whether of a daily paper or of a magazine, on account of its containing some article which the police consider detrimental to morals or order, is a common occurrence.

Though outspoken on domestic affairs “the Japanese Press maintains an ominous silence with regard to the strange things that sometimes happen in Korea and Formosa. In Formosa there is a strict embargo on the dispatch of news to Japan, and, except an occasional official record of wonderful progress, news is rare.”

The Japanese are thorough-going in whatever they do, hence we read that in Korea, they have “practically extinguished the native Press—only two little papers being left, which both have to be extremely careful. It is a part of Japan's fixed policy to denationalise the Koreans, absorb them and make them all speak Japanese.”

So we see that in this respect at least there is nothing to choose between Russia and Japan. Russia too forbade the use of the Polish language in Poland in her endeavour to Russianize that unfortunate country.

The chief Japanese papers certainly command a far more extensive news service than the Indian papers can aspire to. This is due to the large circulation which the leading papers of Japan enjoy. Some of these papers keep their own correspondents in England and America who cable important news, though the telegrams often convey little information.

The following lines draw a faithful picture of Politics, Press and Public opinion in Japan:

The circulation of the Japanese newspaper, however, judging by any standard of averages, is large out of all proportion to the interest of the majority of its readers in politics. The franchise is restricted, and the Government may be repeatedly defeated by a parliamentary majority, without going out of office. It may even pass and enforce legislation against the will of that majority. The popular voice is not without effect, however. A sufficient number of indignation meetings, seasoned by a riot or two in the capital, will make the Government consider it discreet to climb down; of course, the Press is a powerful factor in this process, and the rikshacoolie who heaves a stone through ministerial windows feels at such a season that he is a political unit in the State, and, if he can, reads his paper accordingly. Curiously enough, the mob is most strenuous and the papers are most strident in the very matter where the Japanese Government dare

not give in to their clamour. Two successful wars have somewhat turned the heads of the journalist and his reader in the street alike. The "go on with the war" riot is historical, and the Japanese Press is ready to declare war on the United States or to annex China at a moment's notice.

We agree with the writer, when he says that

the best journalists in Japan and India are men of extensive knowledge and keen judgment; the lesser lights in neither country have yet acquired the journalistic art of cloaking a grotesque ignorance in a dignified disguise. On the whole the Japanese Press achieves higher flights of misinformation on Western matters, and its readers swallow it with practically no corrective.

In India the English papers are the chief gatherers of news—even of that which is mainly of interest to Indians; in Japan, with the greater influence and larger circulation of the vernacular Press, the foreign papers do not hold such a predominant place as sources of a public news supply, and a considerable amount of translation from the vernacular papers is done. This is by no means confined to a lifting of news items, however; it is of more service as showing to the outside world the course of public opinion, which would otherwise, owing to the difficulties of the language, hardly become known.

We are told that "the Japanese are much greater experts in the art of subsidising papers than is the Government of India. The latter was altogether too straight-forward for its attempts to be successful."

In Japan the subsidy business is worked more secretly, and a semi-official paper is recognised mainly by the impossibility of accounting for its existence and opinions in any other way than by supposing that it is paid by the State.

The writer points out one grave fault of the vernacular papers in Japan. The papers are very much inclined to prejudice cases.

Notable instances are those of the Japanese socialists who were executed two or three years ago and the Korean conspiracy case. In both these important cases the Japanese Press proclaimed the guilt of the accused in a chorus of condemnation before they had even been arraigned before the Court. The same sort of thing happens daily and never appears to suffer reproof. It is, in the last issue, a fault of the Courts as much as of the Press.

The writer thinks, and rightly too, that the popularity of vernacular journalism both in India and Japan is "out of all proportion to its pecuniary rewards."

It is said that not even a circulation of a quarter of a million secures to a Japanese editor an income much over Rs. 350 a month, while the great majority of editorial stipends are more in the neighbourhood of Rs. 50.

A. J. Appasamy contributes to the April *Young Men of India* a well-written article on

## The Making of a Man

in which the writer has tried to make clear "what are the elements in the making of a man."

Philosophers and sages of all times have held up a lofty conception of man.

There is a striking passage in the book of Jeremiah where the prophet says: "Run ye to and fro in the streets of Jerusalem, and see now and know and seek in the broad places thereof, if ye can find a man." Diogenes, the cynic, did like this once. In broad daylight he took a lighted lantern in his hand, and went about the streets of Athens as if he were looking for something. The people asked him what he was doing. He said he was trying to find out a good man. On another occasion he stood in a prominent place and shouted, "Hear me, oh men." A crowd gathered together, which he dispersed, saying that he had called for men, not pygmies. Herodotus made a distinction between human beings and men, observing that human beings were plentiful, but men scarce. Carlyle described the population of England as so many "millions, mostly fools."

The true man must "feel that we are here, not to live somehow, not to drift along with circumstances, but so to live that this corner of the world is made the happier, the nobler, the wiser for our having lived in it."

There are people in this country, and their number is legion, who have a tendency to look back to the past and to praise the simplicity and purity of ancient manners, the great men that lived then, but their attitude towards the present is one of criticism and despondency, such an attitude damps our enthusiasm and cripples our efforts. The true man "thinks of the present as still abounding with opportunities, as still full of riches that await our enterprise."

The foundation of the true man's character is "laid upon the bed-rock of truth. He faithfully walks along the path of truth and honesty that he has marked out for himself."

We read that Tolstoy, at the time of his marriage, "made a copy of his diary as a young man, when he had led a riotous life, and sent it on to his future wife."

And Tolstoy could do so because he was a man amongst men.

## A poet's appreciation of Mr. Gokhale.

The March *Indian Review* prints a few reminiscences of Mr. Gokhale from the pen of Mrs. Sarojini Naidu, the gifted daughter of India. We cull the following from these reminiscences which originally appeared in the *Bombay Chronicle* :—

It was to me, a valuable lesson in human psychology to study the secret of this rich and paradoxical nature. There was the outer man as the world knew and esteemed him, with his precise and brilliant and subtle intellect, his unrivalled gifts of political analysis and synthesis, his flawless and relentless mastery and use of the consummate logic of co-ordinated facts and figures, his courteous but inexorable candour in opposition, his patient dignity and courage in honourable compromise, the breadth and restraint, the vigour and veracity of his far-reaching statesmanship, the lofty simplicities and sacrifices of his daily life. And breaking through the veils of his many self-repressions, was the inner man that revealed himself to me, in all his intense impassioned hunger for human kinship and affection, in all the tumult and longing, the agony of doubt and ecstasy of faith of the born idealist, perpetually seeking some unchanging reality in a world full of shifting disillusion and despair. In him, I felt that both the practical, strenuous worker and the mystic dreamer of dreams were harmonised by the age-long discipline of his Brahminical ancestry which centuries before had evolved the spirit of the Bhagavat Gita and defined true Yoga as Wisdom in Action. But even he could not escape the limitations of his inheritance. Wide and just as were his recognitions of all human claims to equality, he had nevertheless hidden away, perhaps unsuspected, something of that conservative pride of his Brahminical descent which instinctively resented the least question of its ancient monopoly of power.

One morning, a little despondent and sick at heart about national affairs in general, he suddenly asked me, "What is your outlook for India?" "One of Hope," I replied. "What is your vision of the immediate future?" "The Hindu-Muslim unity in less than five years," I told him with joyous conviction. "Child," he said, with a note of yearning sadness in his voice, "you are a poet, but you hope too much. It will not come in your life-time or in mine. But keep your faith and work if you can."

One evening while seated on the terrace of the Servants of India Society building Mr. Gokhale said :

"Stand here with me, with the stars and hills for witness and in their presence consecrate your life and your talent, your song and your speech, your thought and your dream to the motherland. O poet, see visions from the hill-tops and spread abroad the message of hope to the toilers in the valleys."

Speaking about the many-sidedness of his culture Mrs. Naidu writes :

"I learnt to wonder not merely at the range and variety of his culture but at his fastidious preferences or what Charles Lamb has called the delicacies of the literature. He had also an almost romantic curiosity towards the larger aspect of life and death and destiny and a quiet apprehension of the mysterious forces that govern the main springs of human feeling and experience."

"Of the many pressing matters that occupied his mind there were four which to him were of absorbing interest. His scheme for compulsory education, which, he felt, was the only solid basis on which to found any lasting national progress; the Hindu-Muslim question which, he said, could be most effectively solved if the leaders of the sister communities could deal in a spirit of perfect unison with certain

fundamental problems of equal and urgent importance to both; the high privilege and heavy responsibility of the young generation, whose function it was to grapple with more immense and vital issues than his generation had been called upon to face; and of course, the future of the Servants of India Society, which was the actual embodiment of all his dreams and devotion for India."

Mr. Percy Brown writes an informing article on the

### Influence of War on Art in the March *Indian Review*.

At the outset he has told us that by "war" he does not mean the present great conflict, but war in general and by "Art" he means the Fine Arts of painting and sculpture.

Mr. Brown is not far wrong when he says that

Science has usurped the place of Art in many ways, but it remained to science in war to do the greatest damage to art, that is, the depriving of future generations of the art which existed before science was known. It was an art which sprang from the religion, the devotion and the sense of service in the world.

In ancient Egypt "war and art progressed hand in hand."

One of the earliest civilizations, that of Egypt, was characterised by a profoundly artistic nature, and at the same time its history is a record of constant warfare. The purpose of Egyptian art was always to give a faithful representation of fact. This was either actual fact or ideal fact. In interpreting the former, much of the mural sculpture portrays the victories of great kings over innumerable enemies, while a favourite subject is an illustration of bands of prisoners accompanied by huge captures of loot. During the period of the 18th dynasty, about 1500 B.C., Egypt, under Tothmes III, became essentially a military state, and at this time many of the noblest of her monuments were executed. At this time the virility and intense energy of the Egyptians in all their glory found an outlet in war, and simultaneously in raising great buildings lavishly decorated with bas-reliefs of their victories.

#### Greek Art :

It is still generally regarded as the highest form of aesthetic culture the world has ever seen. In it idealism and ethical purpose predominate, and in all good examples we find the fundamental beauty of tone and line and mass and colour which is always present in every true work of art. Greek statuary demonstrates that the Greek people managed to invent and live by a practical ideal.

We find the most interesting illustration of the influence of war on a country's art in the history of ancient Greece.

The story of the great battles which brought about the national unity of Greece is reflected in the art which followed these epoch-making events. These bitter years of devastation, of struggle that most often have seemed futile and hopeless, leading up to the final repulse of the Persians at Salamis and Plataea, brought the Greeks to a proud consciousness

of a glorious national destiny and to an unflinching faith in, and pursuit of, those enlightened ideals for which they had fought. Their ultimate victory was a splendid moment in the history of a richly dowered race; the great events of the Persian wars were vivid and recent in their remembrance, and it was the persistence of such memories which formed the foundation of much of the art of Greece. But it did not take the form of a portrayal of its scenes of conflict and victory. Instead it became idealised into a representation of a spiritual struggle of the Hellenic race for those ideals of light and liberty and reason and order which had been at stake. In their art the Persian wars were forgotten, but the spiritual conflict which they typified remained as a recurring theme whose significance was for all time. Indeed it may be said that this spiritualised conception of conflict, in which the upward-reaching Hellenic spirit is represented as contending with the powers of darkness and licence and social anarchy, is the central motive of Greek sculpture; and it was the vivid national sense of this conflict that enabled the Greeks to achieve that noble pinnacle of beauty which their art attained. The gods and heroes whom they fashioned in bronze and marble stood for the ideals and aspects of ordered reason. Their satyrs and other wild beings were types of the licence and disorder of nature. And in their friezes and pediments, decorated with battles of the Greeks with Amazons, Lapiths with Centaurs and gods with giants, we read the same story of perpetual conflict with anti-social, unruly and destructive forces.

#### Alexander's campaign in the East in its bearing on Indian Art :

On the night before Alexander of Macedon started for the East on the career of conquest he had a farewell interview with the man who had been his tutor, now the master of a rising school of thought in the shades of the Lyceum. And towards the close of the interview Aristotle said to the Macedonian :—

"You are about to start upon an enterprise which will bring you into many lands and amongst many nations, some already celebrated in arts and arms, some savage and unknown. But this last counsel I give you. Whithersoever your victories lead you, never forget that you are a Greek and everywhere draw hard and fast the line that separates the Greek from the Barbarian."

"No," answered the youthful conqueror—he was barely two and twenty. "I will pursue another policy, I will make all men Hellenes. That shall be the purpose of my victories."

Undoubtedly the famous Macedonian's plan, was most rigorously put into effect, and carried out to the letter. Colonies of Greeks were planted in various localities with one of the results that the influence of Hellenic art has been traced even as far east as Japan. In Northern India the imprint of the Greek is most strikingly manifested in those mounds of shattered sculptures in the neighbourhood of Peshawar, which mark the site of the ancient country of Gandhara. A comprehensive collection of these carvings may be seen in the archaeological section of the Indian Museum, a careful study of which is strongly advised. In it we may observe, most plainly portrayed, the influence of a warlike invasion on art. The chief point they illustrate is the overlapping of the civilisations of the East and West which took place some two thousand years ago. And the principal concrete evidence of this historic episode is revealed in these records of contemporary art. Here we may see the Greek Corinthian capital combined with the Indian

figure of Buddha, soldiers with classic arms and armour but Indian draperies, Greek features but the figures clothed with Indian costumes, and many other composite conceptions depicting an intermingling of Eastern and Western symbols and ideas. But the influence of the Greeks was not only confined to the North. South, as far as Madras, it is traceable in the bas-reliefs of Amaravati but in a much less pronounced form, and in various intermediate centres, such as Muttra in the United Provinces, the dynamic touch of the classic hand has left its distinctive mark.

Historical evidence seems to indicate that "the period of peace immediately succeeding a war waged solely for the sake of fundamental ideas, is the most favourable time for the development of the arts."

The writer concludes thus :

War has destroyed much, but it has created far more than it ever destroyed. It has destroyed the shallowness of national life which is reflected in a superficial art, and in its place it is building up a new sense of national thought and tendency. And the awakening of this deeper nature should lead to a deeper contemplation of artistic ideals. A people's art has, and must have, some relation to and some movement with the strong stream of national life. The artist's use of his eyes and ears and mind reflects, and must reflect, the habit and race of his time.

Through the great conflict now raging we may reasonably hope for great artistic issues. Out of the very catastrophe with which Belgium has been overwhelmed, from the experiences of war, defeat, and spoliation, will surely rise an artistic revival.

Mr. R. G. Sambandam writes a thoughtful article entitled

#### Indians in Burma

in the *Indian Emigrant* for March :—

Every year there is an increasing exodus of Indians to Burma, where they go principally in search of employment. All parts of India from Kashmir to Ceylon are liberally represented in Burma.

"Though this influx of Indians into Burma fulfils a real want and contributes to the wealth of that country, still there have not been wanting individual Burmans, who, unable to stand the stress of modern competition, have thought it fit to attribute to Indians all the evils, fancied as well as real, from which they are at present suffering. Fortunately, this feeling of dissatisfaction is confined only to certain Burmans."

But there are members of the Indian Civil Service, who, we are told, "have on public occasions given vent to the idea that Indians are not only an undesirable alien population but also are despised and disliked by the natives of the land." The writer quotes a portion of the evidence given before the Public Service Commission by Mr. G. B. H. Fell, officiating secretary to the Government of Burma, which proves that the above statement is absolutely correct.



Burma can not do without Indians. She would be helpless without them.

From the Secretariat clerk who incessantly tries to lighten the burden of the Under-Secretary under whom he works to the Madrassee gardener who replenishes the bazar every morning with fresh green vegetables, almost every walk of life absorbs into it a large number of Indians whom it has not been found possible for Burmans to displace. Even the Indian cooly is such an indispensable atom in the vast organization of English industry carried on in Burma that it would be extreme folly in the patriotic Burman to wage a crusade against his kind.

The cause of the dislike of the Burman for the Indian, if it at all exists, is due to jealousy, "which an incapable man harbours towards his more fortunate brother. Is the Indian to be despised because with his intelligence and industry he outruns the ease-loving Burman in the race for life?"

But there is no real cause for any estrangement of feeling as will be clearly seen from the following lines taken from the Census Report for the year 1911.

"The Indian comes to Burma to supply an economic demand which the Burman has failed to supply. The Burman has been so occupied in filling up the waste places of his country that he has never competed for a large number of town and city occupations. In so far as the demand for Indian labour is a demand for cheap, docile, disciplined labour, the Burman has not yet needed to enter into competition with the contract labour from Madras. It is true that there are higher forms of skilled industry, the mechanical, the engineering, the building, the transport, the distributive and the commercial which the Burman has abandoned largely to foreign hands."

Some conflict is inevitable wherever two races belonging to two different stocks of men have been thrown together by economic forces. The writer thinks that the duty of the Burman Government is to "create and maintain every facility for the peaceful settlement of Indians and treat them as elder members of an Empire with whose destiny that of Burma is yoked both geographically and politically." But it is to be greatly regretted that it "insists on putting in the way of the Indian every conceivable obstacle to his acquisition of permanent interests in the country he has adopted."

To show how the aid of even the local Legislature has been invoked to keep away the Indian from Burma one has only to remember the drastic provisions of the Burma Tenancy Bill and the Burma Land Alienation Bill, the policy of both of which was to treat the Indian in Burma as an undesirable alien and to throw round the person of the Burman a sort of protective prophylactic.

The legal profession in Burma affords another instance of how a sharp distinction is maintained

between the Indian and the Burman by means of artificial, technical rules. Whereas every person qualified to practise as a High Court Vakil in any one of the Indian High Courts is *ipso facto* allowed to practise as such in any other High Court, the Educational Syndicate of Burma have ruled that no Indian High Court Vakil shall practise in the Rangoon Chief Courts and the Courts subordinate to it, unless he also passes a certain high grade Burmese language test, not to mention a test in some local Acts and Regulations. The result is that whereas a High Court Vakil is allowed to practise freely in all Upper Burma Courts, where one should think that a practical knowledge of the Burmese language will be useful to the practitioner, he is unnecessarily burdened with the passing of the vernacular for practising in a place like Rangoon where the want is not very much felt.

We are glad to find that the writer, in commenting upon the various disabilities we are subject to in a foreign country has not lost sight of the fact that our adherence to the time-worn Shastras and our inability to break loose from the shackles we have voluntarily put on our hands does retard us at every step of our progress.

The *Kalpuni* scare still haunts us and many of the even so-called educated consult their old Manu and hordes of ancient law-givers and Smriti-writers to see how far they are allowed, if at all, to travel by sea and whether they are permitted to mix with other races. The Shastras seem to be a veritable demon, whose very touch is enough to paralyse us into inactivity and turn us into a nation of cowards who waste a precious deal of their time in devising reasons for neglecting certain duties which their conscience imperiously commands them to carry out. Look at the sad spectacle of the educated Madrassees—some of them prominent leaders of society—seriously discussing that silly drivel of the Post-Puberty Marriage Bill, as if the whole face of the world is going to be changed by that innocent Bill being passed into Act.

Sea-travel, according to the writer, and we agree with him, is one sure remedy for all such oddities.

It is false patriotism to refuse to "exchange ideas with our neighbours and to profit by their good example."

There are many amiable qualities, peculiar to the Burman race, which we can very well strive to make our own.

### Teachers who Fail.

In a telling article of the above name in the *March Educational Review*, Rev. B. K. Mukerji makes some thoughtful observations on the different sorts of teachers one meets with in the schools and the causes which are responsible for their failure.

The Lukewarm teacher, the Lame teacher, the One-sided teacher, the Unsympathetic teacher, the



**Express teacher, the Steam-brake teacher and the Intermittent teacher,—these are the teachers who fail.**

**The Lukewarm teacher "lacks the first essential of success, whole-hearted enthusiastic devotion to his work."**

The teacher's work is to inspire his scholars, to kindle in their hearts a burning zeal for learning; and so he must be all on fire himself, filled with a consuming desire to make his work effective. A cold, lifeless teacher, doing only routine work, no matter how excellent his method may be, must produce a cold, lifeless class. Ardour comes before order.

**The Near-sighted teacher's motto is, "Sufficient for the day is the lesson thereof."**

He lacks vision; he neither looks before nor after. He never tries to fathom the forces which have gone to make the character of each individual scholar, nor does he look on into the future and see the possibilities which are on ahead.

He hammers away at the facts in to-day's lesson, and if he can so drive them home that the scholars can more or less readily repeat them, he is contented. He forgets that the true purpose of all teaching is the training of character and that the feelings and the will are even more important than the intellect. To love a subject is better than to know it. Knowledge without feeling is dead.

**The Lame teacher's work "begins and ends with his lesson."**

He walks regularly to his class every day at 10, but never walks after them or with them on any day in the week. He never visits their homes, does not know their parents, so fails to secure their co-operation. The true teacher does not forget the social side of his office, but goes after them and enters into the daily life of the individual members of his class. Unless a teacher will find time and take trouble to study his scholars, their homes, their hobbies, their difficulties, he cannot hope for the best results.

**The One-sided teacher**

prepares the subject matter of his lesson very thoroughly, tries to find out all that is possible on the subject, and comes to his class loaded with information, which he begins to unload on to his more or less passive scholars.

The class may be impressed by his eloquence, but his words going in at one ear and out at the other make no lasting impression on the scholar's mind, even when they are understood. The knowledge of a lesson is not really our scholar's until they have reproduced it. They do not grasp it with a clear and lasting apprehension until they have expressed it in language. The teacher who wishes to succeed will not fail to make full use of questioning. He will question the lesson in and question it out. He will secure the active co-operation of his class. Just as it is impossible to fill a corked-up bottle, so is it to teach a passive and silent class. Education means *drawing out*, not *pumping in*.

**The Unsympathetic teacher**

is too grown-up. He forgets that he was once a boy and the ways in which boys look at things. He never puts himself in the place of his scholars and forgets the meagre, barren life some of them

have to live. He makes no allowance for animal spirits and is apt to regard restlessness and activity as wickedness, and mischief as deliberate sin. Knowledge of child-nature, sympathy with children's difficulties and troubles, hopes and fears is the surest way to reach their hearts. Without loving sympathy there can be no true teaching. Knowledge of the lesson and method of presenting it are important, but more important still is the power to call out the children's best efforts, to carry them along with you, to inspire them with a love for you and your teaching, and this depends upon discerning sympathy; with all thy getting, get sympathy, for it will put life into your teaching.

**The Express teacher**

is always in a hurry wherever he may be and stands for the embodiment of perpetual motion. Meditation and reflection are strangers to him. He rushes to school, rushes through his lesson and succeeds in keeping his class in a state of ferment during the whole of the session. His voice is generally high-pitched and loud and very disturbing to other teachers. Such a teacher is often most forgetful. He is quick to promise but slow in fulfilment; his scholars have been disappointed so often that they cannot depend upon him. He should realise that hurry and rush are fatal to success, that peace and methodical quietness are essential to order and efficiency in teaching.

**The Steam-brake teacher**

is a staunch conservative in everything. He abhors change and believes it impossible to improve on the methods of his ancestors. His movements are so deliberate and his methods so uniform that his teaching has got into a groove. Change and variety are hateful to him. He opposes all new methods, graded lessons, use of concrete illustrations, expression, work, rearrangement of classes, any modification of the dull routine of the school. He forgets that School teachers must be living teachers, and life means change and variety and development. Immobility, rigidity, inflexibility are signs of death. There can be no greater condemnation of a teacher than to say he is mechanical, conventional, wooden, lacking in life and power.

Mr. M. E. Sadler writes in the April *Indian Education* about

### **Education in England.**

A great deal of effort is made and plenty of money is spent in England to preserve the health of school-going children. It is sad to reflect how little the educational authorities in our country, think about making school-children physically fit.

We read that :—

The staff of the School Medical Service steadily grows. There are 317 areas for elementary education in England and Wales, each with a principal School Medical Officer. In 162 of these areas there are, in addition, 524 Assistant Medical Officers. Thus the total number of medical men, excluding specialists, who are engaged in the School Medical Service is 841

Of these, 393 (or not quite half) are also employed either as Medical Officers, or as Assistant Medical Officers, of Health. Rather less than one-eighth of the total number of School Medical Officers engaged in the School Medical Service are women. The total net expenditure on the School Medical Service during the year ending July 31, 1913, was £285,993. Of this rather less than one-half, £125,830, was repaid to the Local Education Authorities by grants from the Board of Education.

"Each child on its first admission to a public elementary school, undergoes medical examination. Girls in the public elementary schools receive instruction in the rules of health, in domestic subjects and in mothercraft. Similar, but more advanced, instruction is given in secondary schools and in evening classes for young people and adults."

Medical officers have found out that the health of village boys and girls are better than those residing in towns. Educational authorities in England are discovering that the health of children improves in the open air and not when cooped-up in closed rooms crowded with chairs, tables and benches. Hence, in England

Open-air teaching is becoming more general. Classes are taken in playgrounds; open-air classrooms are added to existing schools; and new schools are established in the country for town children. The playground classes are reported to have had good results as regards the health of the children and teachers. More of these are held in London than elsewhere. Protection against wind, sun and rain is given by an awning. Trestle tables or light folding desks and chairs are used for the lessons. Each child is provided with a rug. Canvas stretchers are used for the midday rest. In the curriculum, manual work is given a larger place. Nature-study becomes more prominent. There is less book-work and more oral teaching. Wherever practicable, there is a gardening class. In these open-air classes the children are hungrier than in the ordinary schools, and of course they keep much warmer if they are suitably fed.

An erudite article entitled

### The Type of the Superman

has appeared in the April Arya.

The progressive human race finds a generous ideal in the gospel of supermanhood. But "it should not be turned into an arrogant claim for a class or individuals."

It is a call to man to do what no species has yet done or aspired to do in terrestrial history, evolve itself consciously into the next superior type already half foreseen by the continual cyclic development of the world-idea in Nature's fruitful musings. And when we so envisage it, this conception ranks surely as one of the most potent seeds that can be cast by thought into the soil of our human growth.

Nietzsche first cast it, though he was an "apostle who never entirely understood

his own message." True it is that sometimes "he rose beyond his personal temperament and individual mind, and spoke out the word as he had heard it, the Truth as he had seen it, bare, luminous, impersonal and therefore flawless and imperishable."

Nietzsche, in his concept of the superman, "never cleared his mind of a preliminary confusion. For if a sort of human God-head is the God to which the race must advance, the first difficulty is that we have to decide to which of two very different types of divinity the idea in us should owe allegiance. For the deity within may confront us either with the clear, joyous and radiant countenance of the God or the stern convulsed visage of the Titan. Nietzsche hymned the Olympian but presented him with the aspect of the Asura. He presents to us a superman who fiercely and arrogantly repels the burden of sorrow and service, not one who arises victorious over mortality and suffering, his ascension vibrant with the triumph-song of a liberated humanity."

God and Titan, Deva and Asura are indeed "close kin in their differences; nor could either have been spared in the evolution. The one descends from the light and the infinity, satisfied, to the play; the other ascends from the obscurity and the vagueness, angry to the struggle."

To evolve in the sense of the God is to grow in intuition, in light, in joy, in love, in happy mastery; to serve by rule and to rule by service; to be able to be bold and swift and even violent without hurt or wickedness and mild and kindly and even self-indulgent without laxity or vice or weakness; to make a bright and happy whole in oneself and, by sympathy, with mankind and all creatures. And in the end it is to evolve a large impersonality and to heighten sympathy into constant experience of world-oneness. For such are the Gods, conscious always of their universality and therefore divine.

Certainly, power is included. To be the divine man is to be self-ruler and world-ruler; but in another than the external sense.

The gods work oftenest veiled by light or by the storm-drift; they do not disdain to live among men even in the garb of the herdsman or the artisan; they do not shrink, from the cross and the crown of thorns either in their inner evolution or their outward fortunes. For they know that the ego must be crucified and how shall men consent to this if God and the gods have not shown them the way? To take all that is essential in the human being and uplift it to its most absolute term so that it may become an element of light, joy, power for oneself and others, this is divinity.

And this should be the drift of supermanhood.

The Titan's instincts, on other hand

"calls for a visible, tangible mastery and a sensational domination." He does not feel sure of his empire "unless he can feel something writhing helpless under his heel."

What is exploitation to him, unless it diminishes the exploited? To be able to coerce, exact, slay, overtly, irresistibly,—it is this that fills him with the sense of glory and dominion. For he is the son of division and the strong flowering of the Ego. To feel the comparative limitation of others is necessary to him that he may imagine himself immeasurable; for he has not the real, self-existent sense of infinity which no outward circumstance can abrogate. Contrast, division, negation of the wills and lives of others are essential to his self-development and self-assertion. The Titan would unify by devouring, not by harmonising, he must conquer and trample what is not himself either out of existence or into subservience so that his own image may stand out stamped upon all things and dominating all his environment.

Supermanhood is a certain divine and harmonious absolute of all that is essential in man. "Man is Nature's great term of transition in which she grows conscious of her aim; in him she looks up from the animal with open eyes towards her divine ideal."

Knowledge, Love whose secret word is Delight, Power and Unity are some of the Names of God. But though they are all divine, yet to follow any of them exclusively is to invite, after the first energy is over, His departure from us and denial; for even unity, exclusively pursued, ceases to be a true oneness.

Then what is to be done?

"The world's discords have to be understood, seized, transmuted. Love must call Power and Knowledge into the temple and seat them beside her in a unified equality; Power must bow its neck to the yoke of Light and Love before it can do any real good to the race.

Unity is the secret, a complex, understanding and embracing unity. When the full heart of Love is tranquilised by knowledge into a calm ecstasy and vibrates with strength, when the strong hands of Power labour for the world in a radiant fullness of joy and light, when the luminous brain of knowledge accepts and transforms the heart's obscure inspirations and lends itself to the workings of the high-seated Will, when all these gods are founded together on a soul of sacrifice that lives in unity with all the world and accepts all things to transmute them, then is the condition of man's integral self-transcendence. This and not a haughty, strong and brilliant egoistic self-culture enthroning itself upon an enslaved humanity is the divine way of supermanhood.

## FOREIGN PERIODICALS

### German War-poetry.

Arthur L. Salmon makes us familiar with the "lyric note of Germany's war-passion" in the pages of the *Academy*. The writer thinks that "they are something of a revelation of the spirit in which intellectual Germany is following the present terrible conflict." Though one of the poems quoted is recriminating, the writer asserts that he sympathises with such poetry at least artistically.

The writer has given us two poems entitled *The Zeppelin* and *The Apparition* respectively. The writer admires "the grim poetic power" of the former and asserts that it has "beauty and the suggestiveness of a great reserve." Here follows the poem, which was published in Berlin, so we are told, on the last day of August.

The day is done.  
In the gray twilight  
Still stands one fort  
That will not be silenced.

The wind awakes,  
The vapors roll aside;  
From the clouds  
Appears a Zeppelin.

Its steel-gray  
Turns crimson in the sunset.  
In its blood-red envelope  
Destroying Death draws nigh.

A swarm of bullets  
Hums towards it.  
It quivers and lays its course  
To the forts.

Now it descends,  
Grown suddenly to huge size,  
And deals the death-blow  
To its victims.

A star peeps forth—  
The summer night steals on;  
The last of all the forts  
Is silent.

The latter poem though "so bitter in its hatred that one almost shrinks from quoting it, yet, perhaps is finer still as sheer poetry. The venom of its hate-lust is directed against one who stands among the most highly-minded of English statesmen."

The following is the poem :

A sombre vision comes to me :  
 A cliff—a beach where breakers rave—  
 A sandy shore, a laden sea—  
 And by the sea an open grave.  
 And round the grave a thousand hands—  
 The hands of children, hands of wives—  
 Sift carelessly the yellow sands—  
 Each handful is a thousand lives.  
 And myriad voices fill the air :  
 "O tolling sexton, lone and sad,  
 O man of death, what dig you there ?"  
 "I dig a grave—the times are bad."  
 "Your tears are vain—you cannot bound  
 This hungry grave that will be fed ;  
 This trench that runs the whole world round—  
 My master needs it for his dead."  
 "And who," the myriad voices call,  
 "Who is this ruthless master?—say—  
 Whose icy breath brings woe to all ?"  
 The spectre answers : \* \* \* !

### The Problem of Constantinople

forms the subject of an article contributed by J. Ellis Barker to *The Outlook*.

It is no secret to the student of history that Russia has for a long time past been wishing to possess Constantinople whose unique position makes it the most valuable prize that a nation wishing to dominate the world can aspire to.

It is an ideal site for a capital. It lies close to the point where Europe, Asia and Africa meet, and close to the point which connects the Black Sea and the Mediterranean with the Indian Ocean by way of the Suez Canal and the Red Sea. The site of Constantinople is a natural fortress of the very greatest strength. It is protected against an attack from the sea by those wonderful channels, the Dardanelles and the Bosphorus, and the mountains and swamps in the rear make it difficult to attack Constantinople by land.

When Napoleon I. and Alexander I. planned sharing the dominion of the world, beginning with the partition of Turkey, the difficulty of Constantinople proved unsurmountable. Napoleon was quite willing that Russia should occupy Constantinople and the Bosphorus, but he wished to retain the Dardanelles. As the occupation of the Dardanelles by France would have made the possession of Constantinople useless to Russia, the two great rulers could not agree, although both desired to partition Turkey. Alexander I. wished to possess Constantinople and the Straits for sentimental and political reasons. Constantinople is to the Russian Church what Rome is to the Roman Catholics. Besides, Alexander desired for Russia the occupation of a position which dominates the Black Sea, where alone Russia is extremely vulnerable. In the words of the Tsar, Constantinople with the narrows is the key to Russia's door. While the Russians wished to dominate Constantinople for defensive purposes, Napoleon wished to control that position for aggressive ends.

We read that "the partition of Turkey

is not a new, or a relatively new, idea."

The greatest rulers took a keen interest in the question of disposing of Turkey by means of partition. Eminent Popes, such as Leo X., Pius V., and great secular rulers such as Francis I. of France, the Emperor Maximilian I., and King Henry IV. of France, desired to bring about the disappearance of Turkey. In more modern times the partition of Turkey has been most strongly advocated by rulers such as Peter the Great and Catherine the Great of Russia, by Joseph II. of Austria, by Napoleon I., and by Tsar Alexander I. Bismarck contemplated the disappearance of Turkey in his "Memoirs."

Napoleon, in denying Constantinople to Alexander I., coined the celebrated sentence : "No! Constantinople would mean the mastery of the world!" That winged word has influenced European, and especially English, policy ever since.

But why has Turkey never been a popular state? Why has she always been considered an intruder among the nations of the world? The writer tells us that "the Turks are not hated by the Christian nations because of their faith. The Turks even before they became Muhammadans, had always been hated by the Christian nations because they had been the great destroyers of civilization." The Turks overran the Nile valley, Mesopotamia and Asia Minor, Greece and North Africa, where "ancient and mediæval civilization reached its highest development", and "destroyed the greatest shrines of humanity and civilization."

A further cause of their unpopularity, so the writer tells us, was the prevalence of misrule under their dominion, and their failure to absorb the conquered peoples and convert them into satisfied Turkish citizens. Moreover, it is said, they treated the subject nations as slaves resorting sometimes to massacres and extermination.

### The Way to World-Peace.

Charles W. Wendte makes mention in the *Christian Register* of the remarkably catholic sermon of the above name preached by Rev. L. Walter Mason.

Rev. Mason is of opinion that "nothing less powerful than religion can abolish war. But it must be religion in a broader, more universal form than that of any race religion. Religion in a narrow form is more apt to produce war than peace."

So he says that

the time has come when men and women, to whom is given the great privilege and obligation of moral leadership, must publicly confute the well-meaning missionaries who come back to this country

and add to the already existing prejudice and misunderstanding of other religions. Especially is it needful for us to have a sympathetic understanding of Islam, because it is with the people of that faith that Christians come most in contact, and because Islam is more aggressive than any other non-Christian faith. All we ask is mutual understanding, for that is sure to bring with it mutual respect and sympathy, and when Christian and Muslim have become sympathetic co-workers, it will be easier to enter into broad-minded fellowship with Brahmin and Buddhist."

We are told that Islam means primarily "making peace," and one who follows Islam is called Muslim, or "one who makes peace with God, and extends peace to all God's creatures." The greeting of the Muslim is *Assalamo-Alaikum*, or "Peace be upon you!"

Truly does Mr. Mason say in concluding that our only hope in assuring peace on earth is

"a new and larger religious life. A religion as broad as the new and growing world-consciousness; not the religion which divides men into antagonistic propagandas, but which unites them in friendly, sympathetic rivalry to emulate and surpass each other in the glorious work of filling this old world with beauty, good-will, and righteousness. This high end cannot be attained in cold blood by merely planning for international arbitration and by figuring mutual profits. It can only be attained by a social enthusiasm, which swallows up the interests of each in the welfare of all. Nothing but a religious passion can bring all races into the consciousness of a world family.

—

Mr. H. S. Shelton deals about

**The Political Aspect of Eugenics**  
in the *Contemporary Review*.

The writer thinks that it is not unsafe to assume that "science in politics means pseudo-science."

A proposal which, considered on its merits, would be rejected, may perchance be passed because it is put forward in the name of science. The man in the street, being ignorant of science in the concrete, and knowing something of the great achievements of men of science in their own sphere, is easily deceived by those who claim scientific sanction for political proposals.

If a political proposal is advocated on historical grounds, or on grounds of justice, or on grounds of practical expediency, there is a reasonable chance that it may be necessary or desirable. If a measure is advocated on scientific grounds, the chances are that it cannot otherwise reasonably be defended.

The above remarks, the writer asserts, "are specially applicable to the political aspect of Eugenics." But we think the concluding lines of the remarks quoted above are vague and meaningless. Science is based on reason, and therefore it follows, that a measure advocated on scien-

tific grounds is reasonable and it can surely be reasonably defended.

Mr. Shelton goes on to say that

the one definite proposal put forward by responsible people is that a certain standard of health, freedom from some specific diseases, should be required before a marriage can legally be contracted.

But

insanity and epilepsy, like tuberculosis, cancer and gout, are merely diseases, ills to which all are liable. Anyone can become insane, in the same way as anyone may contract other diseases, if the conditions of life are too adverse. Men and women of genius are liable to such vicissitudes, like everyone else.

There is another reason why there should be no "state enforced eugenic restrictions on marriage" and that is that

the attempt to make any given standard of physical or mental health a necessary qualification for marriage would debar some of the greatest geniuses of human history, not the parents of the men of genius, but the men of genius themselves, not all men of genius, but some, a fact beyond dispute.

There is no such thing as hereditary criminal tendencies. So it would be a great blunder of the state to assume that the children of criminals are necessarily criminal.

We may all like to see a finer race of men but it is no "business of the State to take any steps whatever directly designed to secure that end."

The writer concludes thus :

The government which attempts to secure greatest happiness or morality by direct enactment soon discovers that its efforts are futile. In the same way, any direct political attempt at race improvement is bound to fail. Galton says that the Greeks of the age of Pericles were two grades higher than the modern European. There was no department of State eugenics then.

—

There has been published an interesting article in the *Athenum* entitled

### Russian Novelists

in which we read some account of Dostoevsky, Artsibashev and Tchekhoff, all of whom have won considerable fame in Russia and abroad.

A collection of the letters of the Russian novelist Dostoevsky has been translated into English which throws much "light on the character of a remarkable man."

The first of them, written to his father when Dostoevsky was 17, is a pitiful appeal for money. He was then a pupil at the College of Engineering, and in urgent need of at least £5 to procure absolutely necessary things which he lacked. A few months after that, a letter he had written to his brother was delayed because he could not afford the postage stamp.

A little later he was writing to the same brother that "the thought that through one's inspiration there will one day lift itself from the dust to heaven's heights some noble, beautiful human soul: the thought that those lines over which one has wept are consecrated as by a heavenly light through one's inspiration, and that over them the coming generations will weep in echo.....that thought, I am convinced has come to many a poet at the very moment of his highest creative rapture."

When leaving the army at 23 he writes:

"I haven't even the money to buy civilian clothes. If I don't receive money at once I am lost. They will put me in prison—that is certain."

At 24 he reached the first rank of Russian writers at a single bound, and was, for once, able to write, "I cannot complain of poverty." He adds the information that

"all the Minnas, Claras, Mariannas, &c., have got amazingly pretty, but cost a lot of money! Turgenev and Belinsky lately gave me a talking to about my disorderly way of life."

A few months later he was again in debt, the brilliant success of his first book having been followed by the comparative failure of the next. Then came his imprisonment in a fortress, and his exile to years of hard labor in Siberia.

At 38 he was allowed to return to European Russia, and spent most of the following ten years abroad to avoid his creditors. At Baden-Baden he lost at roulette what little money he had, and both he and his wife had to pawn their clothes. But despite his poverty, misery, and ill-health ("I with my hæmorrhoids and epilepsy") there burnt within him the fire of a great artist, and, with whatever alloy, the faith of a saint and a patriot, who believed in

"the ultimate destiny of the Russian nation to reveal to the world her own Russian Christ, whom as yet the peoples know not. . . . In that lies the utmost essence of our vast impending contribution to civilization."

He died at the age of 60, having attained recognition, honor, and an immense popularity, at the close of a life of intense suffering.

We read that the "Crime and Punishment" is perhaps the most noticeable work of Dostoevsky. He is recognized as the greatest of all Russian novelists "in his own special line of psychological analysis." Nietzsche acknowledged that he owed much to Dostoevsky and it was "probably to *Crime and Punishment* most of all that the German Philosopher was indebted." In this book the "portrayal of character is wonderful and the interest of the book is almost too poignantly intense." This is a great book which alone could make secure Dostoevsky's place among the greatest masters of fiction.

We are told that Artsibashev's novel *Sanin* "after it had gained immense notoriety was stopped on account of the harm it was alleged to be doing to morality." The book has been translated into English.

*Sanin* appeared in 1909 "during the aftermath of the revolutionary upheavals which followed the Japanese War and it reflects the mood of the moment."

The English translation has not been done properly and the transliteration of names is not at all satisfactory,

"*Sanin*" deal very frankly with questions of sex, and, to a certain extent, Artsibashev's book is a reply to Tolstoy's views. Both writers dwell on the pain occasioned by sex, and score when they point out how great, and how often unnecessary, is the suffering humanity endures on this account; but they differ as to the remedy. Tolstoy sees it in the elimination of desire. Artsibashev in such an alteration of public opinion as would give free play to the natural instincts.

Neither writer's panacea seems to meet all the needs of the case.

Artsibashev's remedy would remove the oppression which has driven many women to despair who might have lived to play a useful part in life; but, in a very complex and difficult matter which calls for a clear vision of the duty of society to the individual, and of the individual to society, he leaves us to go as we please without any guidance at all.

In the book above all stands out a fierce demand for the right to live and enjoy oneself unhampered by any opinions or restraints.

The short stories by Tchekhoff illustrates all the moods of the author.

The humor is distinctly of that Russian brand which delights in describing a victim desperately struggling to emerge from a trap. Perhaps the best example is "The Death of an Official."

Horace Hutchinson contributes to the *Cornhill Magazine* a very interesting article about the

### Migration of Birds.

At the time of the Franco-German War of 1870 a large number of continental birds came to Kent and other eastern and south-eastern countries of England, scared off the land by the firing. The same thing must be happening again at the present time.

We find the migration instincts of the birds alluded to in many ancient writings. As for instance in Jeremiah we read: "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming." Homer particularly observed the comings and goings of the crane. Aristotle "discussed and studied the birds and their movements."

The old naturalist's account of migration of birds was that they went south in the cold weather and came back to their

homes in the north on the approach of spring. But cold is not the only cause of the migration.

There are certain seasons of the year, say from November to April, in the Northern Hemisphere when all the northern portion of that hemisphere is quite unsuited for the residence of birds that require insect food. On the other hand, just because it is virtually without insect life in the winter, and because the winter is very prolonged, its insect life as well as its floral life is extraordinarily rich in summer. The flowers and insects have to get through, in course of a few weeks, the reproduction of their kind, which in the temperate belt may be spread out far longer. Thus it is that we have the marvellous exuberance of the Siberian spring, to which all who have seen it bear emphatic testimony. If all the birds endeavored to do all their domestic work and bring up their families in that belt around the tropics where, and where alone, a good many of the strictly insect eating kinds are able to find food to maintain life during our winter months, it is obvious there would not be enough insects within the hunting range of their parents to feed the young ones. Doubtless this fact has been the chief influence in forcing the birds to acquire the habit of migrating from the central belt of the earth towards its poles for their nursery work, arriving at their Arctic or Antarctic quarters as the case may be, just at the moment when the populous short spring and summer of these regions are at their commencement. Then, when this short spell of eager life is over, food supplies of the insect-eating birds begin to fail towards the poles, and the birds begin their journey back again towards the centre. The stream of birds going southwards impinges on the north coast of Scotland, and some of its pilgrims go down along our east and others by way of the west coast. On their route they nearly always follow the coastline if they are on passage. Both of the spring and of the autumn migrants, some come to stay, others only use our islands as a man may take his ease at his inn. On the autumnal journey they will sometimes tarry at our hostelry, for then they are moving leisurely. There is no pressing hurry, so long as the provisions are good. On the reverse course, in spring, they do not dally. The strongest impulse in their nature is urging them to be ever moving till they come to the scene of their infancy, where they will, in their turn, bring up a family of infants of their own. This is a business which brooks no delay.

One astonishing fact is this, that "at the very same moment at which some birds of a species are emigrating, others are coming in as immigrants." When emigrating sometimes the birds "rest by the way on a ship met in the course of their transit."

We read that the flight of the birds across the sea is a nocturnal transit.

It is manifestly necessary. The bird armies, like the human, require to be fed, and birds, as a rule

(the predatory kinds are an exception), cannot easily go long between meals. The vast majority are the diurnal birds: they have to do their foraging by daylight. They would have had but a hurried meal previous to starting; throughout the journey they would find no restaurants at which to refresh themselves, for the "unharvested sea" affords neither vegetable nor insect food; and, finally, they would arrive on the farther shore, if at all, when night was falling, so that they would have to wait yet another twelve hours or more, supposing the month to be November, before the light of returning day permitted them to go about the long-delayed business of finding their next meal. It would mean a thirty-six hours' fast, in round figures, and that, added to the journey's fatigue, would mean death to a good round number of the fasting pilgrims. Nature has taught them a better wisdom. Travelling as they do, by night, they would have a good day's food inside them, and on arrival at the farther shore would meet a new day just beginning, wherein they might pick such seeds and insects as they needed before composing themselves to sleep off the weariness of the night's travel.

The birds carefully choose their nights for sea-travel.

It has been observed that migration is very rare with a south-east wind; but this is not because that trend of wind is unfavorable to flight, but only because it is a wind associated with foul weather.

### Inter-marriage in the United States.

A proposal is afoot in the United States to pass a mischievous law making marriages between blacks and whites void and criminal. The *March Crisis* quotes a few sane American opinions on the proposed laws. A representative from Illinois thus spoke recently in Congress.

To make such marriages criminal and void would leave the children of such marriages without the protection which they need and should have. Instead of bettering the moral conditions such a law would make them worse. It would leave many young girls at the mercy of brutes willing to take advantage of their virtue and then desert them to a life of shame. I cannot conceive of a condition under which a white man should be allowed to cohabit with a black woman not his wife without being compelled by law to marry her or provide for the care of their children. Why should innocent women of the Negro race not have the same protection of the law which is accorded to women of any other race? It will not do to say there is no such condition as that to which I have alluded. Everyone knows better, else how does it happen that we have so many people of mixed blood in the United States.

The Negroes are willing to confine their marriages to their own race, indeed they would prefer that, but they have a right to demand that the women of their race shall not be considered the legitimate prey of the men of other races.



# THE MODERN REVIEW

VOL. XVII  
No. 6.

JUNE, 1915

WHOLE  
No. 102

## NOTES

### **Sinking of the Lusitania.**

The settlement of disputes by bloodshed is not the most civilized method of doing the thing. But even in warfare some methods are considered more civilized than others. These are considered lawful, and the others are considered unlawful, barbarous and wicked. Among these latter are the poisoning of wells or other sources of water-supply of the enemy, the use of poisonous gases, the sinking of unarmed merchantmen not carrying contraband, etc. It is believed that the *Lusitania* was not armed and did not carry arms and ammunition or other contraband. Therefore the sinking of that vessel by German submarines has been, according to Reuter, considered even by neutral countries unlawful. Whatever the laws of warfare may be, the killing of non-combatants is certainly wicked, to whatever race or country the slayers may belong.

### **Use of Poisonous Gases.**

In justification of the use of poisonous gases by themselves the Germans had spread a report that the Allies had been using poisonous gases. This was contradicted by the latter as a wicked lie.

Reuter telegraphed on the 18th May last that on that day Lord Kitchener announced in the House of Lords that "the British and French Governments felt that the troops must be adequately protected from poisonous gases by the employment of similar methods, thus removing the enormous disadvantage which existed if we took no steps."

This perhaps means that the Allies also are now using poisonous gases. This is to be regretted; though having no knowledge of warfare we cannot say whether there was any less barbarous way out of the difficulty.

It is clear, however, that for successful fighting all belligerents must be equally barbarous; and that is because war itself is a relic of barbarism which is still full of vitality.

*The Indian Daily News* says that the "Indiaman" has come out with the suggestion that if the rumour is correct that the asphyxiating gas the Germans have been using consisted of sulphur fumes, then it means that they have discovered and are using Lord Dundonald's plan. "And it would appear that we are also about to adopt the same plan by way of reprisal, so that after an interval of upwards of sixty years, a plan of disturbing the enemy that was considered far too barbarous to put into use at the time it was first revealed, is now to be adopted in retaliation." It was during the Crimean War that Lord Dundonald revived his "secret war plan" for the total destruction of an enemy's fleet, and offered to conduct in person an attack on Sevastopol and destroy it in a few hours without loss to the attacking force. This plan, the details of which have never been divulged, he had proposed so far back as 1811, and the committee which was then appointed to consider it reported on it as effective but inhuman.

### **Duration of the War.**

From the very beginning of the war it has been asserted more than once that Germany had only a fortnight's ammunition in store. But the vigour of her offensive does not seem yet to have abated. And from the facts that Lord Kitchener has called for three hundred thousand more recruits to form new armies, that the age limit of Lord Kitchener's army has been raised to forty, that in the House of Commons a number of Ministerialists have urged the abandonment of the voluntary principle in the Army and Navy and that

Mr. Tenant, in reply, did not deny that there might arrive a time when such a policy would be desirable,—from these facts, it appears probable that Germany is still capable of serious offence and defence, and that in consequence conscription may be adopted in England. In that case, may there not also be recruitment in those provinces of India from which now no soldiers are taken?

Perhaps Italy's participation in the war may bring it to an earlier close than was anticipated.

### **A Moslem Officer of the Tsar.**

It is a well-known fact that long before the present war there were Musalman commissioned officers in the Russian army, General Alikhanoff being one of them. *The Bombay Chronicle* has published the portrait of another such officer named General Khan-Husen Nakhichivanski, wearing the uniform of the Russian Imperial Guard. As there are some Musalman generals in the Russian army, there must be many more officers of lower rank, such as lieutenants, captains, etc., professing that religion.

### **England's Gratitude.**

On the 19th May last at an Imperial patriotic meeting held at the Guild Hall, London, eminent British statesmen of both parties enthusiastically thanked the Dominions, India and the Protectorates "for their unparalleled services in the war."

An expression of gratitude in words, when sincere, is better than ingratitude or silence. But the best way to show gratitude is to be grateful in deeds.

### **How India has Helped.**

In our last April number we said that one of the ways in which India has been helping the British Empire from before the war and ever since the establishment of the Indo-British connection was that she has "given opportunities to English military officers to obtain invaluable experience of warfare and paid them handsome salaries and placed ample resources at their disposal to acquire this experience." We find our statement supported by Viscount Bryce and Lieutenant-Colonel A. C. Yate. The latter read a paper on "The Indian Army" at a meeting of the Indian section of the Royal Society of Arts, London, in March

last. Viscount Bryce presided. In the course of his remarks on the paper Lord Bryce said:—

Col. Yate had also pointed out what a magnificent training ground the experience of India was for many great soldiers. Time had not permitted him to speak of the early career of Sir Arthur Wellesley, but it was well-known that the experience which he had in India and the opportunity which India gave him of displaying his great gifts made him the chosen man at the darkest hour of England's fortunes when the power of Bonaparte seemed to be overspreading the whole Continent, to go out and take command of our troops in the Peninsula and to begin that career of conquest which ended at Waterloo.

### **Thymol made in India.**

Thymol is a more powerful antiseptic than carbolic acid. Before the war it was imported mostly from Germany, we understand. *The Chemist and Druggist* says:—

Mr. Prabodha Chandra Chattopadhyay, M.A., F.C.S., perfumery expert and chemist, working in the Laboratory of the Bengal Chemical and Pharmaceutical Works, Ltd., Calcutta, is the first in India to make thymol from Ajwan Oil. Mr. Chattopadhyay had been working on this for the last three years and when H. E. the Governor of Bengal visited the works on November 23rd last thymol was already being made in the crude state for the firm's own use. Now he has obtained pure white crystals, and the Company hope to manufacture it on a large scale in the near future.

### **Sir Sankaran Nair's Appointment.**

The appointment of Sir C. Sankaran Nair as Education Member of the Viceroy's Executive Council is an excellent one. He has shown his ability as a lawyer, as a Fellow and Member of the Syndicate of the Madras University, as a Judge, and as a public man. He is an ex-president of the Indian National Congress and of the Indian National Social Conference, and has shown independence of spirit in various ways.

Some Anglo-Indian journalists say that he has had no educational experience; which is not true, for he has been for years an active Fellow and Member of the Syndicate of the Madras University. And, had Sir H. Butler more or even as much educational experience?

To the objection that a seat on the High Court bench ought not to be made a stepping-stone to a high executive appointment, our reply is that it is in the abstract an excellent principle, and excellent, too, in practice, provided it is enforced without reference to the race or complexion of the persons concerned. So long as Government sees nothing wrong in making a

judge a lieutenant governor, as was done in Burma, we do not see why we should oppose the appointment of an Indian High Court Judge to the Viceroy's Executive Council. It may be a convenient maxim for some British journalists that principles are to be disregarded when they stand in the way of the worldly prospects of their countrymen and they are to be acted up to when the cause of Indians can be injured thereby; but Indians cannot be expected to praise such a maxim.

*The Pioneer* has brought forward the question of the separation of the judicial from executive functions in this connection, just to make fun of the congress party. But as Sir C. Sankaran Nair is not to discharge any judicial functions in his new office, we do not see the point of the *Pioneer's* joke. Our main demand is that the same man should not in his single person and at the same time combine judicial and executive functions. By approving of Mr. Justice Nair's new appointment, we are not in the least receding from our demand.

As Education Member Sir C. Sankaran Nair may be able to do some good. When Viceroy and Provincial Governors are said to be unable to have their own way owing to the opposition, mainly, of their civilian councillors, it would be unwise to expect much from an Indian Councillor, however able and independent he might be.

### Colonial "Friendliness."

Indians have been duped many a time and oft; they know that promises are not as good as performances; yet are they still ready to be duped. This or that Canadian or Australian politician or journalist, says that as Indians are fighting the Empire's battles side by side with the colonials, after the war the colonies will recognise Indians as fellow-citizens, exclusive emigration laws will be modified, etc.;—and immediately the paragraph is exultingly quoted in several Indian papers as if a new saviour had come down from the skies with a message of hope and salvation. Yes, after the war,—when there would be no earthly reason for anybody to keep the Indian people in good humour. In the mean time a British statesman holding high office in Australia has had to apologise because in a speech he had the temerity to suggest indirectly that for the development of large portions of Australia coloured labour might be required; and in

Canada the period of operation of the ordinance against the landing of artisans and skilled and unskilled labourers has again been extended.

Let us all faithfully do our duties. But let nobody be so foolish as to expect that the war, which is not an evangelistic campaign for the conversion of souls, will change human nature and make men act against what they consider to be their immediate worldly interests. There ought really to be a limit to our credulity, and to our capacity and willingness to be duped. In the spiritual plane men have been taught to do *nishkama karma*,—to act without desire of reward or fruition. The best way to avoid disappointment is to adopt the rule of *nishkama karma* in mundane affairs too.

### The Internment of Messrs. Mohamed Ali and Shaukat Ali.

Messrs. Mohamed Ali and Shaukat Ali have been interned according to the provisions of the new Defence of India and Public Safety Act. They must not, without obtaining the previous permission of the authorities, leave the place where they are. As people do not believe that official information is always correct, official methods are always right and official motives are always unexceptionable, they will continue to doubt the necessity of the step unless they be convinced, by the publication of the information on which official action has been taken, that the two gentlemen have been deprived of their freedom of movement really in the interests of the State. Loss of personal liberty is no light matter. There should always be sufficient checks on arbitrary executive action resulting in the loss or curtailment of such liberty.

As Mr. Mohamed Ali is known to be a diabetic his request to be allowed to reside at a hill station in summer should undoubtedly be complied with.

### U. S. A., China and Japan.

A message to the "Times" says that the United States of America has presented identical Notes to China and Japan refusing to recognise any agreement between the latter two countries which may impair American rights in China, the political and territorial integrity of China or the open-door policy in China. In the mean time the Chino-Japanese treaty

has been signed. The United States is quite justified in presenting these Notes. It would be good for China if the American Note should succeed in preventing Japan from practically becoming the suzerain of China. We hope the United States and Japan will be able to settle their differences without the arbitrament of war. In case of war, China would, very probably, be on the side of the United States, and Germany might side with the United States and thus wreak vengeance on Japan.

Should war break out between Japan and America, the chances of victory might lie with the power having the greater naval strength. The United States has 37 battleships, 14 armoured cruisers, 3 cruisers, 46 destroyers, and 44 submarines. Japan has 19 battleships, 17 armoured cruisers, 41 destroyers, and 15 submarines. The United States has thus a superior navy. But there is this to be said in favour of Japan that the Japanese navy has a larger war experience than any other fleet from the operations which it carried out with such brilliant success in 1904-5.

But should China be the battle-ground chosen, Japan could land large armies there long before America's transports were able to near Chinese waters. The United States army is only 95,000 strong on the peace footing and 95,000 on the war footing. The corresponding figures for Japan are 230,000 and 2,000,000. So taking every thing into consideration, the wisest course for America would be to rely for success on tactful diplomacy.

### Japan and America.

For some years past, and particularly since the beginning of last year, the relations between Japan and the United States have given ground for uneasiness. "In February, 1914, the issue threatened to reach a head when an amendment was suddenly tacked on in Congress to an Immigration Bill, excluding from the United States 'Hindus and persons of the Mongolian or Yellow Races, the Malay or Brown Races, and African or Black Races'." Fortunately Congress repealed the amendment the next day. But there is a deep anti-Japanese feeling on the Pacific coast of the United States. This attitude has deeply wounded the pride of the Japanese people. High-class Japanese who go to California are often subjected to many little slights.

These rankle. The Japanese are not a people to bear them for ever.

### Italy and Austria.

Italy has declared war on Austria.

The mean peace effective strength of the Italian army is about 13,600 officers and 236,000 men. The total war strength of the forces is roughly as follows, but it must be noted that the men of the territorial militia are untrained :—

With the colours, officers and men	250,000
On unlimited furlough	„ 450,000
Mobile Militia	„ 320,000
Territorial Militia	„ 2,200,000
Total on a war footing	„ 3,220,000

Of these 1,020,000 are more or less trained.

Austria-Hungary's peace strengths before the war were as follows :

Common army	... 339,366
Austrian Landwehr	... 50,544
Hungarian Honved	... 38,529
Bosnia-Herzegovina troops	... 6,618
	435,057

(These are the normal budgetary effectives.)

The war strengths before the war were estimated to be :

Common army	... 1,360,000
Landwehr	... 240,000
Honved	... 220,000
	1,820,000

It was believed that by embodying all classes of the Landsturm, over 3,500,000 men could ultimately be put in the field, trained and untrained.

The Daily Mail Year Book for 1915 says that Austria has 2,500 guns and Italy, 2,200, approximately.

The number of all ranks in the Austrian Navy, including reserves, totalled 35,942 in 1914. The non-commissioned ranks were to be brought up to a total of 20,000 by 1922. The number of executive officers was 795. The strength of the Navy on July 31st, 1914, was: battleships, 15 (including 3 coast defence vessels); armoured cruisers, 3; small cruisers, 10; torpedo vessels, 6; torpedo-boat destroyers, 18; torpedo boats, 55; submarines, 6. The ships building when war broke out were: 1 Dreadnought, 2 light cruisers, 6 destroyers, 27 torpedo boats, and 8 submarines.

The personnel voted for the Italian Navy for 1914-15 was 40,063 officers and men, of which number about one-third are volunteers and the remainder conscript. The number of ships on October 31st, 1914, was: battleships, 15 (and 6 building); armoured cruisers, 10; light cruisers, 16 (and 2 building); torpedo vessels, 3; torpedo boat destroyers, 33 (and 13 building); torpedo boats, 94 (and 1 building); submarines, 20 (and 12 projected).

### Why Italy Remained Neutral so long.

There is a party in Italy called the Irredentist party, formed about 1878, for incorporating with Italy neighboring regions (called *Italia Irredenta*, unredeemed Italy) subject to other governments, but largely Italian in population. Italy's waiting game since the beginning of the war was due to her inability to decide whether she could gain most of this "unredeemed Italy" by fighting on the side of the Allies, by remaining neutral, or by fighting on the side of Germany and Austria. As to her saying that she now joins the Allies against her former ally Austria of the Triple Alliance because the latter has broken that alliance

by declaring war on Servia without consulting Italy,—we are unable to say how far this is true. But as nations have hitherto been guided more by self-interest and expediency than by the dictates of honour and truth, we need not enquire how far Italy is right in this contention.

When a private individual encroaches on the property of another private individual, the latter generally has his remedy in the law-courts. As there is no such international court to adjudicate between country and country in case of usurpation of territory, Italy is perfectly justified in fighting Austria to bring under the Italian flag all Italian-speaking persons in the regions near her borders. Austria has no natural right to govern them.

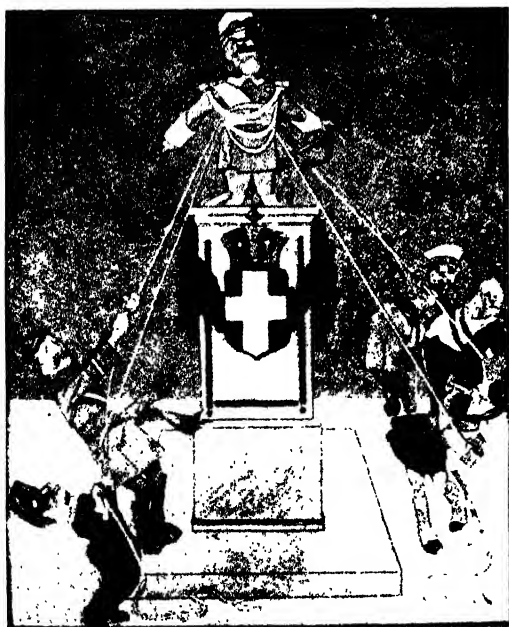
"War is an evil so great, so enormous," says Signor Rolandi-Ricci in the *Rome Tribuna*, "that no country should participate in it unless the reasons for doing so are insurmountable or when there is an advantage to be gained great enough to compensate for the consequences." These sentiments, *The Literary Digest* learns from the Italian papers, were responsible for the continuance of Italian neutrality, which, they said would only be broken when it was abundantly evident that "advantages" could only be gained by actual war. The powerful influence of Signor Giolitti, the ex-Premier, kept Italy still at peace, for, according to a letter addressed by him to the *Tribuna*, he considered "that Italy may obtain a great deal without going to war."

This was also the view of Prince von Bulow, the German Ambassador to Italy, who is an interview accorded to the Rome correspondent of the Budapest *Az Est* said:

"I trust in the wisdom and judgment of leading circles in Italy, and hope they will find and travel on the right road. Moreover, I do not doubt that Austria-Hungary will facilitate the possibility for the Italian Government and people to live in untroubled understanding with the Central Powers."

How Austria-Hungary could "facilitate" was carefully explained in a long article published, very probably under official inspiration, in the *Frankfurter Zeitung*, and the views of this organ are doubtless in accord, says the *Popolo Romano*, with those of Prince von Bulow. The Frankfort organ thought:

"Only one debatable difference between Italy and the Dual Monarchy can at the most be said to exist,



THE NEUTRALITY OF ITALY.

If they keep on pulling in this way it is possible that neither side will dislodge him.

—Caras y Cretas (Buenos Aires).

Austria, from of old, is in possession of territory which is not absolutely indispensable for her strategical security or trade, which is inhabited by Italians, and which is passionately claimed by Italian nationalists on the ground of national unity. That is the Trentino, in south Tyrol, and perhaps a little piece on the river Isonzo near Goerz. The administration of the district is entirely Italian, and if any one there can complain of prejudice it is the Germans.

"But national enthusiasm wishes this territory to be united into one State. We can not believe that an agreement concerning these wishes is not attainable in a friendly way. However well we may understand that on the Austrian side concessions to such demands would be regarded as a sacrifice, there can, nevertheless, be no comparison between such a view and the values which would be destroyed by a conflict between both parties. Negotiations in such matters can only be carried on on the basis of paragraph 7 of the published Triple Alliance agreement, which promises Italy compensation in certain cases.

"But it should be carefully noted that only to an Italy remaining within the Triple Alliance can compensation be given, and, of course, only on the basis of complete reciprocity. . . . The honest path for Italy, which finds herself unable to enter the war on the side of her allies in accordance with the spirit of the alliance, is to preserve unconditional neutrality. . . . Any other policy would be foolish and criminal."

Unfortunately, these suggestions were not well received in Vienna, for the *Neue Freie Presse*, the semiofficial organ of the Austrian Government, in an article entitled "Ourselves and Italy," remarked that Austria had no idea of buying Italian support or even neutrality by any cession of territory, and continued:

"How can it be admitted that our Monarchy would accept any diminution of its territory as long as it has life to breathe?"

These utterances were quickly followed by comment in Italy, and most significant was the opinion of Signor Giolitti's organ, the *Rome Stampa*, up till now a strong opponent of intervention. The *Stampa* declared:

"The plan of Germany may, therefore, be considered to have failed owing to the resistance of Austria. In face of such a condition of things it can be understood how limited is the field of diplomatic action which remains to the Government, and it is explained why the Ministry has entered the field of 'political demonstration,' which, starting from that spiritual mobilization of which ministerial journals have spoken, may arrive, when the time comes, at mobilization of the Army."

Equally disturbing were the comments of another Roman paper, the *Giornale d'Italia*, the warmest supporter of the Premier, Signor Salandra. It said:

"The time has come to make clear to the people that the present state of things cannot last indefinitely. Italy can not emerge from the terrible European

crisis as she is to-day. She must, therefore, be ready, for it would be suicide to let this crisis pass without improving her frontiers, realizing her aspirations, raising her prestige, and assuring her future. Action is life."

Meanwhile, a straw showed which way the wind was blowing, and the *Rome Idea Nazionale* offered a hint to Prince von Bulow which might lead one to think that the Italians were not altogether satisfied with the activities of the German Ambassador in the interests of peace. The *Idea* remarked:

"Many suspected persons of the German colony maintain close relation with the Embassy. Prince von Bulow should realize that certain intimacies and frequent interviews with persons whom our police are obliged to keep under supervision place the Embassy and its staff in a very curious position. We do not wish to think that Prince von Bulow, who is so skilled a diplomat, desires the German Embassy to appear as the centre of activity of the German espionage association, which is increased daily by the addition of experts."

#### "A Bluff with the cards on the table."

That is the phrase which has been used to describe the curious game of international politics which Italy had been playing for some months past. The entire nation was united upon one point: Italy must receive from Austria the territory she holds in which Italian blood, language, and culture predominate—the "Unredeemed Italy" of song and story. This is the price of Italian neutrality, and, failing to receive it, the alternative was war, and war on the side of the Allies. While all Italy was agreed upon the end, there existed considerable diversity of opinion as regards the means. The clerical party favored diplomatic negotiations and were committed to the views expressed by the Vatican organ, the *Osservatore Romano*, which wrote:—

"The issues of the war are still uncertain. It is not yet possible to specify what the respective losses and gains are likely to be. In this uncertainty, how can Italy venture on hazardous decisions instead of securing her legitimate interests by opportune negotiations, maintaining her own strength unimpaired in the meantime, so as to make good her just aspirations at the proper time?"

These views appeared to be held by many outside the ranks of the professed clericals, and they argued that by judicious diplomatic pressure the offers already made on Austria's behalf by the German Ambassador, Prince von Bulow, might be substantially increased. What the exact offers were is naturally a diplomatic secret,

but the *Echo de Paris* states that it learns from a trustworthy source that Prince von Bulow proposed to cede to Italy :

"(1) The upper valley of the Adige, with Meran, and the Eisack Valley as far as the neighborhood of Franzensfeste, a few kilometers north of Brixen.

"(2) The district on the east side of the River Isonzo, with Gorz (Goritz) and Monfalcone, which would bring Italy's new frontier to the immediate neighborhood of Trieste, Italy would then not have access to the Tyrolean Valley, which descends on Innsbruck, but would for a great distance be close to the line Innsbruck-Franzensfeste-Villach-Klagenfurt."

How far this proposition satisfied Italian desires can be seen by a glance at the map which accompanies this note. From the view-point of the Allies, the London *Daily Mail* justified the wisdom of Italy's policy of waiting :

"Her policy of waiting and growing steadily more urgent in her demands has much in it of wisdom, whether she eventually go to war or not. If she can obtain and secure all she desires by diplomacy none will blame her. If, on the other hand, she finds it necessary to drive home her claims by force she will when the time for balancing accounts arrives, be greatly strengthened if she can prove that from the first, and as a condition of her joining in the war, she laid her demands upon the table and obtained in advance a guaranty that they shall be satisfied in the day of victory."

Despite their traditional pacifist policy, the Italian Republicans and the Socialists were among the most enthusiastic supporters of an immediate declaration of war. Signor Salvatore Barzilai, the leader of the Republicans, warned the nation in the columns of the *Secolo* of the danger of "putting any trust in Austria," and declared :

"No thinking man can believe that Austria will act in direct contradiction to the policy that has kept her together and restore Italian territory without fighting for it, nor can the Government hope that the policy of the past thirty years—a policy we have always opposed—can be revived from its now dead ashes."

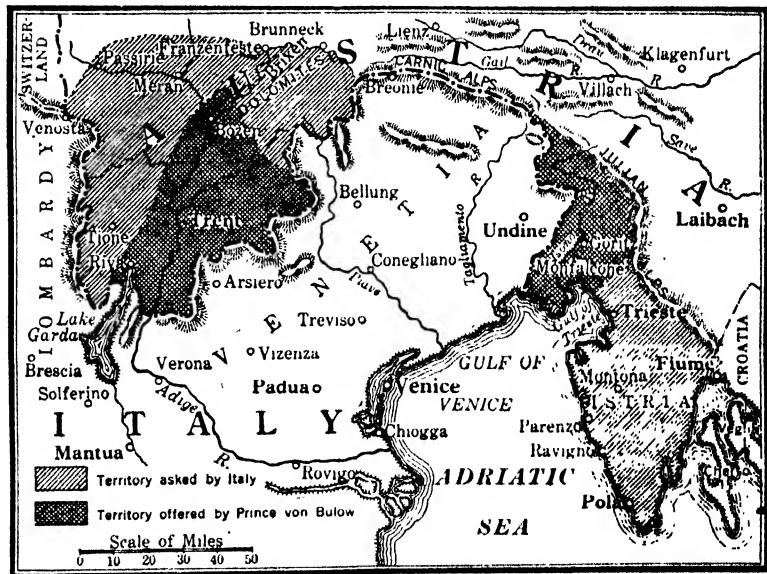
It is worthy of remark that the organ of the Italian Minister of Foreign affairs, the Rome *Giornale d'Italia*, perhaps the most influential paper in Italy, after

months of baffling utterances worthy of the Cumæan Sibyl, at last came out with a definite utterance on the subject of the Government's policy. In a leading article appropriately entitled "Plain Speaking," it said :

"Both in our national papers, and more especially in the foreign press, the strangest and most contradictory things are now being printed about the negotiations which are supposed to be going on between Italy and Austria. To spare our readers the danger of having their ideas confused amid so much that is incongruous, we advise them never to lose sight of this fundamental point :

"Either Italy will be able to obtain peacefully an immediate, sure, serious satisfaction of her sacrosanct aspirations and an equivalent safeguard of her great and complex interest or she will have recourse to the supreme proof of arms. . . . Whatever may be the truth about the development of negotiations whereof many papers affirm the existence, Italians may rest assured that the great interests of the nation will be maintained at all costs. Such is the will of the country, and such, according to our view, is the duty of the Government.

"Italy will do what her interests counsel, and while we do not take it upon us to predict even the near future, we are in a position to affirm that she will reach her goal at any cost."



THE "UNREDEEMED" ITALY.

The map shows, according to press rumors and reports, what Italy demanded as the price of her neutrality and how much was offered by her former allies.

#### A Plea for consistency on the part of the Calcutta University.

Two young men, who were friends, appeared at the M. A. Examination of the



Calcutta University in 1914. One was a son of the then Personal Assistant to the Registrar, now, we believe, the Assistant Registrar, and the other was a friend of the first. The Board of Examiners said regarding them in their report :

"We recommend that the admission to the M. A. examination in English of the two candidates Roll E (A) 10 and Roll E (A) 26 be cancelled. The reasons for this recommendation are fully set out in the annexed Report of a committee appointed by us at the last meeting, which Report has been unanimously adopted by us this day. We further desire to draw the special attention of the Syndicate to the last paragraph of the Report of the Committee.

In their Report the aforesaid committee said :

"We have recorded the statements of Professor Ghose and the two candidates concerned. We have also examined the answer papers and scrutinized the notes carefully.

"We are unanimously of opinion that the notes were not written in the Examination Hall but were written outside the Hall and before the commencement of the Examination. The candidates admitted that the notes in their respective answer papers were in their handwriting.

"We recommend that the admission of both the candidates to the Examination be cancelled.

"We feel it our duty to note that information in connection with this matter appears to have leaked out and that it is desirable to secure in future strict secrecy in connection with University Examinations."

Who was responsible for the leaking out of information ? But that is by the by.

The reader should be reminded here that blank books are supplied by the University to the candidates in the Examination Hall, and it is in such books that the "notes" referred to in the Report were written. The question now is, how could two candidates get possession of these blank books before the time of the examination and how could they carry them home and there write notes therein at their leisure ? The public are entitled to know whether any enquiry has been made on this point and, if so, with what result.

At a meeting of the Syndicate held on September 18, 1914,

"Col. Calvert proposed that the two candidates be not permitted to present themselves at any future University Examinations. Babu Jnanchandra Ghosh proposed as an amendment that the two candidates be not permitted to present themselves at any University Examinations before 1916. Col. Calvert's proposal was accepted by the Syndicate, Babu Jnanchandra Ghosh's amendment having been lost

"Resolved—

That the Registrar hold an enquiry into the circumstances of the case."

We know of previous cases in which the Syndicate after resolving "that the exami-

nation of the candidate be cancelled and that he be debarred from appearing at any subsequent Examination of the University," also *ordered* at the same meeting "that a copy of the above Resolution be forwarded to the Principal,—college, as well as to the authorities of all other affiliated colleges, and also to the Registrars of the other Indian Universities for information." We should like to know why in the case of the two M. A. candidates in question no such order was passed.

We understand that these two candidates subsequently appealed to the Vice-Chancellor for reconsideration of their cases, and at a meeting held on December 19, 1914, the Syndicate "Read the proceedings of the Committee appointed to consider the case of the two candidates in English at the last M. A. Examination" and "Resolved that the memorials of the two candidates, the note by the Registrar and the recommendation of the committee be circulated among the members of the Syndicate."

More than five months have passed since then. Has any definite conclusion been arrived at ?

We do not know whether in the history of the University there has been any previous case of a similar nature remaining undecided for so long a period, in the face of a clear, unequivocal and unanimous finding by a committee of enquiry, of a unanimous report by the Board of Examiners and of a resolution of the Syndicate. We do not think it necessary that candidates should be excluded from university examinations for life for offences of the description referred to in this note. But if clemency is to be shown, as it ought to be, it should be shown to all, irrespective of their parentage. Should the two candidates be allowed to re-appear at the M. A. Examination, say, in 1916 or 1917, we hope all candidates who in previous years were expelled from the university for similar offences, would be allowed to reappear at university examinations. We also hope the university will take disciplinary and other steps to secure complete confidence in the integrity of its employees.

### The Hospital Flat "Bengali"

We are sorry the hospital flat "Bengali" has foundered in what cannot be called

ery stormy weather. For it means a heavy pecuniary loss, loss of opportunity for number of young men to serve suffering oldiers and loss to the wounded soldiers of an additional means of mitigation of their sufferings. It is not clear why the Bengal Government should have sold to the Ambulance Committee such a unseaworthy thing, why the Committee did not obtain expert opinion before buying it, why before it started on its fateful voyage it was not insured, and why, as we hear, when no insurance company would take the risk singly but only conjointly with others, the Committee till sent it on in a hurry. It is, no doubt, easy to be wise after the event. But the precautions that we speak of are so obvious that they would occur to all under ordinary circumstances.

### Is it a sinecure ?

The Hon'ble Maharaja Manindra Chandra Nundy Bahadur of Cossimbazar promised an adequate endowment to the Calcutta University for making researches into the history of ancient Indian mathematics, and paid Rs. 4,000. The late Dr. Thibaut was entrusted with this work. Pandit Babua Misra was appointed to help him in his work. Dr. Thibaut died in Germany last year. But we hear Pandit Babua Misra is still drawing his salary regularly. It is not clear whom Pandit Misra is helping now, as no successor to Dr. Thibaut has been appointed, or from what and the Pandit's salary is being paid. Is his post a sinecure ? We hope some competent person will be appointed to continue Dr. Thibaut's work, if he began it at all, so that Pandit Babua Misra's services may be utilized.

### The Kand Rising in Daspala State.

Daspala is a small Native State in Orissa situated at a distance of some 50 miles from Khurda Road railway station. Most of its subjects belong to the uncivilized Kandh tribe, generally known as Khonds, who dwell in the forests and hilly tracts comprised within its limits. It has a small number of Oriya subjects, too, most of whom are illiterate. Some 15 years ago a person of the name of Bhabagrahi Biswal was appointed its Dewan. He is perhaps the only inhabitant of the state who knows English, having read up to the B. A. standard. As the late Raja Narayan Bhanj Dev had no sons, it was

expected that according to the prevailing custom, a near relative of his, Baishnav Charan Dev, would succeed to the gadi. The old Raja died on December 11, 1912. Thereupon a minor was made Raja.

In October 1914, the Kandhs of Daspala rose against the State. This fact was reported in the daily papers. It was also reported that the British Government had sent military police and troops to suppress the rising. Details regarding the causes of the rebellion, or what happened after it had been quelled, were not published in the daily papers.

We learn that it has been published in some vernacular Oriya papers that in consequence of the rising 15 Kandhs have been sentenced to death, 7 to transportation for life, 6 to 14 years' transportation, 1 to 10 years' transportation, 11 to 10 years' imprisonment, 10 to 7 years' imprisonment, 18 to 5 years' imprisonment and 40 to 2 years' imprisonment. An educated Oriya gentleman named Haribandhu Pattanayak has been sentenced to 14 years' transportation. It is also reported that the defunct Raja's cousin Baishnav Charan Dev has been arrested. It is not known how he has been dealt with.

We state only the bare facts out of all the information we have received. We cannot vouch for their accuracy. Harrowing accounts of what preceded and followed the rising are before us. But as we have no means of verifying them by instituting an independent enquiry, we cannot publish them. We would earnestly invite the attention of the leaders and publicists of Orissa and Bihar to this tragic affair, and request them to ascertain what has really happened, in co-operation with the Government. Is it too much to hope that Lord Hardinge and Sir Charles Bayley would appoint a mixed commission of officials and non-officials to enquire into the whole affair ? In British India a man accused of even a trivial offence is tried regularly before a trained judge according to well-known laws, and has proper legal help. If the decision of the lower court be not satisfactory, there are courts of appeal. Here are 15 uncivilized men sentenced to death and a large number of others like them sentenced to undergo punishment of varying degrees of severity. Was there any regular trial ? On what evidence were the accused convicted ? Had they any legal help ? Is there any appeal ? Have they

appealed? Do they know that they can appeal? Do they know that they can pray to the Viceroy for mercy? Questions like these arise in our minds. But unless Government enlightens the public, answers cannot be obtained.

The position of the subjects of many native states is somewhat anomalous and at times precarious. They do not enjoy the protection of the civilized laws of British India, nor do any safe-guards of personal liberty exist in their case. The British Government has very properly given protection to the native states from external dangers. It also intervenes when the internal peace of their territories are threatened. But in thus making the power of the Indian Princes secure, the British Government has also indirectly incurred the moral obligation to see that the subjects of the native states are not oppressed, or the customary laws of inheritance of a state set at naught. Lord Canning set forth in his minute of 1860 the principle that the "Government of India is not precluded from stepping in to set right such serious abuses in a Native Government as may threaten any part of the country with anarchy or disturbance." There would, therefore, be nothing irregular in instituting an enquiry into the circumstances which led to the rising in Daspala. This is all the more necessary as the Kandhs are mere savages devoid of any knowledge of civilized methods of constitutional agitation. Should an enquiry be ordered, it would be necessary to assure the witnesses that they would not incur any risks by telling the truth.

### **The fate said to be in store for prisoners in Germany.**

The Central News agency is responsible for the following:

Lausanne, April 21.

M. Eugster, the delegate of the International Committee of the Red Cross Society who has been visiting the prison camps in Germany, where 800,000 prisoners are detained, declares that they are in danger of starvation.

He points out that under the Hague Regulations of 1907 the Allies might provide food for their own men, which could be imported and distributed under the supervision of neutrals.

In principle, he says, Germany is bound to feed her prisoners or release them, but in practice it is only too clear that Germany would starve them rather than release them and that as the supply of food within the empire grows less it is they who will be made to feel the shortage first.

Reading between the lines of M. Eugster's report

it is evident that the personal impression he has received from his contact with German officialdom, is that a new form of wholesale barbarity is to be foreseen, and must be dealt with in time. An exchange of prisoners would be only a partial remedy, for it is an unfortunate truth that the number of prisoners held by the Allies falls far short of the total in the camps of Germany.

Is any nation capable of such barbarity? But as it is difficult to ascertain the limits of human wickedness it is better to be prepared for all contingencies.

It does not, however, seem to be true that Germany is on the brink of starvation. We have been hearing the story of her shortage of food and ammunition since the beginning of the war. And is it really true that Germany has captured more prisoners than the Allies? Reuter's telegrams do not convey that impression.

### **17th Bombay Provincial Conference.**

The Seventeenth Bombay Provincial Conference held last month at Poona appears to have been eminently successful. There were more than 900 delegates who had paid their delegation fees, and the number of visitors, who had all paid for their seats, was very large; and they kept to their seats throughout the proceedings. The address of the president, Mr. Joseph Baptista, Barrister-at-Law, was brief, sober and to the point.

There has been a discussion in the press as to whether any persons outside the Moderate party have the right to hold conferences like this. On this point Mr. Baptista observed:—

Some people imagine that we are masquerading under false colours and they are at pains to proclaim that this Conference is not held under the constitution framed by the Convention-Congress after the Surat schism. On the other hand the organizers of this Conference are equally anxious to proclaim that this Conference is not the creature of the Conventionists whose constitution is not binding upon them. The admiration is mutual. I do not know if there be any delegate present here, who is labouring under the impression that this Conference is held under the auspices of the Conventionists. If there be, I must frankly disabuse his mind of it. But I do not suppose that any one claims that the Conventionists are vested with the exclusive right for convening Provincial Conferences. There is therefore nothing unconstitutional in holding this Conference.

We too think that no party has the exclusive right to consider itself the mouth-piece of the country. Before the split at Surat all parties were represented in the Congress and the Conferences. After the split, it has been safer for the moderates to give expression to their views in speech

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and writing than for the extremists. And therefore they have found it easy to hold the provincial conferences and occupy the Congress platform. But that does not mean that the extremists have lost the right to meet in public meetings and style themselves a Congress or a Conference. In fact, we think, if the two parties cannot work together, it would be best to have two Congresses every year and two Conferences annually in those provinces in which the parties stand apart from one another. Such a course would revive enthusiasm for these bodies and place before the public and Government the views of the thinking people of the country to a far greater extent than now and would also go to show that all parties have a good deal in common in their demands. As the meetings of the Moslem League have shown that there is no essential difference between Hindu and Musalman political aspirations and thoughts, so the holding of two Congresses and Conferences might produce a similar result. And this might go a great way to reconcile the parties.

### Extremists and Moderates.

Regarding the division of our people into the two parties of Moderates and Extremists, Mr. Baptista says :

We constantly hear that Indians are divided into two camps—Moderates and Extremists. I have never come across any definition of these terms. Some say that the extremists and anarchists are identical. This is a wicked lie due to black malice or gross ignorance. So far as I can perceive both Moderates and Extremists are Nationalists. Their ideal is Home Rule within the Empire. Both are Unionists. Both recognize the benefit and the necessity of the British connection. Both are constitutionalists, i.e., both seek to attain this object by constitutional agitation. In essentials, therefore, the difference between them is the same as the difference between tweedledum and weededlee.

Speaking broadly, those Indians who take any interest in the politics of their country, may be divided into Moderates and Extremists of varying shades of opinion. Among the Extremists, there were included some who did not object to and even advocated the use of physical force in gaining their object, which was Indian independence. Their number would seem to be now smaller than before, and is probably decreasing. It would be best to give them a separate name. To our knowledge no prominent Indian has held or expressed the views of this section. Those Extremists who advocated the

use only of lawful methods, formerly had independence as their political goal. If they did not object to Home Rule within the British Empire, they wanted it only as a halting place in their journey towards the goal of independence. Those among them who set their eyes on a World Federation as the future political goal of mankind, wanted India to enter this Federation not as a part of the British Empire but as a separate unit. This is what we know regarding the past politics of extremists, though our information may be inaccurate or only partially true. We have no means of knowing whether the party as a whole has changed its politics, and, if so, to what extent.

To us the only feasible plan seems to be for all parties to work together for securing Home Rule within the British Empire, leaving further political developments to the future. The present generation of Indian politicians could not, even if they tried to do so, sign any final and unalterable political creed on behalf of the next and succeeding generations of Indians. Every generation is gifted with the power of independent thought and feeling. There is nothing absolutely final in religious, social, political or other ideals. If there were, only one generation of thinking and feeling human beings should have been created, the succeeding generations being made only like automata and gramophones.

### The New British Cabinet.

It is said the Coalition Cabinet recently formed has on the whole been favourably received by the British public; but the Liberals denounce the inclusion of Sir Edward Carson. No wonder they do; for, but for considerations of expediency he would have been prosecuted for high treason. Had he been an Indian he would have had to pass his days in the Andaman islands as a convict,

### Mr. Sarma's Presidential Address.

At the last Madras Provincial Conference held at Nellore the Hon'ble Mr. B. N. Sarma delivered an able presidential address. He made a point when he contrasted the very slow increase of revenue in his province with the phenomenal increase of revenue in Japan and Canada.

Whence this difference and this contrast? Unless you believe that you are so low in intelligence,

industry, character or integrity as compared with the men living in the above countries, unless the phenomenon is due to such an essential difference, you should look for an explanation elsewhere making due allowances for the other countries being young. The truth of the matter is that those responsible for the British administration of this province, the British people at large, have never given the matter any serious consideration, that they have never believed hitherto that, beyond a mere passive acquiescence in their rule due to various causes which need no analyses, the people of this country have ever been truly loyal or can be relied on in a crisis and I am not sure that notwithstanding professions to the contrary, there is a real change in opinion even now in circles to which the British public ultimately naturally look for decision.

A study of the history of other countries shows that Governments not drawing authority from the people hesitate to add to the national debt, though such additions, whether the loans be floated in local or foreign markets, may be absolutely necessary for the development and improvement of the resources of the country, that they would raise only so much taxation, whether it be high or low, as their military requirements and the ordinary everyday needs of the administration and their continuance in power dictate and that they would fight shy of increased taxation even for such absolutely necessary objects as education and sanitation lest the people become discontented; for one of the maxims of a foreign Government is to keep the people contented by low taxation if possible. We see thus the Indian Government have no hesitation whatsoever in incurring whatever expenditure their military experts may advise, in raising the salaries firstly of their highly paid officers upon whose contentment, goodwill and hearty co-operation they so largely depend, the generosity gradually reaching the other ranks in the services, but the maximum of low taxation comes into force whenever any increases in expenditure on education, sanitation and similar objects are suggested. To illustrate my meaning, the Government of India has cheerfully undertaken all the expenditure needed in the crisis and has given compensation to all the civil servants by reason of their leave privileges being curtailed, our province having to provide more than three lakhs for the purpose; we have provided for increased expenditure under the head of police, did not hesitate to increase the budget allotment for employing additional Survey Officers in the higher ranks but have had no money for additional schools and reduced the customary sanitary grants. I am one of those who believe that the attraction of capital to developing the resources of the country and the industrial undertakings therein, giving the people of the land an opportunity of profiting thereby and establishing them permanently and a bold policy of expenditure on education and sanitation are necessary, if we desire not to be completely ruined by the competition of other countries. Take the case of Japan: the revenue was only 5 crores in 1850, her national debt was 2 crores in 1848, 10 crores in 1879, was 25 millions in 1889, and 2,493 millions yen or 375 crores in 1914 and her annual revenue (ordinary) 80 crores in 1913-14 and she did not hesitate to borrow even at 4 to 7 per cent. when necessary in the case of internal loans and 4 to 5 per cent. in the case of foreign loans.

The Government prides itself on the huge expenditure in the development of its capital city port, during upwards of a century, and its voice is feeble

and impotent in finding money either for the Waltair or Cochin harbour. The Government confessed their inability to finance promising railway schemes such as the Palghat-Dindigul line even when the people taxed themselves, to show that they are in earnest, and the capital expenditure on the irrigation schemes already investigated amounts to several crores of rupees. I need hardly say that we have no constructive programme, educational or sanitary. We are following a policy of drift doing the best we can with the resources we may find ourselves able to command at the end of the year. Is there any remedy?

The remedy lies in nationalizing the government, and taking all steps, with the willing consent of the people, that may be necessary for the development of the resources of the country.

Mr. Sarma complained—

(a) That the taxation per head is higher in this province than in the whole of British India.

(b) That the sum total of such excess has been at least 69 crores of rupees excluding forest revenue between 1858 and 1911 without calculating any interest on the annual excess.

(c) That we have not been permitted by the Government of India the utilisation within the province of the same proportion as is permitted elsewhere.

(d) That we are contributing to the imperial exchequer 250 per cent the sum which Bengal or the United Provinces with larger populations contribute and about ten times of what the province of Behar and Orissa with a population 80 per cent. of ours contributes.

Madras contributed towards the general expenses of the empire (1914-15) 681 lakhs, Burma 370, Bengal 272, Bombay 262, United Provinces 70, Assam 26, while the North-West Frontier Province was a burden to the extent of 67 lakhs.

(e) That the imperial surpluses during recent years may be said to have been derived from the revenue unnecessarily contributed by Madras.

(f) That the local taxation is heavier in Madras than elsewhere, owing to the land revenue and the revenue incidence being greater.

(g) That the province is by no means richer than the rest as may be seen from the paucity of manufactures and industries, from the trade returns and income-tax receipts and that the cultivated area is not larger proportionately to the population, and the outturn of the crop is by no means greater than elsewhere.

(h) That the excise revenue, which is raised from the lowest classes of the population, is disproportionately large, being nearly 4 crores out of a total of 12.

### Education in Bengal.

The Beharee makes the following remarks on the "progress" of education in Bengal in 1913-1914:

From the point of view of educational progress the year 1913-14 was a singularly unfortunate one for Bengal. The number of pupils receiving primary education in all grades of schools decreased by 9,356, and the number of boys' primary schools fell from 28,089 to 27,461. The number of upper primary schools de-

creased in both parts of the province, but only in the Burdwan and Presidency Divisions was there any decline in the number of lower primary schools. Upper primary schools, it is said, are unpopular as they provide vernacular teaching only.....

The decrease in lower primary schools was "due partly to the closing of inefficient institutions and the conversion of a certain number into makhtabs, but mainly to the disappearance of 828 schools in the Burdwan division, presumably as a result of the floods in August." As a matter of fact all institutions closed can be characterised as inefficient. There can certainly be no difficulty in proving that it was only an inefficient institution that was closed. The position taken up is inexplicable. If an existing institution is inefficient, why not make it efficient than proceed to do away with it? Education is in so hopelessly backward a state in India that there can be absolutely no justification for closing any single institution. Inefficient institutions should be left as they are till sufficient funds are available to make them efficient. It is bad policy and worse statesmanship to curtail the existing facilities because these cannot be improved or because they are capable of improvement. It is further stated that the total direct expenditure on primary schools increased by Rs. 4,32,613, this increase must be attributed almost entirely to the allotments made from Imperial grants. During 1913-14 the amount of the Imperial subsidies available for primary education was Rs. 13,65,000 for capital and Rs. 8,85,000 for recurring charges. It has come then to this that with increased grants the number of schools have decreased. And how have the grants been spent? The report adds:—"These sums are being utilised for the construction of improved Guru-Training schools, for the construction and maintenance of model primary schools, for the establishment of schools in backward areas, for new buildings for aided schools, for school equipment and for increasing the pay of teachers." The same story over again. Bricks and mortar have monopolised the major portion of the grants. When the history of the present period comes to be written it will be found that the chapter on educational progress will be partly reduction of schools and partly construction of more buildings. As we have so often stated the primary duty of any Government is to remove illiteracy, not by teaching what Kalidas wrote or Plato thought, but by giving the masses a rudimentary knowledge of what is called the three Rs. That comes first and ought to be the first item on the programme; only after it comes better paid teachers or the construction of more sheds, model or otherwise. The way in which the local Governments have been spending their education grants ought to receive the serious consideration of the Government of India, and we would urge the laying down of certain rules for the guidance of the local Governments in this matter. For instance, it might be stated what percentage of the grants should be spent on buildings, and what minimum percentage of addition to the number of schools should be made yearly. (The italics are ours.)

The observations of our contemporary are quite just and the suggestions thoroughly sound.

If the guardians of pupils want their children to have some knowledge of English, why not so alter the courses as to make this possible? And then, is it a

fact that the people of Bengal have evinced this desire for English education only within the last 3 or 4 years? Certainly not. The decrease in the number of schools and pupils must be due then to some other causes also. The Director of Public Instruction himself observes in his Report:

"Some weight must be attached also to the organization of the upper primary courses. The course in vogue in Western Bengal is merely a truncated middle vernacular course, while the course in vogue in Eastern Bengal is merely a repetition of the final year's work of a lower primary school.....The whole system of primary education needs to be overhauled in the light of the needs of the population."

Yes; but when will our educational engineers have done with this overhauling business, and begin constructive work?

### Higher Education and the Sons of Ploughmen.

Mr. H. Sharp, C. I. E., who now holds the high-sounding office of Education Commissioner for India, observes in his "Progress of Education in India, 1907, 1912", Vol. I. page 15, that "where the bulk of the population is agricultural, the period of education is necessarily shorter than under more complicated social conditions, and the amount of education required is less." We have shown in our first Note in the April number how completely groundless and erroneous this opinion is. Elsewhere in the same work Mr. Sharp speaks of "the slight demand for education in an agricultural country." But we have shown in the aforesaid note that in agricultural countries and states in the West there is a great demand for education, and corresponding school accommodation, too. In another place of his book Mr. Sharp says: "Primary education, as defined by the Indian Education Commission of 1882, is the instruction of the masses through the vernacular in such subjects as will best fit them for their position in life." But nobody's position in life ought to be assumed to be unalterably fixed by his birth. And if primary education is to fit the masses in India for their position in life, it ought to be largely agricultural, which generally speaking, it is not.

We do not in the least admit that the sons of peasants require less education than others. The educational system of a country should be such as to enable all capable pupils, if they so desire, naturally to pass gradually from the primary to the university stage. Some time ago Lord



Haldane said in the course of an address that "he had sat in the University of Edinburgh side by side with the sons of ploughmen and the sons of men who earned a weekly wage. Why did these men at inconvenience to themselves, send their sons and daughters to the University? The Scotch were not foolish people in matter of twopences." Evidently there is no Mr. Sharp in Scotland to remind Scotch peasants of their position in life. Nor would a Sharp receive an ovation if he tried to preach the educational theories of the Indian Government there. These are meant for consumption in ignorant and press-law-ridden India.

### Education and the Masses.

The address from which we have just quoted a few sentences was delivered by Lord Haldane on the occasion of his visit to Southampton to open the new buildings of the Hartley University College at Highfield. The subject on which he spoke was the need in England of better education of the working classes. He combated the opinion that those who earned their living by manual labour did not require high education.

There were those who thought that the education given in a University College was something that was of a class nature, something of which the democracy did not get the benefit. He had sat in the University of Edinburgh side by side with the sons of ploughmen and the sons of men who earned a weekly wage. Why did these men, at inconvenience to themselves, send their sons and daughters to the University? The Scotch were not foolish people in matter of twopences. (Laughter.) The four Universities in Scotland to which the democracy sent their children had sent out all over the world a large number of young men and a good many young women who had been able to help themselves to the cream because of their superior skill in getting at it. (Cheers.) The old notion that capital was the monopoly of a few people and that the working class never could have access to it had all gone. The real monopolist was the man who had the trained brain. Natural talents sometimes took the place, but natural talents had a difficult job against a highly-trained mind. In the main it was the man with the highly-trained mind who found out how to pay the interest on the capital invested. If democracy wished to get its share of these new things that were coming—and we were at the beginning of very great changes—then democracy would have to take advantage of the chances of education. To insist on equality of opportunity in education was a great way to solve the problem of capital and labour. That was why he was glad that Hartley College laid great stress on evening classes so that the working people could come at the end of their day and make themselves such that they could rise rapidly, break down the barriers of class, and have that which only equality of opportunity in education could give. He

looked forward to the time when, Southampton might be the centre of a University—(cheers) which would draw students from all along the coast, right down, to the West. He had never known a town which developed towards a University in which there was not engendered a force which raised the intellectual level of the whole community. Southampton had reason to congratulate itself on having taken a long step towards that.

Lord Haldane concluded his address by contrasting the state of education in England with that in Germany, France and America.

We live in times of which our ancestors did not dream. Everywhere we are surrounded by competitors. The old British superiority is imperilled. We have all the old British energy and pluck, but others have got for their workmen a training which is in many respects far superior to ours. I am not in the least afraid of the invasion of German armies, but I am very much afraid of the invasion of people who have been trained in German Universities and schools, and whose science has enabled them to compete with us who are at a disadvantage because of their superior knowledge in science. It is not only the highly-placed people, but the work-people in Germany who are being trained now in a way nobody conceived of a few years ago. That is also beginning to take place in France; it is taking place in America; and it is time that we should wake up if we are to continue to hold our proud position of commercial supremacy. (Cheers.)

If a thoroughgoing and sound education is good for peasants and labourers in Great Britain, France and America, it cannot be "necessarily" unnecessary or harmful for the corresponding classes in India.

### Political Prisoners

*The Bengalee* has all along taken great interest in the fate of political prisoners. The latest detailed information that it has gathered regarding the condition of some of them is contained in the following paragraph:—

LORD MORLEY in reply to a question in Parliament said that under the Indian Penal Code there was no distinction between the ordinary and the political prisoner. The interpellator wanted to make a distinction in favour of the political prisoner, who, in European countries, (except perhaps in Russia before the War), is treated as a first class misdemeanant, which means confinement without its rigours. As a matter of fact, however, the position of the political prisoner in India appears to be, from the accounts that have reached us from time to time, much worse than that of the ordinary criminal. We will give instances. A Bengalee political prisoner is confined in the Sialkot Jail in the Punjab. Our information is that he is fed in a very bad manner with small quantities of rough bread made of coarse bran which is given him daily without rice, which is the staple food of the Bengalee. A Bengalee political prisoner is confined in the Sagor Jail in the Central Provinces, and we are informed that he is treated



with great severity because through physical incapacity he is unable to perform the hard work assigned to him. Another Bengalee political prisoner is confined in the Raipur Central Jail (C. P.) where he has to work hard in the oil-machine. His health, we understand, has been so affected that he is too weak to perform his task. A Bengalee political prisoner is confined in the Khandwa Jail, where he is fed with *joar* bread, and very hard work is given him. His health has suffered in consequence. Nagendra Chandra Chandra is a political prisoner now in the Multan Central Jail. His admission-weight was 123 lbs. When he came to the Multan Jail he weighed 104 lbs. And now his weight varies from 90 to 100 lbs. Still he is not given any light labour. On the other hand he has been put to the hardest labour in the jail. He was given *soorkee*-pounding, and other heavy work. When his strength failed him he was still compelled to go on with hard work. On the 18th ultimo he was awarded 3 months' bar-fetters and with the fetters on made to work as before. In a fit of desperation it is said that he threw himself into a well; and since then he has been put into a solitary cell and given 12 seers' grinding, though he is in the convalescent gang. No ordinary prisoner in a convalescent gang is given work. Our information is that as he could not turn out the necessary quantity of work he was flogged. The above is a dismal record; and it is inconsistent with the humane character which distinguishes our jail administration. May we appeal to His Excellency the Viceroy to look into this matter?

There may be political prisoners whose offences may involve moral turpitude also. But, generally speaking, many political prisoners are in jail not because they have done anything morally wrong but because of the particular kind of ideas of the relationship between the individual and the state held by the rulers of a particular country. As we have said in a previous number, there are offences which are crimes in all civilized countries; such as theft, robbery, assaults on women, murder, etc. But as press laws, laws relating to public speech and processions, and sedition laws differ in different countries, and in the same country in different periods of its history, offenders against these laws ought by no means to be classed with those who have violated both moral and statutory laws. Some ten years ago and earlier still honest and righteous men in India did and said many things with a clear conscience which would to-day make them criminals. But in spite of the new or altered laws, the moral standing of the men remains the same. It may be considered necessary in the interests of the administration to place them under some sort of restraint or other, but it is absurd to expect any intelligent man to believe that these men ought to be punished in the same way as thieves, robbers, ravishers or murderers, or with

even greater severity. Punishments which the public feel to be vindictive defeat their object to a great extent. To be entirely successful, the criminal administration of a country requires to range public appreciation and sympathy on its side.

The treatment of the political prisoners as described in the *Bengalee* seem to be more inhuman than what falls to the lot of non-political offenders. So far as our knowledge goes, there is no law which lays down that political offenders are to be treated with special severity. They can therefore be treated with greater justice without the violation of any laws.

The transferring of prisoners from their native province to other and distant provinces may be necessary in very exceptional cases; but ordinarily it tends to add to the troubles of the prisoners without any corresponding advantage. Moreover, it makes it difficult for their relatives and friends to obtain redress for their grievances.

#### The Local Self-government Resolution.

In the concluding paragraph of the resolution on the Local Self-government policy of the Government of India, "His Excellency in Council trusts that it will be interpreted in the spirit in which it is framed, a spirit of prudent boldness, calculating risks but not afraid to take them in the cause of progress." We have found plenty of prudence in the resolution, but no passage has struck us as evincing boldness.

The Governor-General in Council is glad to be assured by the report of the [Decentralization] Commission and the opinions of local Governments and Administrations upon it, that the results have on the whole justified the policy out of which local self-government arose. The degree of success varies from province to province and from one part of a province to another, but there is definite and satisfactory evidence of the growth of a feeling of good citizenship, particularly in the towns. The spread of education is largely responsible for the quickening of a sense of responsibility and improvements in the machinery. In certain provinces, beneficial results have followed the elaboration of a system of local audit. On sides there are signs of vitality and growth.

This admission by Government would lead one to expect "a definite advance in devolution and political education." But such is not our impression after going through the document. Greater power has been left in the hands of Local Governments and district officers than is necessary or desirable in the interest of government.

A few extracts from Lord Ripon's local self-government resolution of 1882, taken from the *Leader*, will show in what a liberal spirit it was conceived.

"At the outset, the Governor-General in Council must explain that, in advocating the extension of local self-government, and the adoption of this principle in the management of many branches of local affairs, he does not suppose that the work will be, in the first instance, better done than if it remained in the sole hands of the Government district officers. It is not, primarily, with a view to improvement in administration that this measure is put forward and supported. It is chiefly desirable as an instrument of political and popular education."

"If, however, the officers of Government only set themselves, as the Governor-General in Council believes they will, to foster sedulously the small beginnings of independent political life, if they accept loyally and as their own the policy of the Government, and if they come to realise that the system really opens to them a fairer field for the exercise of administrative tact and directive energy than the more autocratic system which it supersedes, then it may be hoped that the period of failures will be short, and that real and substantial progress will very soon become manifest."

"The Governor-General in Council does not attach much value to this theory." It represents no doubt the point of view which commends itself to many active and well-intentioned district officers; and the people of India are, there can be equally no doubt, remarkably tolerant of existing facts. But as education advances, there is rapidly growing up all over the country an intelligent class of public-spirited men, whom it is not only bad policy but sheer waste of power to fail to utilise. . . . The annual reports of every Government tell of an ever increasing burden laid upon the shoulders of the local officers. . . . The universal complaint in all departments is that of over-work. Under these circumstances it becomes imperatively necessary to look around for some means of relief, and the Governor-General in Council has no hesitation in stating his conviction that the only reasonable plan open to the Government is to induce the people themselves to undertake, as far as may be, the management of their own affairs; and to develop, or create, if need be, a capacity for self-help in respect of all matters that have not, for imperial reasons, to be retained in the hands of the representatives of Government."

"There is reason to fear that previous attempts at local self-government have been too often over-riden and practically crushed by direct though well-meant official interference. In the few cases where real responsibility has been thrown upon local bodies and real power entrusted to them, the results have been very gratifying."

With the above may be contrasted the following pronouncement of Lord Hardinge's Government:

The obstacles in the way of realising completely the ideals which have prompted action in the past are still, however, by no means inconsiderable. The smallness and inelasticity of local revenues, the difficulty of

devising further forms of taxation, the indifference still prevailing in many places towards all forms of public life, the continued unwillingness of many Indian gentlemen to submit to the troubles, expense and inconveniences of election, the unfitness of some of those whom these obstacles do not deter, the prevalence of sectarian animosities, the varying character of the municipal area, all these are causes which cannot but impede the free and full development of local self-government. The growing demand among the educated classes in towns for greater efficiency, involving more direct expert control, in matters affecting public health and education, is a further influence of a different character. A similar tendency, it may be observed, is discernible in England and in other European countries, the Governments of which have shown a growing disposition to place on central authorities the duty of stimulating and encouraging local bodies in cases of default or deficiency on their part, and to give to the former powers of intervention and, in case of need, of actual supersession of the latter. These and similar considerations indicate the need for caution in delegating powers to non-official bodies, when they are not as yet adapted nor prepared for them. But on the whole the Government of India declare unhesitatingly in favour of a general policy of further progress, limited only by such conditions as local circumstances may dictate. . . . On a review of all the circumstances, the Government of India have decided to accept in almost every case the conclusion of the local Government or Administration as to the degree of progress possible at the present time. But in the more backward provinces in particular, it is their conviction that there is room for advance, and that the aim to be steadily pursued is abstention from interference in detail and increased reliance on the non-official element in local bodies.

As the tone of this paragraph is less hopeful than that of the resolution of 1882 it is not clear when in the opinion of officials the time will come for "delegating powers to non-official bodies." The officials have had the controlling power in all affairs for a century and a half in some provinces, for a century in others, and for lesser but still long periods in the rest. But no province of India is yet in any but a very discreditable condition as regards sanitation and education. This state of things has not taught the officials the much-needed lesson of modesty and humility. They still arrogantly harp on non-official indifference and inefficiency, forgetful of their own failure. And why should competent Indians be willing "to submit to the troubles, expense and inconveniences of election," if the will of the official element must generally prevail? To be domineered over is not a lot coveted by capable men.

The real obstacles in the way of the progress of local government in this country, as pointed out by the *Bombay Chronicle*, are "the narrow and unrepresentative

\* The official theory that the people of India do not take any interest in public affairs, are unfit to manage them and prefer to have them managed by officials.

sentative character of the franchise, the predominance of the official element, the policy of 'frightfulness' which is brought to bear against the independent member of a local board, &c." Our contemporary adds:

The fact is, that the obstacles to progress in this country have been the absence of any freedom or encouragement to progress and the existence of a host of restrictions. There is no attraction to become a member of a body under official tutelage,—and that not the tutelage of a department of the local government at headquarters, which would not be so bad, but the autocratic tutelage of district administrators. The only way to stimulate local self-government in this country is to set up properly elective bodies, on some sort of broad franchise, give them certain defined powers, and leave them to find their feet. There may be failures here and there, just as there are failures in western countries. But the general result, when people are looking after their own affairs, and there is some credit to be gained by taking a prominent share in the business, is bound to be good. But first, you must begin at the base and attend to the franchise, which the recent Resolution totally ignores; whereas it is the franchise that matters more than anything and is the most unsatisfactory feature of local government in this country; secondly it is necessary,—and we say it, in face of the declaration against uniformity in the Resolution,—to have the position and powers of local bodies definitely provided for by an Imperial statute. A very full measure of local autonomy is quite compatible with the requisite reservation of authority to the local government. But the main fabric must be one of settled form which the varying policies of local governments or the individual idiosyncracies of district officials cannot alter, modify or destroy. Then there will be some analogy with local government as we know it in England and other European countries. In England, as we have said, the constitution and powers of local bodies are defined by Parliament and only Parliament has power to modify or extend them. Here we are to have nothing but an essay on local self-government prepared by permanent officials, whose expressions of opinion may or may not be translated into practice, according to the pleasure of the Provincial Governments. Nothing is settled, nothing is definitely imposed. This "take it or leave it" sort of fashion of conducting the government of a great Empire is entirely original. It may be very pleasing to the Craddocks and Butlers but it cannot satisfy the aspirations of communities that are fully seized with the ambition for political progress.

As regards the alleged tendency in England and other European countries towards centralization, the *Bombay Chronicle* observes:—

This analogy with what is taking place in England and other European countries is entirely false and misleading. Moreover, the statement as it stands is incorrect. There is no power to suppress local bodies in England, and every body, from the London County Council down to the most insignificant parish council, is free from official control in the sense conveyed by that term in India. Their powers and their privileges are carefully defined

by statute and within those powers they enjoy the fullest autonomy. The authority of the Local Government Board is also carefully defined by statute; it has nothing to do with principles or policy, or such important matters as whether municipalities or parish councils shall elect whom they like to preside over their deliberations, but is confined almost entirely to matters of account and audit and the raising of loans. . . . A contemporary, improving on the analogy falsely drawn by the Government Resolution, tells us that a reaction against decentralisation has set in with the spread of democracy. This is a gross misreading of the position in England. There has been no reaction against decentralisation; on the contrary the tendency is more and more to enlarge the principles of autonomy in local affairs. And the assertion that "many Imperial authorities like the Road Board, the Development Commission, the Labour Exchanges and the Insurance Commissioners are entrenched in the fields where the local authorities were formerly supreme" is sheer nonsense. Not one of these bodies has superseded in any sort of way the local autonomous powers belonging to the county councils, the county borough councils, the urban and rural district councils, or the parish councils. The attempt, therefore, to draw an analogy from the totally different and the incomparable conditions existing in England, and to argue therefrom in favour of closer central control of local bodies in India will not wash. And it is, in any case, entirely out of place in a Government declaration which professes to be anxious to bring into practice the recommendations of a Commission on *Decentralisation*.

It has been pointed out that the Resolution is guilty of a serious inaccuracy. It says that "there is already a substantial majority of elected members both in district boards in Bengal and in Behar and Orissa." But as a matter of fact there is no substantial elected majority in either province. In the district boards of Bengal half the members are elected by local boards and the other half nominated by Government. In Bihar out of 18 district boards all but Sambalpur have a nominated and not an elected majority. Of the 41 sub-district boards only 10 have an elected majority. Thirty of the local boards have no elected members.

### The Hindu University Bill.

The Hindu University Bill is now before the public. It is unnecessary at this stage to repeat the objections against sectarian universities, particularly in India as at present circumstanced.

Perhaps the university is going to be given too many authorities and officers. The existing universities are all bigger affairs than the Hindu University can be. But they do their work with a smaller number of authorities and officers and a simpler constitution. We do not know whether this part of the proposed con-

stitution of the Hindu university is due in part to the necessity for honoring and placating various parties and persons.

The Court is to be "the supreme governing body of the University in administrative matters, and shall have power to review the acts of the Senate (save when the Senate has acted in accordance with powers conferred on it under this Act, the Statutes or the Regulations) and shall exercise all the powers of the university not otherwise provided for by this Act or the Statutes." "The Senate shall be the academic body of the University and, subject to the Act, the Statutes and Regulations, shall have entire charge of the organization of instruction in the University and the constituent Colleges, the curriculum and the examination and discipline of students and the conferment of ordinary and honorary degrees." We cannot say that the duties and powers of the Court and the Senate as defined in the bill do not leave any room for overlapping and conflict.

It is provided that, save in the case of the first Court, no person not being a Hindu shall become or be appointed a member of the Court. There is nothing wrong, *prima facie*, in a Hindu University laying down such a provision. But the difficulty would be in determining who is a Hindu and who is not. For example, some Sikhs claim to be Hindus, some do not. And clause (3) of Section 4 of the bill lays down that "special arrangements shall, if funds are provided for this purpose by the Jain or Sikh communities, be made for the religious instruction of Jain or Sikh students." In the long run, therefore, there may be religious teaching for Hindu, Sikh and Jain students, not for students of any other sect. This is tantamount to an admission on the part of the university that the Sikhs and Jains are Hindus in the most inclusive sense of that word. Would it not be proper, therefore, to say explicitly whether Sikhs and Jains may be members of the Court or not? The Census Report divides the Hindus into the three sections of *Brahmanic*, *Arya* and *Brahmo*. Perhaps the University will recognise only the *Brahmanic* Hindus as Hindus. But from the point of view of popular Hinduism as reflected in Hindu rites, customs and worship, the Keshdhari Sikhs are not less heterodox than the Arya Samajist or the Adi Brahmo Samajist. "Starting from the unity of God, Nanak and his successors rejected

the idols and incarnations of the Hindus, and on the ground of the equality of all men rejected also the system of caste. The doctrines of Sikhism as set forth in the *Granth* are that it prohibits idolatry, hypocrisy, class exclusiveness, the cremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, and pilgrimages to the sacred rivers and tanks of the Hindus." (Encyclopaedia Britannica.) If Sikhism be taught in the Hindu University, Aryaism and Brahmoism may also be taught.

It is laid down that provision shall be made for religious instruction and examination in Hindu religion only, and "instruction in Hindu religion shall, in the case of Hindu students, be compulsory and shall be confined to them." As the instruction is to be not merely in Hindu theology, but in Hindu religion, it is probable that students of Hindu parentage will be taught and made to practise what may be called its *pauranic* form. There are persons who call themselves Hindus and are within the pale of Hindu society but do not also believe in *pauranic* Hinduism. It would, therefore, be better to exempt from attendance at religious classes those Hindu students whose parents might for conscientious reasons object to such attendance.

It is a salutary and liberal provision that the University shall, on the secular side, be open to persons of all castes and creeds.

In the course of the speech which Sir H. Butler made in introducing the bill, he said that

"in order to meet the strong desire of some of the promoters that certain schools should prepare exclusively for the Benares Hindu University, it has been decided to allow such a course, provided that such schools are recognised by the local government of the province or, by arrangements which will have to be decided hereafter, by the Durbar of the State in which they are situated, and provided also that such schools are not allowed to send up candidates for matriculation at any other university."

There was a desire in the country that the University should have the power to affiliate colleges outside Benares and at a distance from it. Such power has not been granted. That schools not situated in Benares will be allowed to prepare for the Hindu University is some gain, but the proviso that they must do so exclusively for the Hindu University and must not send up candidates for matriculation at

any other University, may make it somewhat difficult for such schools to come into existence; though we recognise that it is only by such a proviso that the complication of school curricula and confusion in the examination system can be prevented easily.

We are glad to find that "women candidates shall be eligible for admission to the University and to the University examinations. The syndicate shall from time to time make such arrangements for their residence as may be necessary;" also that "notwithstanding anything to the contrary contained in the Regulations, women candidates may appear in all examination as private candidates, with the permission of the syndicate; and arrangements may be made for their examination *in purdah*," and that "women candidates shall not be compelled to appear in person before the President of the Convocation or their Diplomas."

It is a very considerate provision that, though each candidate for admission to the university shall have to pay a fee of Rs. 10, those who want to join the Faculties of Oriental Learning and of Theology shall not have to do so; as for the most part it is only the sons of poor Brahmins who will go in for these faculties.

The system of examination by compartments should be introduced, "plucked" candidates who receive, say, 50 or more than 50 per cent. of the maximum marks in any subject, not being required to sit for and pass fresh examination in that subject. This would encourage thoroughness of study and relieve undue strain on candidates.

In the subjects of study for the *Madhyama Pariksha* it is not stated what language will be the medium of instruction in Group A—(b) History and Geography, (c) Philosophy, & (d) Mathematics. It ought to be Hindi.

In the Sanskrit examinations in the Faculty of Oriental Learning some Jain Sanskrit works on Logic, Philosophy, &c., may with advantage be included.

### Science and Spiritual Gain.

That science has been materially of great advantage to man is well-known. Not to speak of improved means of locomotion like railways, steamers, &c., and of improved means of communication and intercourse like the telegraph, telephone,

&c., it has added greatly to our power of diffusing knowledge by improved processes of printing, and alleviated human misery by the methods of anaesthetic and antiseptic surgery and by equipping doctors with the means of combating many diseases which were formerly considered beyond the power of man to cure or eradicate. Many nervous disorders were formerly attributed to spirit possession, causing endless suffering to the victims of superstition. Here Science has played the role of a great benefactor. Improved processes of manufacture have added to the conveniences of life. It is true that capitalism has taken advantage of these processes to exploit human labour and in many instances has added to the sum-total of human misery. Capitalistic manufacturing methods have been directly and indirectly the causes of many wars and of the enslavement and terrible oppression of many backward peoples. Science has vastly increased the destructive power of man. But for all these evils we cannot make science responsible. The use of fire cannot be condemned wholesale simply because there are wicked people who use it for incendiarism. The murderer's dagger, the surgeon's knife, the mechanic's tools, are all made of steel. We do not curse steel because the murderer makes a wrong use of it. By co-operation, profit-sharing and other means, the evils of capitalism are being, however slowly, overcome; showing that there is no necessary connection between scientific processes of manufacture and the brutalization and oppression of man.

But science has been of advantage not merely on the material side. Science has given man the invaluable discipline of fact. It has given us the conception of the reign of law throughout the Universe. It has helped man greatly in grasping the idea of a God whose will is Law in the place of a God who is a miracle-worker and who is swayed by feelings like those of human beings. It has humbled man's pride, born of the prescientific conception of an anthropocentric universe, by showing him the vastness of the universe and the insignificance of himself and his dwelling-place; at the same time it has added to his real self-respect by showing him how great has been his ascent from the lowest kinds of organism from which he has evolved. Scientific explanations of many



kinds of pain have confirmed man's optimism to a greater extent than many pre-scientific theological explanations. The scientific believer in God cannot be haunted by the terrors that darkened the lives of men like Cowper.

Science has made it possible for philanthropists to do real and lasting good to many classes of unfortunate human beings. Formerly one could only give alms or feed and shelter the bodies of the blind, the deaf, or the mentally defective. But now by scientific means, one can enlighten their minds and make them earning, useful and cheerful members of society.

Improved means of travel, communication and intercourse have a spiritual significance, too. They will undoubtedly make human brotherhood a concrete reality instead of a theoretical abstraction.

#### **Political Evolution with a vengeance.**

A local Anglo-Indian contemporary has in effect laid down the comfortable principle that as Englishmen took a thousand year to obtain their present civic rights, Indians cannot now, after (only!) a century and half of British rule, hope to have much more of self-government than has been promised in the Government of India's resolution on its local self-government policy. We cannot but admire our contemporary's firm grasp of the principles of political evolution. We hope it will elaborate and preach a consistent theory of evolution in all departments of human education and progress.

For instance, if a savage tribe has to be taught the manufacture and use of weapons and tools, it should be made to pass through the palaeolithic, neolithic and bronze ages, before it is initiated into the mysteries of making steel and steel weapons and tools. If a people have to be taught to manufacture and use steam engines, they should at first be taught to make Hero's apparatus (130 B. C.), then after 18 centuries Savery's pumping engine (1698 A. D.), then Newcomen's atmospheric engine (1705 A. D.) than after half a century Watt's apparatus (1763 A. D.), and so on. If children are to be taught chemistry, they should first become alchemists; then many centuries later, after several re-incarnations, they should have Roscoe or some other modern chemist as their preceptor.

Coming to political education, the

American Negroes should not have been given the franchise all at once. They should have been given some political institution to experiment with more primitive than the Anglo-Saxon witenagemot. After several centuries of struggle and experience, they should have got something like Simon de Montfort's parliament. And after a thousand years' political training they might have qualified for the American franchise.

Similarly, when half a century ago the Japanese wanted a constitutional form of government, they ought by no means to have copied a more modern system than that which existed in the days of Alfred the Great. After 10 or 12 centuries they might have aspired to have something like the modern British Parliament or the modern German Reichstag. But they were very foolish and very ambitious. So they all at once tried to combine the good features of the modern British, German and American forms of representative government. They have now had some sort of constitutional government for half a century; and it is very sad that they have not totally failed, even to please some Anglo-Indian journalists and bureaucrats.

The practical acquaintance of the Indian people with representative institutions is neither more superficial nor of shorter duration than that of the American Negroes or the Japanese before the sixties of the last century. We hope we are not the most dull and incompetent people on earth. Then why should we not claim to have a fraction of the civic rights which the Japanese and the American Negroes successfully exercise.

Even a tyro of the theory of human evolution knows that the human embryo successively assumes in its mother's womb shapes like those of many lower animals. It repeats in its life the process of evolution as it were. But in its case the whole process takes only months, where the actual process of the evolution of different species of animals took æons. Similarly, in political evolution, where one nation took a thousand years to perfect its constitution, another nation can so profit by its example that it can learn in a decade what the former took a century or two to learn. The improvement of the human race would have been impossible if every people had to repeat in its own life the whole tedious process of civilization in each of its aspects.

### German Vandalism.

On the 27th March last the University of Calcutta passed the following resolution :

"That the University of Calcutta views with the strongest abhorrence and condemnation doctrines about war which glorify force and violence, and doctrines about the conduct of war which have led to acts and practices intensifying the sufferings inseparable from a state of war : The University condemns, in particular, as wholly indefensible, the destruction of the University of Louvain."

The destruction of the celebrated cathedral at Rheims in northern France and the sack of the University of Louvain in Belgium are regarded as the acme of German barbarity, specially as one of the articles adopted at the Hague Conferences of 1907, and subscribed to by Germany along with other powers, runs thus ;

"In sieges and bombardments all necessary steps must be taken to spare, as far as possible, buildings dedicated to public worship, art, science, or charitable purposes, historic monuments, hospitals, and places where the sick and wounded are collected, provided they are not being used at the time for military purposes." ( Art. 27 )

It is interesting to recollect what Gibbon says of a similar incident in his *Decline and Fall of the Roman Empire*. Referring to the destruction, by the Goths in the third century A.D., of the temple of Diana at Ephesus, admired as one of the wonders of the world, he says :

"In the general calamities of mankind the death of an individual, however exalted, the ruin of an edifice, however famous, are passed over with careless inattention. Yet we cannot forget that the temple of Diana at Ephesus, after having risen with increasing splendour from several repeated misfortunes, was finally burnt by the Goths in their third naval invasion. The arts of Greece and the wealth of Asia had conspired to erect that sacred and magnificent structure.....Successive empires, the Persian, Macedonian, and the Roman, had revered its sanctity, and enriched its splendour. But the rude savages of the Baltic were destitute of a taste for the elegant arts....."

Indeed the very name of vandalism which is used to signify such ruthless and unnecessary acts of destruction has branded these savage nations for ever. One wonders how the Germans of the future would like to read a passage like this in a history of modern Europe, from the pen of a writer of the authority and standing of Gibbon, describing their own exploits in Belgium and Northern France.

Again, on the subject of the Athenian libraries, Gibbon writes :

"We are told that in the sack of Athens the Goths had collected all the libraries, and were on the point

of setting fire to this funeral pile of Grecian learning, had not one of their chiefs, of more refined policy than their brethren, dissuaded them from the design, by the profound observation that, as long as the Greeks were addicted to the study of books, they would never apply themselves to the exercise of arms."

Upon this Gibbon makes the following sage reflection :

"The sagacious councillor (should the truth of the fact be admitted) reasoned like an ignorant barbarian. In the most polite and powerful nations genius of every kind has displayed itself about the same period ; and the age of science has generally been the age of military virtue and success."

### Mr. Balfour on Universities.

The Hindu University Bill is expected to pass into law at no distant date. The ideals that ought to guide a modern University have been set forth by many high authorities. We quote below the views of a great English statesman and thinker, Mr. Arthur James Balfour, and commend them to the promoters of the Hindu University. Mr. Balfour, it is well-known, is a finished literary man himself and a great advocate of literary education. In his opinion, "make technical education as good as you will, it will never be everything ; it never can satisfy the needs of the human mind," and he also feels convinced that "all education which is not in part, and in considerable part, a literary education, is necessarily maimed and one-sided." Yet, as we shall presently see, he lays the most emphatic stress on scientific education and on post-graduate and research work ; in regard to Oriental Universities, he recognises the inevitable "collision between the growth of scientific knowledge in all its branches and the traditions, beliefs, and customs, which, after all, are the great moulding forces of social man." Nevertheless, he is of opinion that "if the change, however great, be gradual, if the organism be given the opportunity of making its own changes in correspondence with that changed environment, there is no reason why it should not flourish as greatly in the new as in the old surroundings." Now for the quotations :

On the achievements of science he pronounces the following :—

"If in the last hundred years the whole material setting of civilised life has altered, we owe it neither to politicians nor to political institutions. We owe it to the combined efforts of those who have advanced science and those who have applied it. If our outlook upon the universe has suffered modifications in detail so great and so numerous that they amount



collectively to a revolution, it is to men of science we owe it, not to theologians or philosophers. On these indeed new and weighty responsibilities are being cast. They have to harmonise and to co-ordinate, to prevent the new from being onesided, to preserve the valuable essence of what is old. But science is the great instrument of social change, all the greater because its object is not change but knowledge; and its silent appropriation of this dominant function, amid the din of political and religious strife, is the most vital of all the revolutions which have marked the development of modern civilisation."

Again:—

"I believe the great advancement of mankind is to be looked for in our increasing command, our ever-increasing command, over the secrets of nature: secrets, however, which are not to be unlocked by the man who merely tries to obtain them for purposes of purely material ends, but secrets which are opened in their fullness only to him who pursues them in a disinterested spirit. Literature we can never do without. . . . But you can not be perfectly stationary in society, however highly you are cultivated; and I believe that the motive power, the power which is really going to change the external circumstances of civilisation, which is going to stimulate the imagination of all those who are interested in the Universities in which our lot is cast, that lies, after all, in science."

Mr. Balfour's high opinion of science may serve as a corrective to some of the views expressed by Mr. P. N. Bose in his article in the present number.

Regarding the importance of the post-graduate course, Mr. Balfour observes:—

"Let us rejoice in common that there is one branch of University work, of growing interest and importance, daily receiving more recognition from all that is best in the intellectual life of the country,—I mean the post-graduate course. There the slavery of examinations is a thing of the past; the intellectual servitude in which the pupil has hitherto been is a thing he may put on one side; and he is in the happy position of being able to interrogate nature and to study history with the view of carrying out his own line of investigations and research. . . . He is in the position of having his teacher as his fellowworker, of having a man at whose feet he has come to sit. . . . That is the proper position from which the most advantage can be extracted for the concentration of intellectual life at one of our great universities, and it is the post-graduate course which I hope to see rapidly and effectively developed in all the Universities of this country and of the Colonies."

Mr. Balfour attaches great importance to the social value of university life.

A University gives a man all through his life the sense that he belongs to a great community in which he spent his youth, which indeed he has left, but to which he still belongs, whose members are not merely the students congregated for the time being within the walls where they are pursuing their intellectual training, but are scattered throughout the world; but, though scattered, have never lost the sense that they still belong to the great University which gave them their education. That feeling—not the least valuable possession which a man carries away with him, from a university life—.....

"He rightly says that a great university ought to have a worthy setting.

"I believe that the educational value of a worthy setting of a great University is not to be despised. Traditions cling round our buildings. They become part and parcel, as it were, of the fabric in which the studies take place. They are intimately associated with the recollections of the students after they have left the place of their education. They form part of that most valuable result of academic training—the love with which those who have been academically trained look back to the freshest, the brightest, and the most plastic period of their lives."

Again:

"After all, how much of the value of university education consists in the memory of those who have enjoyed it and the places where they enjoyed it. How invaluable it is to link those memories with the scenes of great architecture, beautiful surroundings, and the subtle influences which inspire youth at its most impressionable age, and which remain imprinted upon the memory of the young to their dying day and make it part of their very being."

He has clearly shown the effect of the collision of mind between student and student in the following lines:—

"The value of a university for educational purposes lies not principally in its examination, not even wholly in its teaching, however admirable that teaching may be: it lies, and must lie, in the collision of mind between student and student. We learn at all times of life, but perhaps most when we are young, as much from our contemporaries as from anybody else, and when we are young we learn from our contemporaries that which no professor, however eminent, can teach us."

Again:

"I know, speaking from my own experience, it is our contemporaries who make our most useful critics; it is even our contemporaries who make our most instructive teachers; and a university life which consists only of the relation between the teachers and the taught, between professors and students, is but half a university life. The other half consists of the intercourse between the students themselves, the day-to-day common life, the day-to-day interchange of ideas, of friendships, of commentary upon men and things, and of the great problems which the opening world naturally suggests to the young—the university which is deficient in that, I say, half a university, and no mere scholastic equipment can satisfy the void which is thus left."

University men ought to be made to feel that they are the custodians of the civilisation of their country.

"Beyond the function of educating the youth there is in my judgment, another function not less important which every University should aim at, and which, unless it aims at, it will not accomplish,—that higher function of making men feel themselves the custodians of all that is highest in our civilisation, all that most especially requires to be preserved, cherished, cultivated....."

We do not remember to have seen the case for Research Chairs and Fellowships better put than in the following passage:—

## NOTES

"One other thing we want, and that, I think, is the creation of positions which will enable a man who has exceptional gifts of originality in science to devote his life to the subjects of his predilection so as not to be driven to another kind of life in which he will not be able to render the full service of which he is capable to his country. In Germany certainly—I am not sure about the United States—such positions exist to a far greater extent than in this country. In the main they must be attached to the Universities. I cannot conceive any more admirable use of any funds which the Universities can command than the increase of the number of such positions..... There is probably, no more serious waste in the world than the waste of brains, of intellect, of originality, of scientific imagination, which might be used to further the knowledge of mankind—a knowledge which mankind is ever striving to attain of the history of the world in which it lives, and of its own history as a race—there is no greater waste than that which does not select those capable of carrying out investigations of this sort, and give them the opportunity of doing so."

But Mr. Balfour also knows that the mere endowment of professorships and fellowships will not promote research. You must know how to get the proper men.

"Depend upon it, the whole difficulty lies in selecting your men. I suppose you may divide persons competent to do original research roughly into two classes,—those who have a gift and an ambition, but not one of those very rare gifts, or one of those overmastering ambitions, which force a man into this particular career through the whole of his life. These men you must catch before they get absorbed in the professional work of teaching, of scientific industries, or whatever it may be, which may very likely most usefully employ the later, and I fear the less inventive, period of human life. You have to catch them in the interval before they get absorbed in these necessary occupations of life, and extract from them all you can in the way of invention and originality. Then there is a rarer and higher class,—those who seem born for research, to whom the penetration into the secrets of nature or into the secrets of history is an absorbing and overmastering passion, from which they will not be diverted or wrested except by an absolute overmastering necessity of earning their daily bread and supporting themselves and their families. To those men it is all-important, not for the sake of the men, but for the sake of the community, that they should have a chance to devote their rare talents to that great work for which God undoubtedly intended them."—*Extracts taken from various speeches delivered by the Right Honourable Arthur James Balfour and collected in "Arthur James Balfour: by J. G. Jennings." (Longmans, Green and Co. 1913).*

We ought to place before ourselves high educational ideals to which we may strive to work up. But there are some officials and others who use these ideals as a means for obstructing educational progress. They love India so much that they would give India the best education or none at all; though the best educated countries are still far from the best and had to start with rude beginnings.

### Decline of the Chivalry of War.

It is at the present moment interesting to recall what the greatest English historical scholar of the nineteenth century, Lord Acton, (*Historical Essays and Studies*, Macmillan, 1907) said of the Franco-German War of 1870. In a lecture delivered in 1871, Lord Acton spoke of what he called the "decline of the chivalry of war" as follows:—

"The success of the Germans was not more due to valour than to the assiduity of the officers, the hearty respect for the principle of authority. They entered France with the order and discipline of troops on parade. The ripe grapes were being gathered as they passed the vineyards of Champagne, and not a soldier trespassed. No French women were insulted by the invaders. A hungry English gentleman having picked an onion in a garden was very much surprised to find himself marched off under arrest. Another well-known Englishman took charge of a church which was filled with wounded from Metz, and immediately ordered the woodwork of the seats to be used for beds. The Prussian officers were horrified at this interference with the rights of property. . . . In the country-houses they occupied round Metz they hung up at the door of each room an inventory of the objects within. . . . The proved perfection of discipline which brought the Germans so much true fame at first, did not pass unscathed through the trials and temptations of the winter campaign. Their temper was sorely tried by the conduct of the peasantry in some of the battles. At Worth a wounded German was found with his eyes put out. Near Metz an officer lying unconscious on the field was brought to himself by a new sharp pain, and found a woman hacking his fingers to get at his rings. It was found that she had a bag full of rings got in the same way. At Bazeilles the inhabitants picked up wounded Bavarians in the street and burned them alive; and the Bavarians in consequence set fire to the town. The Germans were soon driven to an awful severity in retaliation. The country people went out with rifles and fired at small detachments, . . . Death was decreed against every civilian taken in the act of fighting, and against the freeshooters. . . . Many countryhouses were devastated. . . . sometimes in the presence of their owners. At times the railway system broke down, and as supplies failed, the requisition degenerated into plunder. Unfortunately, the Germans had been led by the early events of the war to lose respect for their opponents. They know that many thousands of their countrymen gaining their livelihood at Paris had been brutally expelled, and that prisoners were sometimes treated by the French with ferocious insolence. . . . And there was a pitiful boastfulness in the midst of defeat which a generous warrior would despise. . . . Contempt for the character of an enemy is always demoralising, and acts were committed by several corps—acts not only of ruthless severity, but of lawless violence—which will rankle in the memory of the best and most valiant men in France" pp. 256-258.

Address at Stiles Hall, California University

Professor C. L. Cory of the California University addressed the Hindp as follows on a post occasion:—

"It is not only a pleasure but exceedingly interesting and instructive for one like myself, experienced to some extent in engineering and its manifold uses and relations to the life of the people of America, to meet here with you this evening and learn at first hand of the problems to be given consideration so that a great people, the inhabitants of India, may be truly and permanently benefited.

"No industry in the world is of greater importance than agriculture; but to be successful in the largest degree, thoroughly organized methods, both scientific and practical, must be put into use. We in this country have surely been slow enough to appreciate this fact and the consequent loss to the country as a whole in the meantime has probably been so great as to be beyond even approximate estimation.

"But of late years great progress in this country in scientific and intensive farming, as well as in the manufacture of special agricultural implements, has been made with the result that not only are larger crops of better quality produced but many new lines of agricultural development hitherto unknown and undeveloped have been established.

"In India, with the industrious character of its people, the future opportunities in the development of agriculture are enormous and we may have some conception of the great and lasting good which it is hoped may be achieved by you when we consider the similarities between the geographical and topographical conditions in India as compared with the Pacific Coast of America.

"In India, as upon the western slope of this continent, broad fertile valleys of enormous extent, through which course great rivers from the mountains to the sea, are all subject to intensive cultivation by the adoption of modern methods of irrigation and soil fertilization. These valleys are surrounded to a large extent by many mountainous ranges, the tops of which are covered with perpetual snow, thereby producing a water supply to the valleys for irrigation unlimited in its extent and at such an elevation that for the most part irrigation may be carried out by what are known as gravity systems.

"You men, who have come among us from your native land to perfect yourselves in the work to be done, are most

welcome in our American universities. No higher patriotism is conceivable than yours. The work to be done is of enormous extent. The difficulties are many. The glorious end to be attained, however, is commensurate with the endeavor necessary. Results cannot be expected immediately but will surely come in the future.

"To prepare yourselves thoroughly in the study of engineering, as well as agriculture, is not only proper in principle but in method, and should equip you with the additional practical experience that is possible, most thoroughly to undertake the work which you will be called upon to do upon your return to India.

"From our standpoint it will not be difficult to adapt and modify our general engineering and agriculture courses to your needs. To have a part in assisting you in your well-planned and unselfish work cannot but be an inspiration for us of the University of California, and it is certain that the work of the next few years will be in many ways as great an advantage to us as it will be to you." (*Specially Reported for the Modern Review*).

If Professor Cory had Mr. Sharp's work on the "Progress of Education in India 1907-1912," he would have been cured of the delusion that agriculturists require much education.

### Lord Bryce's Enquiry.

Lord Bryce's committee of enquiry have found that the stories of the barbarities and atrocities of the German armies in the present war are true. This is an indelible disgrace for them. The Germans may allege in self-defence that other nations have done similar things in some period or other of their history, but that is no defence. In law-courts no murderer is allowed to plead in extenuation or justification of his wicked act that other murderers have done similar things.

### A Correction.

The heading of our first note on page 540 of the May number should read "The Religion of the Future as Moral Practice."

### Swadeshi Things.

We are glad to acknowledge receipt of some aluminium utensils made by Messrs. Jeevanlal & Co. They are very shapely, and, after using them for some months, we have pleasure to say that they are in every way satisfactory.

We have also received some lead pencils manufactured by Messrs. De Brothers of Bankura. They are serviceable.

## SWITZERLAND AND SOME POINTS OF SWISS EDUCATION

### SWITZERLAND AND SOME POINTS OF SWISS EDUCATION

BY RAI SAHEB PANDIT CHANDRIKA PRASADA.

**W**HILE travelling from Genowa to London by the famous St. Gothard route, I spent three weeks in Switzerland during May and June 1914, staying at Lucerne and Zurich and visiting the surrounding country—and the Swiss National Exhibition at Bern, which was to remain open from 15th May to 15th October 1914. In the following paper I give a brief account of Switzerland and of its system of education.

Apart from the natural beauties of the Swiss Lakes and Mountains, I was very much impressed with the high standard of civilization of the Swiss people. Their scientific works and industries are of a very high order.

The town of Lucerne is a model of cleanliness, and has charming scenes of land, water and mountains. Its air, it is said, has many healing qualities and thousands of tourists from all parts of the world visit it every year. July and August are the best months in Switzerland with an agreeably warm and clear sky. This is necessary as in mist and fog one can not have a clear view of its beautiful scenery especially those of the Snowy Mountains.

Hotel accommodation of an excellent order is provided for tourists in all parts of the country, including the remotest parts and most isolated cliffs of mountains which have been made easily accessible by their Funiculaire Railways, a scientific novelty of public utility. Hotels in Lucerne are numerous with very neat and luxurious accommodation and up-to-date sanitary appliances, such as water-pipes, flushing lavatories, electric light, lifts, gas for cooking, etc., at a moderate cost. By water power installations the cost of electricity has been reduced to a trifle and living in Swiss towns with all comforts, safety and security, is much cheaper than even in our city of Bombay, which is far behind Lucerne in many respects.

The roads and lanes of Lucerne are paved with blocks of stone and are kept exceedingly clean. They are regularly

washed with water served by hose-pipes, and the whole town, in and out of houses, is perfectly sweet and clean.

The town is built on both sides of the Lake of Four Kantons and the River Reuss which has its source in this beautiful Lake. The town has old wooden bridges for crossing from one side to the other at convenient distances. In these two respects as also in respect of mountain scenery, it resembles the city of Srinagar in Kashmir. But the latter looks totally primitive, not being at all neat or clean. Kashmir, which has been styled as a Paradise in India, has many lessons to learn from Switzerland to make it an abode of civilization, comfort and happiness, taking advantage of the unlimited natural resources which it possesses, especially in numerous streams of water now running to waste and the arable slopes of mountains which can furnish highly profitable work and sweet homes for millions of people scorched in the plains of India.

The Hotel-keepers of Switzerland are the guardians of their beautiful health shrines. It is they who supply the needs of millions of pilgrims who visit their country from all parts of the globe, either for pleasure or for recruitment of their health.

For these very objects we have in India what we call our "sacred" shrines like those of Hardwar, Prayag, Pushkar, Badrinath, Amarnath, Rameshwar, Dwaraka, Puri, and thousands of others, looked after and served by the class of people known as Pandas. Should not some of these Pandas go to Switzerland and learn the duties of Pandaism from the Swiss Hotel-keepers, who not only serve pilgrims in a decent manner but make an honourable profit? If our Pandas be slow to take this step, our educated young men and women should not lose this opportunity of establishing suitable Hotels to meet the requirements of educated pilgrims of India at some of the most frequented shrines of Hindus and Mohammedans, somewhat on the lines found in Switzer-

land and other European countries. Here is a chance of not only an honourable employment for thousands of educated Indians possessing an enterprising spirit, but of their doing a benevolent service to their countrymen and women who could visit the health and pleasure resorts of India in increasing numbers year after year if the facilities for board and lodging were adequately provided.

Switzerland is a mountainous country with a population of 3,741,971 according to the Census of 1910. Under the main religious divisions their numbers were as follows :—

Protestants	2,108,590
Roman Catholics	1,590,792
Jews	19,023

There are four languages, and the numbers of persons speaking the different languages were as under :—

German	2,599,154
French	796,244
Italian	301,325
Roumanish	39,834

All publications issued by the Swiss Government are framed in the first three languages.

The Swiss people are very hard-working and industrious, very highly cultured, and well up in science and art. They have excellent railways running through the mountains, with long tunnels, among which the St. Gothard and the Simplon are examples of their engineering skill. Their Funiculaire Railways climbing up in straight perpendicular lines, through high peaks of mountains like those of

Pilatus	6998 feet above sea-level,
Stanserhorn	6233 " " " "
Rigi Kulm	5905 " " " "

and Sonnenberg and Gutsch lower than the above peaks, are one of the wonders of the world. The rolling stock of Swiss Railways is excellent and runs perfectly smooth. Swiss watches are known all over the world and their industries are multifarious. They manufacture all classes of articles not only for their own use but also for export to other countries. They are well up in up-to-date mechanical appliances. They have large milk cows and the famous condensed milk is manufactured at Cham, a small village 24 kilometres (15 miles) from Lucerne. They are a happy nation, well-

to-do, self-reliant and self-sufficient. Their system of Government is republican. Notwithstanding the differences in religion and language of the people they manage their affairs in a most harmonious and efficient manner. In the beginning they had some difficulties on account of their religious differences, but since they have found out that intrusion of religious disputes in the domain of politics affected their national well-being, they have given up all such disputes and govern their country amicably and peacefully for the good of all. It is the Swiss people who have made their Republican Government a model among the Republics of the world.

Next to natural advantages, education and culture are factors upon which the well-being of a nation greatly depends. In Switzerland the system of education is very comprehensive and of great practical utility. I give an account of the system as I gathered through the courtesy of the teachers and professors at Lucerne and Zurich.

#### KINDERGARTEN SCHOOLS.

The education of children begins at the age of four, when they are received in Kindergarten Schools. There they are taught object lessons and learn discipline from an experienced teacheress, through various kinds of amusing tasks, such as making up models of houses, furniture, etc., making up pictures with wafers stuck upon paper, painting skeleton pictures, making up strings of glass beads, cutting out pictures from illustrated papers, hand bills, etc., performing drill and physical exercises, singing, dancing, etc.

The object is to train their hands and eyes for accurate work in after life. It is optional with parents to send their children to such schools and as a matter of fact a large number of children of both sexes are actually sent there. The hours of attendance are from 9 to 11 A.M. and from 2 to 4 P.M.

The Kindergarten School at Lucerne has two rooms, one with small benches only, with seats 8 inches high, where children sit and sing and perform drill and physical exercises, and the other with benches of the same size but with tables 18 inches high and 18 inches wide. Here the children do all sorts of work, such as drawing, painting, stringing glass beads, cutting out pictures from illustrated papers, etc.

The classes begin at the age of 4 and continue up to the age of  $6\frac{1}{2}$  or 7 years.

As the children come in, each of them shakes hands with the teacheress, who receives them with motherly kindness, takes off their cloaks and puts them in their proper place.

The lady teacher in the School I visited was an experienced person of ripe age. She treated the children with great kindness and exercised her discretion in giving them work of different sorts. When I went into the class, the children were seated in the first room. Directly I entered the room several of them gave me a bow, lifting their tiny hands with "Guten Tag" (Good Day) in a sweet voice. The lady started the class work with a prayer in sweet music, the children joining her in the same.

Afterwards the children got into a line and walked into the second room with their hands joined with those of the children in their front and rear. There the Teacheress placed a box of glass beads of various colours with a small piece of thread or wire in each box, before each child, and they commenced stringing the beads on the thread. The children in another section were each given a piece or sheet of an illustrated paper and a pair of scissors. As previously instructed the children commenced cutting out the pictures accurately from the paper, removing every bit of the paper except the picture.

Amusing pictures were hung up on the walls of the rooms and children were made to paint skeleton pictures or to make up pictures with circular paper wafers of colours and sizes or with wooden chips and squares.

It was a pleasure to be among such innocent friends. Another amusing scene I saw was when the children received their training in drill and physical exercises (stretching of arms, legs etc.), walking in couples, dancing, cantering one by one till each one had his or her turn. Among these plays was the imitating of voices of cocks, cats, etc. All the plays were performed in a systematic manner, in which the children took great delight and the whole thing was very entertaining.

The compulsory period of education at Lucerne begins at the age of six and ends at the age of 14 or 15 years. For backward girls, there are "Continuation schools" where pupils are compelled to attend a

certain number of hours in the week in evenings and on Sundays up to the age of 16 years. In Switzerland these "Continuation" schools are intended for girls only to learn needle work.

The compulsory period is intended for Primary education and is divided into seven classes. The subjects taught and the number of hours per week for lessons in each subject for each of the seven classes both for boys and girls are given in Table I.

The compulsory period for boys ends at the age of 14 years. Those girls who do not complete the full course of studies are however compelled to attend a certain number of hours per week in the Arbeitsweider Holungs Schule (Continuation School for household work) up to the age of 16 years. The number of such girls in the Lucerne School during the year 1912 was 90.

In the Lucerne Town School there were separate classes for boys and girls. The children looked quite healthy, robust and strong, free and fearless. The school is kept up by the town with a contribution from the Kanton (District Board) and the state (Bundesrat).

The children have to pay no fees, and all, whether from rich or poor houses, are supplied free of charge with all school books, writing materials, etc. The buildings are situated high up in the town commanding a beautiful view of the Lake and Mountains.

The School opens at 8 A. M. and closes at 4 P. M. with intervals of 5 minutes each at 9 and 11 A. M. and of 10 minutes each at 10 A. M. and 3 P. M. for recreation. The children spend this time in play outside the school buildings.

Those who like to go up for University education after finishing the Primary course, join the Kantonal High School and pass the Matriculation Examination after a period of  $6\frac{1}{2}$  years for the Technical Course and of  $7\frac{1}{2}$  years for the Science and Arts and the Commercial Courses, as noted hereafter. Those who do not care to go up for University education have the option of joining the Secondary or Middle Schools.

#### SECONDARY SCHOOLS.

The Secondary Schools are as under :—

1. The Secondary School for boys and girls.



Three classes running up to three years.

2. *Hohere Tochter Schule*: The Higher Daughters' Schools, with three sections noted below :—

Section A. Two years' course, usually taken by girls of rich families.

B. *Lehrinnen Seminar*. Normal School. Three years' course.

C. *Handels Schule*. Commercial School. Three years' course.

3. The Central Management and Traffic School. Two years' course.

After completion of the courses at the secondary schools, pupils of the commercial school need not join the Central Management and Traffic School, which prepares young men for Railway Service, Telegraph Department, Post Office, Banking and Mercantile Houses, etc. The hours of attendance are from 8 to 12 noon and from 2 to 6 p.m. The teachers and teacheresses are all University Graduates. There are only 5 of such schools in Switzerland, viz., at Geneva, Zurich, Basel, St. Gallen and Lucerne.

No fees are levied but the students have to pay an admission fee of 5 francs and the prices of their books and other material.

The subjects for these schools are given in Tables II to VI.

Boys and girls after passing the courses in the Secondary Schools, get annual certificates. In the Section 2B—Normal School, lads are admitted as a special case. Girls complete their studies either in Section 2 A, B or C, while boys may either join the Commercial School in the Kantonal School or the Municipal School of Administration and Traffic. Those who pass the final examination in the Normal School (section 2 B) or in the Commercial School (section 2 C) get a diploma, as also those passing out of the Central School of Administration and Traffic.

As regards the Higher Daughters' School, the general idea is to give less of an intellectual course of training and more of ethics and aesthetics—"Training in the great mental Trinity of the Good, the True and the Beautiful." This general purpose is best described in a circular issued by the League for Promotion of Female Education, which runs as follows :—

"The object of the League is to forward the education of women and girls, so as to enable them to

give to family life moral soundness and economic stability, also to enable women to undertake successfully work either for their own support or for the common good, but in all cases work suited to their station in life."

The Town Schools of Lucerne have also the following Institutions :—

(1) *Stadtische Music Schule* (Town Music School) with a course for 3 years for singing and instrumental music at the Normal School.

(2) *Gewerbliche Fortbildungs Schule*—Continuation School for young men going in for trade. The subjects taught and number of hours per week for attendance are given in Table VII. The courses extend from 1 to 3 years according to the subjects as shown in the statement.

(3) *Frauenarbeits und Tochter Fortbildungs Schule*. School for women and young girls for household work and Domestic Economy. The subjects and hours of attendance per week are given in table VIII. The courses for women are for one year only but those for girls extend to a period of 5 years as shown in the statement.

From Tables I to VIII it will be seen that the subjects taught are as comprehensive as may be desired. They include all kinds of work in human life. A pupil turned out of these schools is quite competent to take up his vocation of life and perform his work satisfactorily.

The Lucerne Town School has the following divisions and the number of pupils at the end of the year 1912 is given against each.

	Boys	Girls
1. Primary Schools—Classes I to VII	2,417	2,554
2. <i>Arbeitsweider Holungs Schule fur Madchen</i> . Continuation classes for backward girls for needlework		90
3. Secondary Schools I to III	305	308
4. <i>Hohere Tochter Schule</i> High Daughters' School.		
A. <i>Abteilung fur allgemeine Fortbildungs (High School for girls)</i>		13
B. <i>Lehrerinnen Seminar (Normal School I to III)</i>		47
C. <i>Handels Schule. Commercial School I to III</i>		44

\* One franc is equal to 9 ½ annas



## SWITZERLAND AND SOME POINTS OF SWISS EDUCATION

5. *Stadtische Musik Schule* (Town Music School).

6. *Gewerbliche Fortbildungs Schule* (Continuation classes for trade for young men).

7. *Frauenarbeits und Tochter Fortbildungs Schule*—Women's and young girls' school for needlework.

The Primary School prepares children for

(1) *Kantonal School* which is a High School for those going up for University Education.

(2) *Secondary Schools.*

The other six institutions coming under items 4—7 of the preceding paragraph prepare young persons for work in life. They are not intended to send their pupils to the University.

Institution 6 is held in the evenings and on Sunday mornings. It is intended for apprentices coming from schools, or from business firms, to learn commercial business.

Schools 1 and 2 are compulsory, and the rest are optional.

Those who go up for University education, after completing their course at the Primary Schools, join the *Kantonal High School*. Such High Schools have two departments, viz :—

1. *Gymnasium and Lyzeum*—intended for students taking the Science and Arts Courses. This course has 6 classes in the *Gymnasium* and 2 classes in the *Lyzeum* and extends to a period of 7½ years for Matriculation.

2. *Realskole* intended for Technical students preparing for Architecture, Civil Engineering, Mechanical Engineering, Chemistry, Pharmacy, Forestry and Agriculture. This course has six classes, taking 6½ years for Matriculation.

In the *Kantonal Schools* the following fees are charged to the students :—

Students from Lucerne ... 5 francs per year.

Foreign students ... 30

The number of students in "1909-10" was as under :—

Real (technical) and Handal	
(Commercial)	... 374
Gymnasium (High School)	... 107
Lyzeum, Higher Course for	
Philosophy and Science	... 22
Theology	... 32

Total 535

In June 1914 the total number was about 580 of whom 80 only were in the *Handel Schule* (Commercial School).

The subjects taught in the *Kantonal High School*, Lucerne, are given in Tables IX and X.

39. The town of Lucerne had a population of 40,725 (1911) with an income of 3,622,730 francs in 1912 and expenses of 3,615,114 francs.

The total expenses on the school amounted to 7,17,089 francs and income to 1,76,361 "

Balance defrayed by the town 6,40,728 francs.

The income for schools was derived from the following sources :—

	Primary schools. francs.	Secondary Schools. francs.	Fortbildungs Schule. francs.
Income from funds	17,774	4,342	6,500
Contribution from Kanton	95,643	24,750	800
Religious societies	800	8,389	100
Sale of articles	1,567	1,780	8,308
Miscellaneous	516	135	3875
	116,300	39,396	282
			800
			20,665
			176,361.

The school expenses during the same year were as under :—

1. <i>Management.</i>	Francs.
Salary of Secretary	3,501
Sweeping and cleaning	824
Stationery, printing, etc.	3,763
Miscellaneous	31
	8,123
2. <i>Primary Schools.</i>	
Salaries of teachers	353,156
Pencils, paper, pens for teachers.	2,082
Do. for children.	26,276
Library	964
Warden's salary	15,220
Heating and lighting	34,380
Furniture, new and repairs	6,160
Miscellaneous	839
	439,077

Carried over 447,300  
Brought forward 447,300

<i>Sikundar und hohere Tochter schule</i>	
Salaries of teachers	119,464
Pencils etc. for teachers	3,170
" " pupils	11,420
Library	627
Warden's salary	2,400
Heating and lighting	11,542
Furniture	3,913
Music	1,243

153,779

Fortbildungs Schule	58,185
Militarischer Vorunterricht	1,896
Technical classes	7,701
Music	14,123
Miscellaneous	32,243
Swimming baths for children	1,962
Total	717,089

The following are the rates of salaries and allowances to the teachers in the Municipal schools, Lucerne :—

	Primary Schools francs.	Secondary Schools francs.
	Per annum	Per annum
Male teachers	2,900-4,000	3,500-4,500
Female "	2,100-3,100	2,500-3,500
" for women's work	1,800-2,100	2,000-2,400
Extra allowance for teachers looking after backward classes		200-500
Extra allowance for Gymnastic teachers		100-300
Teachers of Gosang (singing)		
Music Zeichnen (designing)		3,200-4,200
Female do		2,200-3,200
Warden of school (Schulab warte) with free lodging		1,800-2,400
Teacheresses for frauen arbeits und Tochter-fortbildungs Schule		1,600-2,200

The salaries of professors in the Kantonal Schools are 4000 to 5000 francs per year disbursed monthly. For Rektorat an additional allowance of 1,500 francs per annum is given.

The Bundesrat (Federal assembly) pay one third the cost of the commercial school only, which amounted to 39,959 francs in 1912, one third of which is 13,319. The rest of the expenses of the Hohere Lehranstalt (Kantonal High School) are defrayed by the Kanton.

There are 22 Kantons (Districts) in Switzerland with 6 Universities, viz : at Zurich, Bern, Neuchatel, Lausanne, Geneva and Fribourg; and 4 faculties, viz :—

(1) Theology (2) Law, (3) Medicine (4) Philosophy.

There is a Polytechnic School at Zurich for the whole of Switzerland. The terms for the various courses of studies for University Degrees are as under :—

#### UNIVERSITI DE GENEVE.

Faculte des Sciences.	
" Lettres etc.	
" Sciences Sociales.	8 Half-yearly terms.
de Droit.	
" Theologie	
" Medicine	10 Half-yearly terms.

#### EIDG TECHNISCHE HOCHSCHULE, ZÜRICH :

I. Architekten Schule	7 Half-Yearly terms.
II. Ingenieur	7 "
III. Maschineningenieur Schule	7 "
IV. Chemische Schule	7 "
V. Pharmazeutische Schule	4 "
VI. Forst Schule	7 "
VII. Landwert Schule	6 "

The courses of studies for each of the terms for these professions are given in the programmes which are issued by the Authorities for the winter and summer sessions separately.

In his speech at the National Liberal Club on the 26th June 1914 in connection with the English Budget, Lord Haldane referred to the matter of education in England as compared with the education in Germany in the following terms :—

"The modern educationist tells us that you can influence the child from a far earlier age than has hitherto been supposed—you can form habits, you can suggest, and above all, you can train the mothers to train the children almost from infancy. The result is that a vigorous Board of Education has taken that up, and they are beginning to organize mothers' schools, where the mothers are instructed in the training of the child from a very early age. In the centres where there are already an appreciable number existing of that kind the mothers are flocking in.

This seems to me to open up a whole new prospect for women and enormously to enlarge the sphere of their public work. It is to them we shall have to look for the early work in the solution of this great problem of the making of the future generation more fit than anything which exists at present to carry on the stress and burden of Empire. (Cheers).

#### OUR CONTINENTAL COMPETITORS.

I look forward to a time when the school age will be extended (cheers). It must be if we are to prepare that future generation, but it is not enough merely to extend it—the boy or girl must be taught a trade in such a way that with the trade they learn some of the big things of life—how to be a good citizen, how to understand what their duties as well as their rights are, and what their position is in a great nation. We have heard a good deal of continuation schools. On the continent they have done far better than we have done, and that is a very alarming prospect. We are outgrowing the old system of apprenticeship. It is as dead as the dodo, and it will never be revived. Yet on the Continent they have revived it in a different form, and instead of the old continuation school there are now all over Germany the special trade continuation schools. Suppose the boy is going to be a baker. He gets in his last year of school a certain amount of training, and when he leaves he goes into the employment of a baker, but he has nine or ten hours a week in the special continuation school for young bakers. He goes there for four years, and there he is taught everything connected with the trade of baking, not by a school master who has studied baking, but by a baker who has studied school-mastering.

This education is combined in Germany with teaching in the subjects of citizenship, a knowledge of the State, its history and its duties, a knowledge of economic questions, some study of literature. We have to take that up here. That is latent in the Budget. If we are only serious and care about these things this Budget makes them possible.

It is generally admitted that the standard of Higher education in Germany is very much higher than in other countries; but the system of Primary and Secondary education is held to be the best in Switzerland. The Swiss people are indeed highly civilised and have very polite manners.

The French motto "Liberty, Equality, Fraternity" are expressive of what constitutes civilisation. In Switzerland they are noticeable everywhere. Even children are free and fearless, the people are most obliging and honest in their dealings, and love one another. No signs of disputes, quarrels or hot temper are to be seen there. These virtues come only when the people are fairly comfortable, contented and well trained, and educated in morals, Science, and the business of life. The Swiss people seem to possess these qualities in abundance.

The system of education in Switzerland is very much after the system in force in Germany, which is *par excellence* the country of Continuation and Special schools. Apart from the Secondary education, it is felt that the child passing through his ordinary national school must not be left at the age of 14 stranded with no further assistance in practical life and no means of obtaining easily further education, or of improving and retaining the education already obtained. So there have been developed what are called "Fortbildungs Schule" the continuation schools.

In 1883 an Act of parliament was passed compelling every individual employer to give to all his workers under 18 years of age, proper time and opportunity to attend the continuation schools. Since 1891 the Local Government areas have the power to inflict punishment on children who neglect to attend Continuation Schools.

What are particularly interesting are the Municipal Commercial schools. They give young men intending to adopt a commercial profession, a thorough and general commercial education. A young man turned out of these schools is quite

fit to take up his work at once on a Railway, in the Post or Telegraph office, or in other Government offices, in Banks or Commercial Houses; whereas young men passed out of Schools or even Colleges in India know nothing of practical work and have to spend years in apprenticeship in offices either at their own expense or at the expense of their employer.

The special feature of education in Switzerland as in Germany is that every one is trained and prepared for the line of business one chooses for one's life.

Special education is given for all trades and professions along with what may be called general education. In one's own line one acquires a thorough knowledge of the business or trade one is about to enter. Some people think that the drawback of such education is that one cannot change one's career if one finds that the line he chose was unsuitable to him. This need not be regarded as a serious drawback. The general education given to every one ought to and does enable one to make a change in one's calling should it actually become necessary for one to change the line of his trade or business. It is, however, best for one to stick to the line one takes from his early days.

The medium of education in all countries in Europe is the mother-tongue of the people. In the Province of Schleswig, however, which Germany annexed to its territory from Denmark in 1867, the German language has been forced upon the people whose mother-tongue is Danish, and this is regarded in Denmark as a cruel treatment of the Danes living in Schleswig under German rule.

In India the vernacular languages are freely used in Village Schools, but in Anglo-Vernacular or English Schools, the English language is the medium of instruction. This is not an unmixed blessing. While it has to some extent created a national feeling among the people of different Presidencies of India, by enabling them to exchange their thoughts and views in a common language so necessary for national development, it has in a large majority of cases thrown a heavy mental burden upon the youth of India, who have to waste a number of their best years in learning by rote their lessons in subjects like History, Geography, Arithmetic and Science, which they simply commit to memory without grasping the real mean-

ing. This pernicious system of cramming is virtually insisted upon by the system of education at present followed generally in India. Much in this matter depends upon individual teachers, but so long as the present system remains in force there is hardly any chance of improvement in this respect.

There is, however, a crying need for a change in the medium of instruction, which must be the mother-tongue of each child. English is not the mother-tongue of the people of India, nor is it likely to be in the future, because most of the mothers in the land are perfectly ignorant of this language. We cannot, however, do without a knowledge of the English language. It must therefore be learnt more or less by almost every one in India. It may not, however, be the medium of instruction but retained as a second language. Those, however, who aspire to conduct the whole of their business fluently

in this language, may retain it as the medium of their general instruction; but surely those (who naturally must form a very large majority), who should take industrial courses of study, should have their mother-tongue for the medium of instruction in all the subjects named above, with English as a second language.

The future of India depends entirely upon the general education of both sexes of its people of all classes and grades,—education of the proper kind to suit their needs and temperaments. By proper education alone they will be able to form a united nation working on Co-operative lines not only in their industrial, and commercial pursuits, but also in that rich field of moral and philosophical culture which they have so largely inherited from their great ancestors. By education one ought to obtain happiness and comforts of life and be a dutiful son or daughter of his or her country.

Table I.

Subjects taught in Primary School Classes I to VIII.

Subjects.	Boys. Number of hours.							Girls. Number of hours.						
	I	II	III	IV	V	VI	VII	I	II	III	IV	V	VI	VII
German Language	8	9½	10	9	7	7	6	8	9	8	8	7	7	6
French							4							4
Arithmetic & Geometry	4	6	6	6	6	6	6	4	5	5	5	5	6	5
General History				2	2	2	2							
Geography				2	2	2	2							
History of the Country											2	3	2	3
Natural Science					2	2	2					1	1	1
Writing (Commercial)		3	1	2	2	2	1		2	2	2	2	2	1
Designing and Drawing			2	2	2	2	2				1	2	2	2
Singing	1	1	2	2	2	2	2	1	1	2	2	2	2	2
Gymnastics	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Women's work									3	4	4	3	3	3
Religious teachings	15	22	23	27	27	27	29	15	22	23	26	27	27	29
	2	3	3	3	3	3	3	2	3	3	3	3	3	2
Total hours	17	25	26	30	30	30	32	17	25	26	29	30	30	31

Table II.  
Secondary School

	Boys' classes			Girls' classes		
	Weekly hours			Weekly hours		
Obligatory course.	I	II	III	I	II	III
German Language	6	5	5	5	5	5
French	5	5	4	4	4	4
Arithmetic including square and cubic measure	4	4	3	2	2	3
Book-keeping	1	1	1	1	1	1
Geometry	2	1	2	0	0	0
Natural Science	2	3	3	1	1	1
Geschichte oder verfassungskunde (History of legislation)	1½	2	1	2	2	2

Geography	1½	2	1	2	2	2
Commercial writing	1	2	1	1	1	1
Freehand drawing	2	2	2	2	2	2
Technical drawing	0	2	2	0	0	0
Singing	2	1	0	2	2	2
Gymnastics	2	2	2	2	2	2
Women's work	0	0	0	3	3	3
Haushaltungskunde (Household science)	0	0	0	1	1	1
	30	32	28	28	28	28
Optional subjects :—						
Religious teachings	2	2	2	2	2	2
English or Italian language	0	0	4	0	0	3
Military Instruction	3	3	3	0	0	0
Boys' Manual work	2	2	2	0	0	0
Needle work	0	0	0	2	2	2

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<b>Total</b>	<b>31</b>	<b>30</b>	<b>30</b>
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(Hohere Tochter Schule) Section A.

**Optional Course :—**

Includes :—

- (1) Paste Board work.
- (2) Planning
- (3) Wood carving.
- (4) Moulding or model drawing and sketching.

Theory and practice of household economy	0	4	0
Knowledge of food	...	0	0
Knowledge of health	...	0	0

**Subjects taught in Normal School  
Section B.**

**Total**

**Commercial School. Section C.**

Table VI.

**Subjects taught in the Central School  
of Administration and Traffic.**

	1st year Hours per week	2nd year Hours per week
Mother-tongue	4	4
French	5	4
Italian	4	4
Mathematics	4	4
Geography	3	5
General History	2	0
Political Science (Staats kunde)	2	0
Political Economy (Volkswirtschafts Lehre)	0	2
English	0	2
Hygiene	1	0
Physics	2	0
Chemistry	2	0
Writing of various kinds including Shorthand (Schrift kunde)	1	1
Gymnastics	2	2
General Management (Verwaltung swesen)	1	2
Commercial Correspondence	2	2
Transport by Rail, Post, Ship, Telegraph, etc. (Verkehrs dienst)	1	2
Commercial Science und Banking (Handels kunde und Wechselrecht)	1	1
Telegraphy and Signalling including Marconigraphy	1	1
Traffic Management (Verkehrsanlagen)	0	1
Book-keeping	1	2
<b>Special courses</b>	<b>39</b>	<b>19</b>
<b>Ordinary courses</b>	<b>7</b>	<b>11</b>
	<b>32</b>	<b>28</b>

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**Table VII.**

Subjects taught in Gewerbliche Fortbildungs Schule—Industrial Continuation School at Lucerne :—

Subject.	No. of Pupils		No. of	Plan of studies.
	At Commencement.	At the close.	hours per week.	
1. Geometrical projective drawing.				
Section 1.	33	27	4 }	Sunday 10 to 12 A. M. and Thursday 7-30 to 9-30 P. M.
" 2.	33	25	4 }	
2. Mechanical and Electrical drawing.				
I. Course Mechanical & Electrical.				
Section 1.	22	20	4	do. do.
Section 2.	19	18	4	Monday & Saturday 5-45 to 7-45 P. M.
II. Course, Mechanical.	35	27	4	Same as subject 1.
Electrical.	15	9	4	Sunday 10 to 12 A. M. and Thursday 6-15 to 8-15 P. M.
3. Drawing for Architect, Builder and Shiner.	41	29	4 }	Same as subject 1.
4. Drawing for Building Locksmith.	30	28	4 }	
5. Drawing for ornamental Locksmith.	26	24	4	Monday & Friday 7-30 to 9-30 P. M.
6. Drawing for Painter, Decorator, Printer, Brazier, Gardener, etc.				
Section 1.	26	21	4	Sunday 10-12 A.M. Thurs. 7-30 to 9-30 P.M.
Section 2.	19	13	4	Mon. & Wed. 7-30 to 9-30 P. M.
Section 3.	21	21	4	Sun. 10-12 A. M. Thurs. 7-30 to 9-30 P. M.
Section 4.	17	13	4	Mon. & Fri. 7-30 to 9-30 P. M.
7. Industrial Correspondence—				
I. Course.				
Section 1.	23	18	1½	Friday 7-30 to 9 P. M.
" 2.	22	16	1½	" 6-30 to 8 "
" 3.	22	23	1½	" 7-30 to 9 "
" 4.	16	14	1½	Saturday 6 to 7-30 P. M.
II. Course.				
Section 1.	22	20	1½ }	Wednesday 7-30 to 9 P. M.
" 2.	26	20	1½ }	
8. Industrial Calculations.				
I. Course-Sec. 1.	20	23	1½	Wednesday 7-30 to 9 p. m.
" 2.	22	18	1½	" 6-15 to 7-45 p. m.
" 3.	21	13	1½	Tuesday 6-00 to 7-30 p. m.
II. Course-Sec. 1.	20	15	1½	" 6-15 to 7-45 p. m.
" 2.	28	26	1½	" 7-30 to 9-00 p. m.
9. Industrial Book-keeping.				
I. Course-Sec. 1.	22	18	1½	Saturday 6 to 7-30 p. m.
" 2.	22	18	1½	" 7-30 to 9 p. m.
II. Course-Sec. 1.	19	17	1½	Tuesday 6-15 to 7-45 p. m.
" 2.	20	13	1½	" 7-30 to 9-00 "
" 3.	16	9	1½	Thursday 7-30 to 9-00 "
III. Course	15	14	1	Friday 6-00 to 7-00 "
10. Study of Material for Metal Work.	16	15	1½	Tuesday 7-30 to 9-00 "
11. Study of Building Material	11	10	1½	Friday 7-30 to 9-00 "
12. Industrial Natural study.				
a. Mechanics.	27	25	1½	Friday 7-30 to 9-00 "
b. Electricity.	26	21	1½	Wednesday 7-30 to 9-00 "
13. Algebra I. Course	20	14	2	Monday & Wed. 7-30 to 9-00 p. m.
II. "	7	5	2	" 8-30 to 9-30 "
14. French Language.	26	21	2	Wed. & Fri. 7-30 to 8-30 "
I. Course Sec. 1	22	21	2	" 8-30 to 9-30 "
II. " 2	26	9	3	" 7-30 to 9-00 "
15. German for Foreign Pupils.				
Sec. 1 for Italians.	13	10	2	Tues. & Thurs. 7-30 to 8-30 "
" 2 for French.	10	11	2	Wed. & Fri. 7 to 8 p. m.
16. Workshop for Cabinet Maker				
Polishing.	16	7	4	Mon. & Tues. 7-30 to 9-30 p. m.
Cabinet making.	6	5	4	Wed. & Thurs. 7-30 to 9-30 "
17. Workshop for Braziers (Spenglor)	6	3	6	Tues, Wed. & Thurs. 7-30 to 9-30 p. m.

# SWITZERLAND AND SOME POINTS OF SWISS EDUCATION

**Table VIII**

Subjects taught in Frauenarbeits und Tochter fortbildungs Schule—the School for Married Women's work and for further education of girls—at Lucerne.

Subjects of instruction.	Number of Pupils		No. of Hours per Week	Plan of studies
	Commence- ment	Close		
<i>I. Women's Working School</i>				
Day Courses				
1. Clothes and hand-sewing	16	15	6	Tues. & Friday 2 to 5 P.M.
2. Plain needlework Sec. I	13	12	27	Every forenoon in the week from 8-30 to 12 and Monday and Wednesday afternoon from 2 to 5.
Section 2	24	21	4	Wednesday afternoon 2 to 6 O'clock.
3. Clothes making, Section 1	19	17	4	Tuesday afternoon 2 to 6 O'clock.
" " 2	15	14	4	Wed. " "
" " 3	15	13	4	Friday " "
4. Fine dress making				
I Course	20	18	27	Same as subject 2
II Course Section I	12	10	4	Wednesday afternoon 2 to 6 O'clock.
" 2	12	12	4	" forenoon 8 to 12 O'clock
5. Woolen and Embroidery work				
Section I	12	11	3	Mon. & Thursday 2 to 5 P.M.
" 2	12	11	3	8-30 to 11-30 P.M.
6. Clothes for boys	21	19	8	Wed. & Fri. 2 to 6 P.M.
7. Cooking & household	6	7	15	Tues. Wed. & Thurs. 9 A.M. to 2 P.M.
<i>Evening Courses</i>				
8. Mending Clothes and hand sewing	17	15	2	Wednesday 8 to 10 P.M.
9. Plain Needlework				
I. Double course	30	24	4	Tues. and Fri. 8 to 10 P.M.
2. " "	28	26	4	Mon. & Thurs. "
10. Clothes making.				
Double course.	23	21	4	Tues. & Friday "
Single course.	15	13	4	Mon. & Thurs. "
" "	15	10	4	Tues. & Fri. "
11. Cutting of clothes	20	19	4	Mon. & Tuesday 5 to 7 P.M.
12. Cooking and household.				
a. For Grown up women.				
I. Course.	13	12	2½	Monday 7-30 to 10 P. M.
II. " "	16	16	3	Thurs. 7-30 to 10-30 P. M.
b. For Pupils of Secondary Schools.				
Section 1.				Monday 4-30 to 7 P. M.
" 2.				Tuesday " " "
" 3.				Wednes. " " "
" 4.				Friday " " "
<i>Afternoon Courses.</i>				
<i>Daughters' Technical School.</i>				
1. Calculations.				
I. Course, Section I.	16	16	1	Monday 4-30 to 5-30 P. M.
" 2.	16	13	1	Tuesday " " "
" 3.	20	21	1½	Wednes. 8 to 9-30 P. M.
II. Course " 1.	20	21	1½	Tuesday " " "
" 2.	17	17	1½	Wednes. " " "
2. Correspondence, House-Book-keeping.				
I. Course Section I.	15	16	1½	Monday }
" 2.	20	20	1½	Tuesday }
II. Course " 1.	18	17	1½	Monday }
" 2.	24	24	1½	Friday }
" 3.	20	21	1½	" }
3. French Language				
I. Course Section I.	9	9	1½	Wednes. }
" 2.	13	13	1½	Friday }
" 3.	14	15	1½	Wednesday 8-30 to 9-30 P. M.



Subjects of Instruction.		at Commence- ment.	Close	No. of Hours per Week.	Plan of studies	
II. Course	Section A	15	15		Monday	
	B	12	11		Wednes.	
	" C	11	11		Monday	8 to 9 30 P.M.
III. "	"	16	15		Thursday	
IV. "	"	11	12		Monday	
V. "	"	11	11		Thursday	
4. English Language.						
I. Course	Section 1.	9	8	1½	Monday	
	" 2.	16	14		Tuesday	
II. "	"	5	5			
III. "	"	14	12		Wednes.	8 to 9-30 P.M.
IV. "	"	8	6			
V. "	"	9	8	1½	Monday	
5. Italian Language						
I. Course		15	12	1½	Tuesday	} 8 to 9-30 P.M.
II. "		10	9	1½	Friday	
III. "						
6. German for foreign Pupils						
I. Section for Italians		9	8	2	Monday and Thursday 8-30 to 9-30 P.M.	
II. " " French		9	7	2	Tuesday and Friday " "	

**Table IX.**

Subjects taught in the Seven classes of the Real Schule (Technical High School) in the Kantonal High School at Lucerne.

Subjects.	Classes with yearly course						
	Lower Real Schule.	Higher Real Schule.	I.	II.	III.	IV.	V. VI. VII.
1 Religious doctrines	1	1	1	1	1	1	1
2 Languages							
a. German	1	1	1	1	1	1	1
b. French	1	1	1	1	1	1	1
c. Italian				1	1	1	1
d. English				1	1	1	1
3 Mathematics							
a. Calculations	1	1	1				
b. Geometry		1	1	1	1	1	
(i) " Representative						1	1
(ii) " Analytative							1
c. Algebra			1	1	1	1	
d. Arithmetic				1			
e. Accounting and Book-keeping	1						
4. History							
a. Swiss History	1				1		
b. General "		1	1	1		1	1
c. Natural "							1
5. Geography	1	1	1	1	1		
6. Writing							
a. Calligraphy (Beautiful handwriting)	1	1	1				
b. Stenography		1	1				
7. Drawing							
a. Free-hand	1	1	1	1	1		
b. Technical		1	1	1	1	1	
8. Gymnastics	1	1	1	1	1		
9. Physics			1			1	1
10. Natural Science			1	1	1		
11. Chemistry						1	1
12. Analysis							1

Subjects.

Classes with yearly course  
Lower Real Schule. Higher Real Schule.  
I. II. III. IV. V. VI. VII.

13. Special subjects
- |                     |   |   |   |   |
|---------------------|---|---|---|---|
| a. Italian language | 1 | 1 | 1 | 1 |
| b. English language | 1 | 1 | 1 | 1 |
- Note. For special courses in Gymnastics, Singing, Music, Technical School for technical drawing, Industrial School, and Stenography, see the Annual Report (Johresbericht) of the Lucerne Kantonal High School.

**Table X.**

Subjects taught in the Kantonal Handels-Schule (Commercial School) of the Lucerne High School.

Subjects.	Courses.		
	1	2	3
1 Religious doctrines	1	1	1
2 Languages—			
German	1	1	1
French	1	1	1
Italian	1	1	1
English	1	1	1
3 Mathematics			
Merchandise calculating	1	1	1
Algebra	1	1	1
Book-keeping	1	1	1
4 History—General	1	1	
" Commercial			1
5 Geography	1	1	1
6 Mercantile Business			
Correspondence	1	1	
Office Work (Kontor arbeiten)	1	1	1*
Uebung kontor (office Practice)	1	1	1
Calligraphy (handwriting)	1		
Stenography (shorthand)	1	1	

\* In German and French

## PEACE, A PERSONAL DUTY

Subjects.	Courses.		
	1	2	3
7 Mercantile doctrines	1	1	1
8 " Law			1
9 Natural Science	1	1	
10 Physics		1	
11 Chemistry & knowledge of goods	1	1	
12 Gymnastics	1	1	1

**Table XI**

Subjects taught in the Gymnasium and Lyzeum (High Schools) of the Kantonal High School at Lucerne for the Science and Arts Courses.

Subjects.	Yearly Classes of Gymnasium						Lyzeum courses.
	1	2	3	4	5	6	
1 Religious doctrines	1	1	1	1	1	1	1 2
Philosophy							1 1
2 Languages—							1 1
German	1	1	1	1	1	1	1 1
Latin	1	1	1	1	1	1	1 1
French		1	1	1	1	1	1 1
Greek			1	1	1	1	1 1
3 General History	1	1	1	1	1	1	1 1
4 Geography	1	1	1	1	1	1	1 1
5 Mathematics		1	1	1	1	1	1 1
6 Arithmetic	1						

7 Physics							
8 Drawing							
Free-hand	1	1	1				
9 Calligraphy (Beautiful handwriting)	1	1					
10 Natural History							
11 Gymnastics	1	1	1				
12 Chemistry							
13 Special Subjects							
Italian Language	1	1	1				1 1
English	1	1	1				1 1

Note. Lyzeum is a higher course than that of the Gymnasium. It is taken by those students who take Philosophy or Theology at the University.

The Course for Theology at the Lucerne Kantonal High School comprises the following subjects under one year's Course:—

1. Apologetic (Defence of Christianity) Philosophy
2. Apologetic Encyclopedia.
3. Theology dogmatic special.
4. Moral Theology.
5. Exegetics (Science of Interpretation of Scriptures.)
  - (a) Old Testamental Exegetics.
  - (b) New do. do.
6. Hebrew Language.
7. History of the Church.
8. Patristische Lesung.
9. Law relating to the church.
10. Pastorship and Pedagogy.

## PEACE, A PERSONAL DUTY

BY WILFRED WELLOCK.

THE enemies of peace, the upholders of physical force as a natural and inevitable method of settling the graver differences between peoples, are to-day exultant. To have brought about the greatest war of all time, at a moment when the disbelief in war was beginning to assert itself with some effect, they seem to think an achievement of the first magnitude. Why they should, one is at a loss to know. Many, we fear, do so from base motives, but others, we feel obliged to admit, sincerely believe that human nature is incapable of settling all its disputes by means of reason; that there are times when it is simply a question of mine versus thine, of me or thee.

But in looking matters straight in the face we are compelled to say that we fail to find such instances, to discover any case of dispute which could not be adequately settled, and to the highest good of all concerned, by rational means.

Moreover, we know when we appeal to our inmost heart, our deepest longings and instincts, that man was made to love, and that war in a civilized age is simply the brutal past crawling back: madness, in fact, the denial of all the spiritual achievements of man, which is what we mean by civilisation.

But there is external evidence also. The idea of unity and the practice of good will have gradually extended the sphere of their operation as civilisation has advanced. First they were limited to the clan or family, all outside the clan being inveterate enemies. Then they were extended to the tribe; later, across the tribal boundary to the nation: and now we have reached the time when the peoples are saying in ever-strengthening voice that they must be carried even beyond the pale of race and nationality. Human nature, we now realise, is one, all men being brothers, having a common aim and a com-

mon bent. Whatever language the different peoples of the earth possess they all possess the common languages of love, the power of and the desire for mutual service and mutual appreciation.

Thus in spite of this war, nay, all the more on that account, we ought tenaciously to retain our love of and trust in human nature, and to do so in the belief that they are the richest fruits of civilisation, life's imperishable elements if civilisation is to remain and grow. Consequently for these things we must be prepared to fight through the present and coming time with all the strength and courage we have, for they are our only hope of salvation from hatred, materialism, and the rule of brute force. To disbelieve in love is to disbelieve in civilisation; so that to do so now would be our undoing, both individually and collectively.

An outburst of bad passion, of hate, is no reason why we should disbelieve in love, but an overwhelming reason why we should believe in it and practise it all the more tenaciously. An exhibition of unreason does not prove that reason is inadequate, but that man has not yet learned to trust it, to control himself; that he is still the victim of crude and barbaric assumptions, (such assumptions as that certain races and peoples are incapable of civilisation); and calls for a more determined effort on the part of the enlightened to act reasonably and to trust their better instincts.

Who can or dare say that love as an ultimate principle of life is an idle dream? that right,—which is the condition of the highest human good,—cannot overcome might? But we know that men only resort to physical force when love is weak and reason is at the mercy of blind passion. It is the easiest thing in the world to yield to passion—every child and every savage can do that—but a most difficult thing to restrain passion. Is it matter for boasting and rejoicing, therefore, that in settling their disputes men should break away from civilisation and adopt the methods of savages?

But how are such descents into barbarism to be avoided? There is only one way, and that is the cultivation and triumph of good-will. Treaties and Conventions cannot save us, nor, indeed, can anything save love, a powerful belief in man, a determined effort to see what is

best in men, to appreciate the innate beauty of human nature, no matter under what cloak of nationality it exists; for no other force can break down prejudice, evil passion, hatred, belief in inevitable conflict, in eternal antagonism of spirit between peoples, and bind men together in common sympathies and a common purpose. No national hatred will bear examination; it is always based on ignorance and prejudice, and only a better spirit nobly persisted in, can suppress it.

One thing above all others this war ought to do; and that is deeply to humiliate us. If it fails to do that it will have failed to accomplish any good purpose.

In many respects civilisation has made great progress during the last three or four decades; but it had scarcely become self-conscious: it lacked faith in itself. If the nations now at war had realised what civilisation was, they would have trusted it—yea, even in their so-called enemies. And this truth we must grasp above all others: that if a higher principle is ever to triumph, it will have to be trusted, and trusted in a crisis. Had but one of the great Powers now at war had the courage to refuse, on high moral and spiritual grounds, to participate in such a war, I am firmly convinced that the war would never have taken place. Lofty principles must succeed if we trust them. And certainly no warlike nation could hope to prevail in this the twentieth century, surrounded by morally and spiritually superior peoples. Moral and spiritual qualities command respect above all others and universally signify the highest pinnacle of attainment; while the desire to emulate such is one of the strongest instincts in human nature.

Just a little firmer belief in reason, a little stronger faith in civilisation, in humanity, and the present war could not have taken place. The belligerent nations have played with fire; and are now reaping the consequences. I say "played" advisedly, because not one of them realised what they were doing, how they were deceiving themselves. Will they realise it now? Or will they continue to travel the same treacherous path of fear and suspicion?

We must all play a better part than we have done. It is not seemly to blame German culture when we have all made such bad use of ours: to decry German civi-

## PEACE, A PERSONAL DUTY

sation and German Christianity when none dare not trust their own; to pour execrations upon German military expositors when they have only said openly what was implicit in the tradition and policy of all. And when this war is over there are people in all the belligerent countries who will work to exhaustion in order to keep us in the abyss of barbarism wherein we now are; and it will take all the heroism, manliness and good-will we can muster, successfully to resist them. But how many realise that success depends upon the personal conduct of every intelligent man and woman?

Were we to look beneath the surface we should find that this war is the outcome of selfish passion, which, in order to attain its ends, required the help of hate. Ever since the war started we have been wandering in ever-increasing darkness; the darkness of hate, whose very existence makes the prospect of a reasonable and permanent peace extremely remote.

Too long we have acquiesced in a policy that is inimical to international amity, to the true spirit of brotherhood; a policy that has its roots in fear, suspicion and distrust, that sets the mind of the people on edge, keeps it ever ripe for war. And to me it is as clear as daylight that war and the fear of war will continue just so long as we allow our minds to remain passive, to be at the mercy of external forces, of authority, and do not control our own thoughts, determine our own mental attitude towards life and towards mankind. The time has come when each one must trust his and her deeper instincts, sedulously cultivate the spirit of good-will, and openly manifest it in spite of all opposition. Permanent peace will be secured as soon as we can raise a band of men and women who can do that; and the time has come when we can raise such a band.

Even now the best service we can render humanity and civilisation is to resist the strong tide of hatred that is swelling around us, and to keep our faith in mankind, in the humanity of other nations, pure and strong, and try in every possible way to generate a feeling of good-will towards all men, especially towards those who are for the time being called enemies.

Hate accomplishes no good purpose; not even the expurgation of evil, for it is itself evil, a poison, and, as such, can only

destroy. It is essentially a principle of death. Like love it begets its own kind only; and being highly contagious its power of destruction knows no limits. Hate is a hydra-headed monster which no sword can exterminate; a frenzied fiend from whose nostrils are exhaled the vampid vapours of disease and death. Everything that is done in this war as the outcome of hate will be as a huge barricade of evil in the path to peace, and will prevent the further advancement of civilisation until, through the persistent efforts of good-will, it has been removed. Hate is war eternal, the closing of all the avenues along which a right understanding might be reached. Thus to hate is to commit a crime against society.

International peace is not something for which we must look to the Courts of the Great Powers, to Kings and Parliaments, but to the men and women who make up the several nations. For peace is a thing of the heart, being, like the Kingdom of Heaven, possessed individually; and it will manifest itself outwardly just as soon as it is generated inwardly. It is not a Bill to be passed by a Government or Governments, but a spirit to be cultivated and possessed.

We are all called to be the ambassadors of peace; and if we neglect our duty, why blame others? No government could, would ever dream of going to war if the spirit of peace was in the people. So long as the people are fickle, prone to hate, unpractised in the art of self-control, so long will they be at the mercy of warmongers, and so long shall we be subject to war. Until the spirit of good-will is in the majority of the people, war will not pass away.

The man who believes in love, in humanity, could not possibly kill his fellow-men because he disagreed with them; but trusting them, and spurning suspicion, he would have no need to do that, as to manifest the spirit of good-will is to bring out the best in men, to dispel fear and distrust, and all those foolish antagonisms which are the soul of war in a civilised age. Nothing is so powerful as trust, the trust of a self-controlled and intelligent man.

The peace of the world? It will come just as soon as we who believe in peace practise peace, are strong enough to withstand the tidal waves of evil passion which

seem periodically to burst upon us, and are able to overrun the land with the purifying and refreshing streams of love, and so to destroy the poisonous growths of hate, pride, vainglory, greed and the lust of power, etc. We may all sign the treaty of permanent peace to-day; and

keep it too. And the death-knell of war will never be rung until a sufficient number do that. The conditions of peace are internal, not external, private, not official, individual, not national: they are a well-controlled mind, and a heart charged with love towards men.

## POPPA

BY G. B. BURGIN, AUTHOR OF "THE SHUTTERS OF SILENCE," &c.

"MAY I ask," haughtily inquired Mr. Hiram D. Sawtelle, the American millionaire, who had "left his country for his country's good" and settled in London, "what is your income, and how do you intend to live, Mr. Parlby?"

"You may ask, Poppa," said Nance; "but what's the good of asking, when you know very well that poor Roger has scarcely any income worth speaking about. Of course, we should have to live on you."

"I had hoped, daughter," said Mr. Hiram D. Sawtelle, severely, "you would have remembered I meant to buy you a duke or an Italian prince. Italian princes are a little cheaper in the market for American millionaires settled in Europe, but I'm told they're less reliable than English dukes. If an English duke doesn't do his duty by his wife, you can always get at him through the halfpenny papers. When an Italian prince turns out badly, he's generally a waiter from a cheap restaurang; and then the American papers say it serves one right."

"I can't help that, sir," said Roger Parlby. "Your daughter and I love one another. I have a small income (two hundred a year) at Somerset House."

"Put it into dollars, young man."

Roger Parlby put it into dollars. Somehow, the amount seemed even smaller.

The millionaire reflected. "That's about a quarter of Nance's annual dress bills; and I don't propose to throw my money away on you."

"Keep your old money, Poppa," said Nance, flippantly, not for a moment believ-

ing that her father was in earnest. Hitherto, she had always had her own way with him, and confidently imagined that she was going to have it now.

Mr. Hiram D. Sawtelle hardened his heart and delivered himself of an ultimatum. "You may be a very worthy young person, Mr. Parlby. I don't say you are, but you may be. I didn't make my money for you to spend. My daughter's generally done that; and she's one of the most extravagant girls I've ever come across. Consequently, as I don't intend to allow her a single dollar if she disobeys me, you'd both be on the rocks a week or two after you were married. I'm fond of my daughter, proud of her, and I consider it my duty to prevent her from making an unsuitable marriage. If she marries you, not one red cent does she ever get from me."

"Don't mind poor, dear Poppa," Nance said, saucily. "Of course, he's bound to make a fuss at first; but in books the angry parent always gives way afterwards with words of sweet forgiveness on his lips, and says, 'Bless you, my noble son-in-law. Had I only known how noble you were, I wouldn't have made all this fuss.'"

"If you are reckoning on my behaving like people in books, daughter, you're making the mistake of your life," replied Mr. Hiram D. Sawtelle. "You've taken a fancy to this young man, but he's poor. It won't do. I've let you have your own way all your life, and—"

"But it's so inconsistent not to let me go on having it," said pretty, fair-haired Nance appealingly. "It's making yourself look silly, Poppa."

"Maybe. A rich man can afford to look silly."

"And does—sometimes."

"That's my look out. And I mean what I say. You can have anything that money can buy 'cept this very ornary-looking young man ; and him you can't have."

"He isn't 'ornary-looking' and I've got him, Poppa."

"Well, then, let him go again. If I say it, I've got to stick to it, and I do say it. Marry this young man—ornary-looking or otherwise it don't matter—and there's an end of all things. I cast you off. No more travels, no dresses, no yachts, no horses, no motors. You'll have to give 'em all up for a home in the suburbs, one of those little houses just big enough to hold a jack rabbit without his ears. Why, daughter, you couldn't stick it out a week ; and you don't know the value of money. Money talks all the while."

"So it seems, Poppa ; and it never does anything else. I don't know the value of money, but I can learn. I love Roger and Roger loves me. If our ears are as big as you seem to think, we'll fold them up and pin them down. And you can come to see us whenever you like. We're not going to quarrel because you've heaps of money and we haven't ; are we, Roger ?"

"Of course not, dearest. It shall be our one aim to show your poor father that money isn't everything, that we can live on a very little."

"It may be your aim, but you don't know my daughter as well as I do, and you'll miss your aim. I ain't blaming you, sir. Nance has a taking way with her, and when there's nothing left to take she'll want to come back to me and give you the hake. Good afternoon. If you don't change what you call 'your minds' between this and Monday, I'll get my lawyers to see you're properly married and pay for the wedding breakfast. No one shall say my daughter goes hungry to her husband, however hungry she may be afterwards. You'll have to be married in an old frock, Nance. Not a cent do I pay for you after Monday next."

Nance was a little frightened, for she knew that much as her father loved her, he was not likely to change his mind. But though Roger said nothing, he looked plumes—big volumes.

"Give her time to think it over, young man," suggested Mr. Hiram D. Sawtelle.

"She's got everything to lose by acting in a hurry."

"Except Roger, Poppa."

"If you decide to have him, I ain't going to be called 'poppa' by you any more, daughter. Say the word, and I'll buy this ornary-looking—I mean this young man, off. Then we'll go for a trip to the Eytalian Lakes and sample those princes I was talking about. How much 'ill you take, young man, to end this foolishness ?"

"Sir," said Roger Parlbby, who was very angry indeed, "I wish to answer you with the respect due from youth to age ; but you have yet to learn that money is not the be all and the end all, and—"

"I daresay you can go on like that for hours. I understand you to mean you've got hold of a soft thing, and mean to stick to it !"

"How dare you call me a 'soft thing,' Poppa ! I don't mind a bit giving up everything for Roger."

"Including me ?"

"No ; you'll come back to us, Poppa. You'll be but a temporary loss."

"Never, daughter—never. When I'm put anywhere, I stay put. You put me out of your life, and I'll stay put out. See ?"

"I see, Poppa dear. Don't worry, and it will come all right in the end. We'll forgive you."

"Good afternoon, young man," said Mr. Hiram D. Sawtelle briefly. "I'm proposing to enjoy my daughter's society till Monday. Then I'll get a special licence, and you can come and take her away."

"I will get the special licence."

"Well, well. Please yourself. Better save the money for the honeymoon. Two hundred a year won't go far."

"I've saved a little, and—"

"Please yourself, young man, only don't say I didn't offer to do it." And after a bewitching smile from Nance, Roger Parlbby found himself outside on the mat.

"Parlbby ! G-r-r-r-r ! Sounds like a patent medicine," said Nance's papa as the door closed behind the young man.

"You'll have to swallow it, Poppa."

"Then I'll swallow it in my own way, and don't you forget it, daughter," declared Mr. Hiram D. Sawtelle.

Nance promised that she would not interfere with her parent's powers of deglutition, and tripped happily away to dress for the opera.

## II.

When they were married, Roger paid for the special licence, although he badly needed the money for furniture. To the inexperienced, spoiled child he had married, the first few weeks of the honeymoon were delightful, though she missed the grim figure which usually encouraged her every extravagance. But "Poppa" had gone yachting in the Mediterranean, and gloomily endeavoured to persuade himself that though daughterless he was quite happy. The attempt failed, for Nance was the apple of his eye. He found himself continually turning to consult her on this, that, and the other, then groaned and once more tried to forget. There was a certain amount of justice in Nance's reproach that, as he had hitherto given her everything she wanted, it was inconsiderate of him to refuse to allow her to marry Roger. But he had said he would "stay put" in his resolve, and, however much it hurt him to do so, he meant to keep his word. Some day Nance would regret her obstinate defiance of his wishes, and then he would take pleasure in her sorrow, tell her that she had brought it all on herself.

But no. That would be brutal. Never could he bring himself to rejoice in her misery. He was so miserable himself that he made the lives of everyone around him miserable also. What right had these poor wretches of sailors to be happy, when he, a multi-millionaire, was so profoundly wretched!

The first disillusionment came to Roger and Nance when they reached home and settled down to everyday life. An exacting country claimed Roger from ten till four, and Nance, save for an uncouth servant girl, was left alone, to wonder how "Poppa" got on without her. She had all the typical American restlessness, needed constant change and excitement. Much as she loved Roger, it was a shock to her to discover that her day began just when his was about to end. He wanted to spend the evening in slippers and ease at his own fireside, and had no money to spend in taking her out, for the honeymoon expenses had absorbed all his spare cash. The Chief of his Department expected him to do all the work, and the work, unlike that of most Government offices, was exacting. Consequently it was a very thin and pale Roger who followed his wife about from

one fashionable reception to another. All Nance's friends were people of wealth and position. To his great amazement, when he expostulated with her on the money she was spending, she smiled and told him that he need not worry himself. She was finding it all. He would have been still more amazed had he known that she had pawned most of her valuable jewellery in order to satisfy her caprices. In a short time he gradually learned that she knew as much about the value of money as Dora Copperfield.

Things rapidly went from bad to worse and local tradesmen indignantly demanded what they facetiously termed their "small accounts." When Roger asked Nance what had become of the money, she had spent it on something else. He found out that a month's household money had gone in the expenses of an afternoon reception at the Kitz, and groaned in spirit, for all his life he had abhorred debt.

"My dearest girl, I can't keep on the surface much longer. You're drowning me. If I lose my post we shall starve."

"Starve!" Nance shivered, for the narrowness of the life she now led chilled this spoiled favourite of fortune to the soul. "Starve, Roger?"

"Yes, starve!"

"I'll try to pull up, Roger. I really will. You see, this sort of life's all so new to me, so utterly unlike anything I've ever known, that I don't realise it. Can't you bring it home to me somehow?"

She put her pretty arms round Roger's neck and kissed him so sweetly that for the moment he forgot all the trouble occasioned by her thoughtless extravagance. He loved her dearly, and even now was only just beginning to realise the wrong he had done in expecting this spoiled child to share his frugal life. But she had agreed to share it, and he must be very patient, very gentle with her. Had she not given up everything for him! Then he swept the pile of bills from the table, and tried to put them out of his mind. "Isn't it time we had some dinner?" he asked a little wearily.

"Very nearly, Roger. You've forgotten we're going to dine at the Beauvoir to-night to see the New Year in. All you have to do is to get into your dress things. I've ordered a taxi for nine o'clock."

"A taxi!"

"Yes. It's the easiest way of getting



there. Poppa and I always dined at one particular little table at the Beauvoir every New Year's Eve, and I've ordered the same table. The tickets were only a guinea each."

"But who's going to pay for them?"

"Never mind, dear," Nance laughed. "You see, I'm putting you in Poppa's place, and it's expensive. We can't sit moping here on New Year's Eve, when everyone else is going out."

"But Nance—"

"Yes, Roger?"

"It must be for the last time."

Nance frowned. "Don't let's spoil the evening, Roger. Something is sure to turn up. Poppa—"

"From what I've heard," said Roger still more wearily, "I'm very much afraid that Poppa's in for a bad time."

"Why, what's the matter with him?"

"He's up against a Steel Trust which may smash him."

"Poor Poppa!" said Nance, who was beautifully dressed in a gown of shimmering blue which matched her lovely eyes.

"But you're not wearing any jewellery." Roger looked at her with renewed pride in her youth and beauty.

Nance's face clouded over for a moment, then brightened again. "No, Roger, I know I'm not. It's all sold or—pawned!"

"Pawned!" It seemed to Roger a dreadful thing that a woman should descend to such an act for the mere gratification of her selfish pleasures, and he groaned in spirit as he followed Nance to the waiting taxi, the twopences for which were mounting up with alarming rapidity.

### III.

The Beauvoir was so full of light and merriment, so gorgeous with brightly uniformed attendants, so gay with flowers and glittering plate, that for the moment Roger forgot his cares. He followed Nance into the white and gold restaurant to the table reserved for their use. Each niche contained two little tables, with a softly shaded lamp in the centre and a gift hidden in the lady's serviette. Nance took hers—a scent bottle—and gave a cry of delight. "Just the same as last year," she said, and fell to speculating as to who would occupy the other table. "They were two old people last year. I do hope they'll be as young as we are. Isn't this turtle soup good?"

The turtle soup was indubitably good. So was the rest of the dinner. Roger began to feel a little happier, and was enjoying the animated scene around him when Nance gave a surprised exclamation and turned pale.

"What is it, Nance?"

"It's Poppa, Roger, looking as if he weren't going to speak to us. He's come for his usual table and won't go away although he's as white as a ghost."

She went up to her father as he sat down and kissed him. "Poppa" suffered her embrace rather than welcomed it, and looked wearily round. He seemed as tired as Roger.

Nance beckoned to a waiter. "Put these two tables together," she said imperiously. "It's no use your objecting, Poppa. You can 'stay put' after you've had your dinner. You look as down as a chipmunk that's lost its tail."

Though Roger had never seen a chipmunk, he had always understood that the *Tamias Lysteria* was a cheerful little animal which could not look dismal in any circumstances. If so, "Poppa's" resemblance to it was a very faint one. "I didn't reckon—" he began.

"Never mind what you reckoned, Poppa. You're not going to be a 'Roman Parent' to-night."

"If it's understood my sitting here don't commit me to anything—"

"Of course it doesn't. The soup, please, waiter. Now, Poppa, we'll wait till you catch up with us."

"Poppa" did not seem inclined to eat, but Nance coaxed and petted him until the grim lines about his mouth relaxed. "My little daughter," he said softly to himself and began to acquire an appetite.

They went through the regulation performances at a great restaurant on New Year's Eve. People put on coloured paper caps which they had found in their crackers, joined hands when the clock struck twelve, and sang "Auld Lang Syne." When preparations for the ball began, "Poppa" rose as if to depart.

Roger and Nance faced him unflinchingly. "You're not stopping for the ball?" asked Roger.

"No, sir." "Poppa" looked grimmer than ever. "I reckon not. Dancing never was much in my line. Just now, I've got other things to think about."

"We aren't going to stay either," said

Nance. "It's been real nice to see you again, Poppa. But you're not looking well."

"Poppa" shook his head. "That Steel Trust's downed me," he said reluctantly.

Nance was instantly at his side. "Oh, Poppa! Go and get the taxi, Roger. He's coming home with us."

Roger, seeing that Nance wanted to be alone with her father, went off to order a taxi, at the same time wondering how he was going to pay for it. He told himself dully that this was for the last time. Tomorrow, he would put his house in order.

Left together, father and daughter sat down again. Nance's hand strayed caressingly round his shoulders. "Poor Poppa! Never mind. I've 'downed' myself by my extravagance. Roger's been worried out of his life. But I mean to tell him that to-night is the last of it, that I've seen the error of my ways. To-morrow, I'm going to learn to cook—"

"I remember your poor mother's burnt offerings when she began to experiment on me," said "Poppa," with a wan smile.

"Listen to me, Poppa dear. You'll soon get on your legs again. Meantime, you'll live with us and I'll give up all my silly extravagant ways and be a real help to Roger instead of a hindrance. Only, you *will* stay with us, Poppa, and learn to like Roger?"

"He's got the makings of a man in him," reluctantly admitted "Poppa." "I could have worried through only, I didn't like to risk the money I always meant to give you."

"Oh, Poppa! Never mind me. Take it all, if it isn't too late."

"Poppa" shook his head. "Daughter, I've watched your struggles without your knowing it, and it's been borne in on me that I've been hard on you. There's five hundred thousand dollars settled on you which no one else can touch. You've learned your lesson, and I've got enough left to begin again. If you'd forget what I said about my 'staying put'—"

"If! Don't tell Roger a word about the money. Now listen to what he'll say when I let him know you're coming back with us. That you, Roger dear?"

"Yes, dearest. The taxi's waiting."

"Poppa's run up against the Steel Trust and it's 'downed' him. He's coming to live with us till things straighten out. You don't mind, Roger?"

"Mind! Not a bit." Roger heartily put out his hand to "Poppa." "Don't worry about it, Mr. Sawtelle. A man of your brains can always pull himself together again."

"But I said I'd 'stay put,' " hesitated "Poppa."

"So you will—with us. We deserved all you said and a good deal more. Besides, we shall be much happier if we begin the New Year together. Better take my arm and come along."

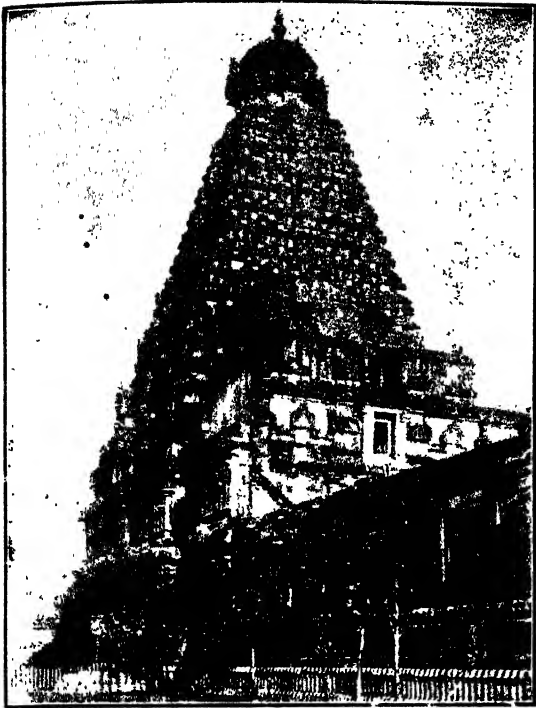
With Roger on one side of him and Nance on the other, "Poppa" marched out from the light and the mirth and the music of the fashionable restaurant to the waiting taxi. In the darkness of the vehicle, Nance put up her soft little hand caressingly to his cheek. When she drew it back again, her fingers were wet.

## TANJORE, THE ANCIENT CAPITAL OF THE CHOLAS

BY REV. ARTHUR R. SLATER.

**T**HERE is great scope for the Indian historian who sets out to discover the past history of the ancient kingdoms of the south of India. Something has been done, but as yet, it is an almost unexplored country, awaiting the man who is prepared to unravel the wonderfully complex story. When the visitor

reaches the ancient city of Tanjore on the river Kaveri, one of the chief towns of the Madras Presidency, he soon realises that he is in the midst of history, for around him are the landmarks of the past. These bring before his mind the great variety of scenes which must have taken place in these old towns, from which much of their



The Large Gopuram.



A Corner of Tower



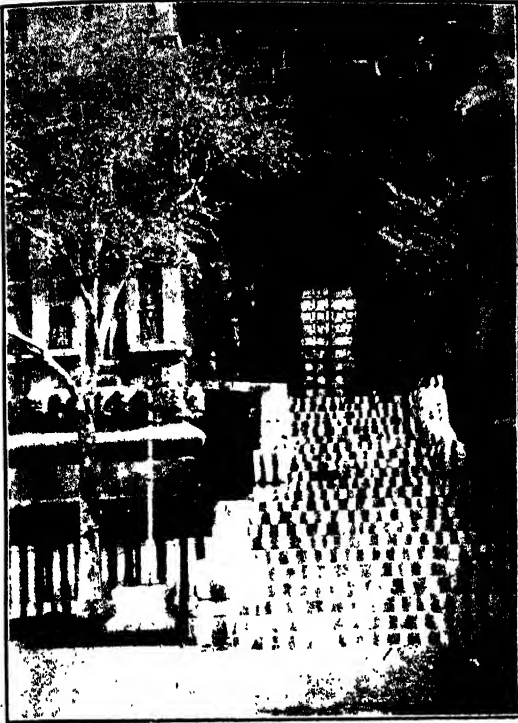


The Rajah's Palace.

former glory has departed. It is not easy to trace in all its detail the history of Tanjore, and many of the points would be of interest only to the specialist. So we must content ourselves with a brief sketch of what is known of the past of this city which is so well worth a visit.

It is certain that Tanjore is to be connected more with the dynasty of the Cholas than with any other power that held sway there, for it was during the time of their supremacy that Tanjore rose to be such an important place. But it is not possible to trace the history of the Cholas with any certainty before the end of the tenth or the beginning of the eleventh century, so we are considerably limited in our purview. It is not unlikely, but that the steady patience of one or two students will bring to light some hidden facts about the earlier history of the Cholas, and thus afford a clearer knowledge of the past of the city of Tanjore, which from early times seems to have been of importance in the empire. Limited though our knowledge of this period is, there are several facts which

can be relied on as being true. We find a mention of the Cholas in the early Greek writers of the second century when their capital was at Worior near Trichinopoly. Tanjore was finally settled upon after two other places had been tried. The Muhammadan invasion under Malik Kafur struck a blow at the dynasty, but it was not till the early part of the fourteenth century that the Vijayanagar Empire became supreme as a South Indian power. For several centuries there was continual fighting between these forces, but in the sixteenth century the Vijayanagar kingdom was recognised by the Chola kings. It has been suggested that this result was due to a quarrel between the Cholas and the Pandiyas, the latter of which called in the Vijayanagar king to assist him. On the accession to power of Vijayanagar, viceroys were sent, and from that period the Chola dynasty began to break up until there was little to suggest its dominion. Four Naiks had the viceroyalty of this city in succession, but the last of them, was attacked in



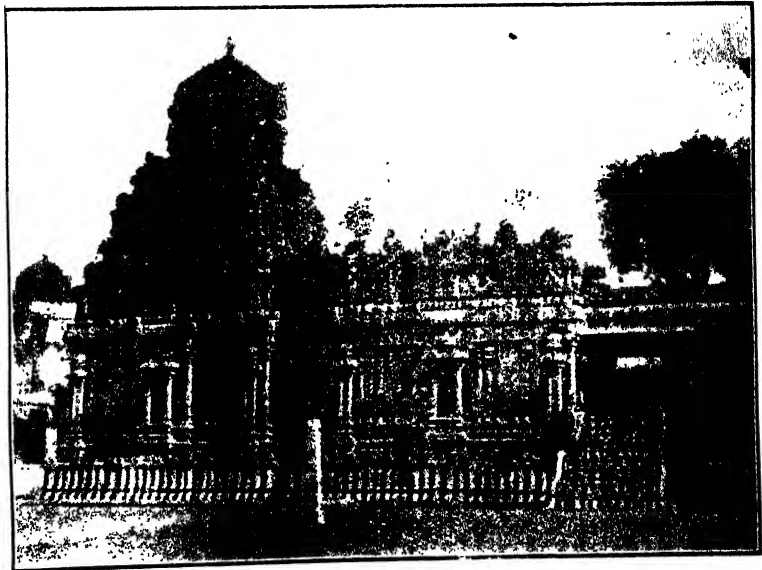
Entrance to Vimana.

his own fort by the Madura Naik. When the viceroy saw there was little prospect of success and defeat looked him in the face, he is said to have set the palace on fire, to have rushed into the fight accompanied by his son, and was there killed fighting bravely.

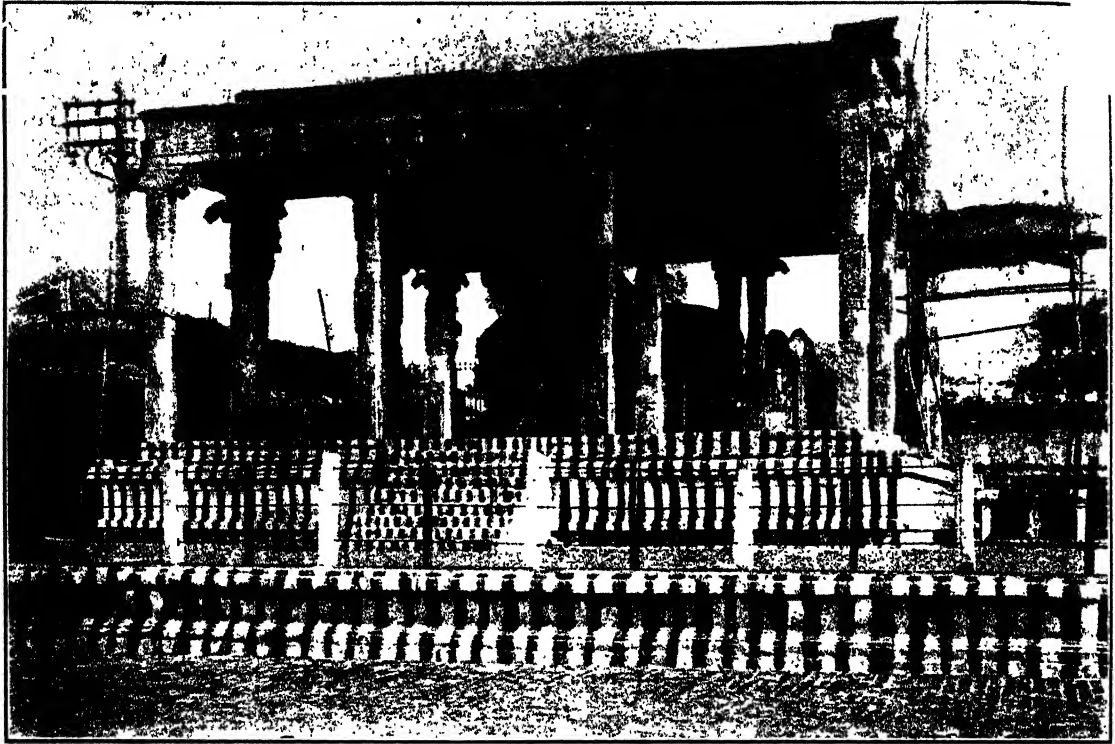
So far reference has been made only to the relation of the old nations to Tanjore. It remains to point out the connection of the British with it. This dates from the time when a force was sent to restore the deposed rajah in 1749. This rajah was the son of the brave Naik referred to above. The attempt was unsuccessful. The Madras Government aided the famous Muhammaḍ Ali, Nawab of Arcot, to enforce

a claim for debt or tribute from the Tanjore king, with the result that the city fell into the hands of the British in 1773. Though restored later to the Tanjore prince, the Mahrattas were the ruling power. In the eighteenth century the fort was protected by the British and a subsidy was paid in return for the use of the army. Rajah Sharabhoji ceded the territory to the British in 1799, after which the land was divided into three parts. By virtue of the Treaty the Company promised to pay to the Rajah of Tanjore one-fifth of the revenue and £35000. The king died in 1832, and was followed by his son Sivaji, who died in 1855 without leaving a son, upon which the Raj was declared extinct and all the rights and privileges related to it were stopped. It is pleasing to note that all the relatives were very well provided for and the private property of the Rajah was handed over to the relatives. For a number of years Tanjore was ruled by a Political Resident, but later the authority was handed over to a Collector who has now made Tanjore his headquarters.

For many centuries there is evidence that Tanjore was the centre of political and literary forces. Not only so but the many fine buildings speak of the height to which Indian architecture reached in those old days. One naturally turns



Subramanya Temple.



Nandi Shrine.

to the great temple Fergusson has praised so highly, in fact, he considers it to be the finest in India. This is a special reference to the wonderful tower of the temple. "This great pagoda was commenced on a well built plan which was persevered in till the end. It consists of two courts, one a square of 250 feet, originally devoted to minor shrines and residences, but when the temple was fortified by the French in 1777, it was converted into an arsenal, and has not been reappropriated for sacred purposes. The temple itself stands in a courtyard extremely well proportioned to receive it, it being about 500 feet long by half that in width, the distance between the gateway and the temple being broken by the shrine of the bull Nandi, which is sufficiently important for its purpose, but not so much as to interfere with the effect of the great vimana which stands near the inner end of the court." The great vimana is one of the wonders of Indian architecture. The base measures 84 feet square, and the lower part is two storeys in height and of very simple outline. Above this

basement the pyramid rises in thirteen storeys to the summit, a height of 190 feet. On the top of the pyramid there is a large stone said to have been raised to that great height by an inclined plane five miles long. By a clever architectural device the tower possesses a great dignity by dominating all the rest of the surrounding gopurams.

Siva in the form of a linga is the god worshipped in this shrine, and the visitor may see on all the parts of the buildings evidences which points to this worship. It is very probable that the outer gopuram is of a much later date, say, the early part of the sixteenth century when the Vaishnavite ideals were more prevalent than at any previous time, and the mythological ideas got mixed. The temple itself was most likely begun at the end of the tenth century and finished early in the eleventh. There is a very interesting shrine in close proximity to the large building, which is known as the Subramanyam Temple. Its walls are covered with exquisite carving. There is a curious feature to be noted. Everything on the gopuram belongs to the

Vaishnavite religion, while everything in the courtyard belongs to the Sivaite faith. This temple is described by Fergusson thus: "as exquisite a piece of decorative architecture as is to be found in Southern India." When he first saw the building he was inclined to think that it had been erected solely in honour of Vishna, but he was later convinced it was another evidence of the extreme tolerance which was permitted in the earlier days to all aspects of religious faith before these faiths became antagonistic. The building is small, but well worthy of close inspection.

When the city was besieged by Lally, the French Commander, in 1758, he turned his guns on this temple, and the visitors can still see traces of the marks of the cannon balls. In 1771 the English attacked the city and captured it. For thirty years the temple was used as a camp, but afterwards was purified by the Rajah Sarfogi and reconsecrated.

The fort of Tanjore is now dismantled, but for many years after it was ceded to the British it was held by the Rajas of Tanjore. The palace is well worthy of a visit, though it is a copy, to a certain extent, of the one in Madura, but not so fine. It was built by Venkaji in the 17th century. The decorations are much coarser than those in Madura. It is still occupied by the relatives of the late rajah. There are several other places in the city that are worthy of a visit. The large tank near is supposed to have special properties and no one is allowed to bathe in it. The small church near the lake contains a tablet recording the work of the famous missionary, Schwartz, who for many years worked in this district. In the town there



(Nandi Shrine,

are many shops where brass work is carried on, also factories where silk carpets are made. Round the city is a great network of irrigation channels which have been instrumental in giving to the people of Tanjore some fine rice-growing lands. Tanjore cannot fail to interest all those who love India's past and are interested in the work that was done in those old days.

## HOMES FOR THE BLIND

**I**NNUMERABLE are the forms of charity, and a man of means possessing the disposition to be charitable has several ways of showing that disposition, but it appears to me that there is no charity which has a greater claim on us than that which tends to mitigate the miseries of the blind. Even the most hard-hearted

criminal would have whatever tender feelings he might possess stirred at the sight of these miserable people.

I had previously read some reports of the work done in this field by a Missionary lady at Palamcottah and when I happened to visit the place last year, the desire to see the scene of her philanthropic work



was irresistible. I, accordingly, started one evening towards the school and as I was going along the road, I asked a passer-by if the school would be open at that late hour. He replied sarcastically that for the blind night was day and that there was no necessity for a question of the kind. I was greatly moved by this remark, and I began to ruminate on the miseries of those unfortunate creatures. Completely overcome by feelings, I slowly continued my march till I came to the spacious school compound. I then entered the homes with permission and suddenly a refreshing change came on me, for, what could I find but smiles on the faces of the boys and girls, some of whom indeed looked bright. The hilarity of the inmates revealed beyond a shadow of doubt that they all possessed a happy frame of mind. Then passed before my mind's eye the wretched blind folk often met with in the open streets and at entrances to temples on occasions. What a contrast! It, at once, struck me that there could be no nobler work on earth than to succour the blind.

The pioneer work among the unfortunate blind in Southern India was undertaken by the Christian Missionaries, to whose efforts many an other useful institution owe their origin. The work of starting the school and bringing it to perfection fell to the lot of Miss A. J. Askwith who has devoted all her life to the cause of these unfortunate beings. The work commenced as early as 1892 and as with all great institutions the schools grew from small beginnings. The origin of these schools which, at the present time, are the largest in the whole country, is best told in the words of the founder Miss Askwith.

" 'Suppu' our first blind pupil, a shepherd boy, came begging to one of the bungalows in Palamcottah, and when he was reproved for begging, he answered that he did not know a blind boy could do anything else. He was shown how he could pull a punkhah, and was promised regular wages if he came daily, a distance of 2 miles from his mother's house, and he was delighted thus to be admitted as one of the household servants. One day I spoke to him of the blind being taught to read in England and other countries, and he was much interested and asked if he might not learn."

"That year I went home on furlough

and I prepared the first books in Tamil in raised letters in Moon's types for the blind. On my return to this country at the end of 1899, Suppu was the first to meet me at the Railway Station to ask me for his promised book, and I was glad to be able to give him the alphabet and a small first reader. In three months, he had learned to read, and was then anxious to give up his punkhah and go and collect blind children that they might enjoy the blessing he had first become possessed of, and he soon collected a number of boys and a few girls. The girls and little boys occupied small buildings in the compound of the Sarah Tucker College, of which I was then in charge, and the big boys were arranged for in a house outside the compound."

It must be mentioned here that Suppu was not destined to live to see the future developments of the small beginnings



MISS ASKWITH.

Founder & Supdt. of the homes for the blind,  
Palamcotta.

made with him. He was unfortunately murdered by a man, hired to do the wicked deed and, as truly said by Miss Askwith, he died a martyr to the cause.

The school buildings, which now consist of a home for blind boys, another for blind girls, a hostel, teacher's houses and the Superintendent's quarters and offices stand within a spacious compound of 12 acres on a high ground, a most healthy locality. Far away from the din of the busy city and in the midst of an expanse of open ground, they are situated on an ideal site.

The inmates of the homes are taken round in the evenings for regular walks, and very few really require a lead, and there being no obstructions for a long distance around chances of risk are rare. The two homes are separated from each other and the space between them is partly taken up with the boys' gymnasium. On the west is the boys' home and north-west are the hostel and teachers' houses, while the girls' buildings are in the south and the Bungalow on the east, off the beautiful spacious compound. Within the compound are two good wells, one intended for girls and the other for boys.

The number of pupils on the rolls is 49

in the boys' school with 28 in the Industrial department, while in the girls' school, there are 33 pupils with 7 in the Industrial department.

In the two schools, Tamil and English reading, with spelling, subject matter, meanings of words and poetry with ragam are taught. Arithmetic is taught by means of frames with holes and pegs and geography with raised maps. Object



The most recently admitted blind little ones and their kindergarten teacher.

lessons, clay modelling and kindergarten are also taught. Books in the Moon type adapted to the Tamil language have been in use for years but recently Braille also has been introduced and Tamil and Malayam readers have been prepared in that type. The girls have drill and the boys have gymnastics. I had the privilege of witnessing certain gymnastic performances and I enjoyed very much the music and mimicry of a few blind boys who generally possess in them some humour.

In the Industrial branch for boys, cotton weaving is the chief industry, the boys making their own clothes and those for the girls also; other industries are mat-making and rattan work. In the girls' department they are taught to weave tape and make baskets of palmyra



The Blind Boys' Band.

and screens of beads. They also differ in kinds of knitting.

There are three English ladies in the school and 25 Indian teachers, 11 of them being blind. The monthly recurring expenditure is about Rs. 1,200, which excludes the cost on books, etc. Towards this expenditure they get a small grant from Government and from certain District Boards and the balance is met from voluntary subscriptions. The most important item of expenditure is, of course, the feeding, which is estimated to amount to Rs. 50 a year per individual.

I have now given in brief the history of the Institution and I have also given some details of the work carried on in it which I am perfectly certain will leave no

the cause, the Government were pleased to add a bar this year to the Kaiser-i-Hind medal awarded her in 1906.

The question arises whether all that needs to be done for the blind has been done. The blind in India are estimated to number about 600,000 of whom between 35,000 to 40,000 belong to the Madras Presidency. The schools at Palamcottah can at present provide for less than a hundred of these. The Superintendent would certainly be glad to admit more pupils but sufficient funds are not forthcoming. Are the rest of the blind population to be left adrift? Having known that some kind of industrial and general education is possible, are we justified in withholding it from those unfortunate crea-

tures of God? We are aware that premature and unnatural deaths are not uncommon among them. We are also aware that a few of the blind children are cast aside by their parents and left to take their chances in this world, while, not infrequently, some persons altogether unconnected with them take charge of children and bring them up with the object of making money by begging in the name of the blind. Are not innocent blind girls liable to be brutally ravished by reckless men if they should be left in a destitute condition with no one on earth to take



Blind Girls at cooking and industrial work.

doubt in the minds of the public as to the possibility of teaching the blind to read and write. That the blind can also learn some industry which would enable them to earn a living and thus become useful members of society instead of being a burden on them is also made abundantly clear. To those that have not seen the institution or are not likely to get opportunities of visiting it, there can be no more convincing proof of the above statement than that four of the blind boys have been able to pass the Government Technical examinations in weaving.

The knowledge that we, in southern India, possess, of the possibilities of teaching the blind to read and write and do useful work, we owe to Miss Askwith, in recognition of whose excellent work in

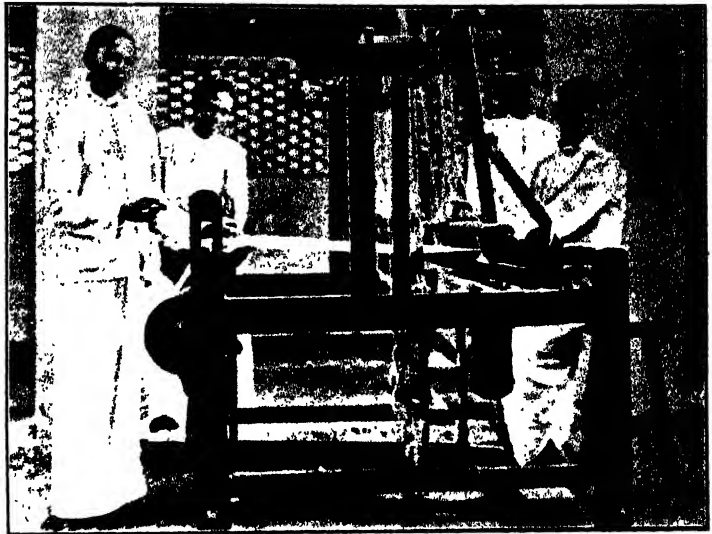
care of them?

I understand that the institutions at Palamcottah have not received that support that they deserve from the Hindu public with whom the tendency to do charity is almost instinctive, and I fancy that the following are contributory causes:—A great many have not yet been acquainted with the fact that the blind can be taught to read and write and do some useful work. Very few outside Palamcottah have knowledge of the existence of the schools there and fewer still are they that know what work is done therein. Again, among the people that are believed to be in the know of these facts, there are some that object to any aid being given to the institution, the ultimate object of which, they say, is to

proselytise the inmates. They would leave the children to take care of themselves rather than enter the homes and be converted.

The schools for the blind at Palamcottah are charitable institutions organized to help the Indian blind and for this as for several others benevolent institutions, the most recent being that connected with the reclamation of criminals, we are under a deep debt of gratitude to missionaries. There is a hostel for the use of the high caste blind which is the munificent gift of one of the wealthiest Hindu gentlemen in Tinnevely, Mr. Dalavoy Mudalur. The destitute condition of most of the inmates before admission into the homes, the provision therein of all the necessities of life, the company that is afforded and above all the endearing way in which the Superintendent behaves towards them, leave them no choice in the selection of a religion, especially when they have known nothing at all about it before. To withhold support from such a charitable institution, means the withholding of support from a distressed fellow-being. Love to

show his gratitude to God by affording as much relief as lies in his power to a miserable fellow-being. It must be considered a privilege to help the blind and opportunities of doing good to them should be welcomed. The Gita, XII (4), speaks of Bhaktas (lovers of God) as those "Who are devoted to the securing of what



The four successful weaver boys.



Blind Girls' Drill.

God is love to our fellow-beings. The sightless and the seeing are alike creatures of God and as such possess the divine nature in common. It is clearly the duty of the man blessed with sight to

is conducive to the good of all beings" and again, as in XII (13), "Who is always friendly and full of compassion," in other words, one ready to offer relief in times of destitution feeling pity and bringing solace in times of affliction.

The work for the blind has just commenced and not until several homes and schools have been established which can afford relief to a large proportion of the many thousand blind in India can it be said that the problem of the blind has been satisfactorily solved. This must be the work for several years and no one body can satisfactorily accomplish it unaided. There is work, for not only Christian Missions but for several other Missions also.

N. SUBRAMANIAN.

## THE ANCIENT HINDU'S KNOWLEDGE OF ARITHMETIC

BY PROFESSOR NALINBIHARI MITRA, M. A.

"IN Science", says Prof. A. A. Macdonnel, "the debt of Europe to India has been considerable. There is, in the first place, the great fact that the Indians invented the numerical figures used all over the world. The influence which the decimal system of reckoning dependent on those figures has had not only on mathematics, but on the progress of civilisation in general, can hardly be overestimated." (*Sanskrit Literature*.)

The origin of the symbols of numbers has been a subject of much dispute. But there is evidence that these were in use in India in the 2nd century of the Christian era. Indeed the use of the numerals in India can be traced back to the Nanaghat Inscriptions whose date is at least 300 B.C. (See Jorl. of the Royal Asiatic Soc., 1882, Sir E. C. Bayley). Numerals were used in the Minor Rock Edicts of Asoka in 256 B. C. Numerals were also used in the cave inscriptions in India as early as the 1st century A. D. The Kalobhavi inscriptions of 339 A. D. are dated in figures of the place value notation. Mr. W. W. Rouse Ball, however, in his History of Mathematics, asserts that "there is reason to believe that it (the system of writing with figures for numbers) was introduced in India towards the close of the 5th century" (A. D.). He does not say who introduced it, nor does he give the "reason" why he has made this assertion.

The devanagari numerals were adopted by the Arabs with slight modifications. The Spanish Arabs at first discarded the use of the symbol of zero, but the inconvenience to which they were thus put soon compelled them to re-introduce it. From Spain or Barbary the Arabic numerals passed into Western Europe.

The decimal system of notation is of Indian origin, and of all mathematical inventions this is the one which has contributed most to the general progress of knowledge. W. R. Smith in the *Encyclopædia Britannica* (11th Ed., Art. *Numerals*) writes:—"What is quite certain is that our present decimal system, in its complete

form, with the zero which enables us to do without the ruled columns of the abacus, is of Indian origin." That Aryabhatta, who was born at Pataliputra (Patna) in 476 A. D. was acquainted with the decimal system of notation is inferred from the following rule given by him for extracting the square root:—

भागात् इरेदवर्गाद्धिता दिगुणेन वर्गमूलं न ।  
वर्गात् वर्गे गुण लब्धं स्थानान्तरे मूलं ॥

i. e., if from the square, the square (of the part of the root already found) be subtracted and then the non-square (remainder) divided by twice that part, the quotient will give the root in the next place. Rodet, Taylor, Colebrooke, Cajori and a host of other Orientalists hold this view. Aryabhatta mentions nineteen notational places.

That Brahmagupta (A.D. 598-660) was also acquainted with the use of nominal numerals and the decimal system of notation is evident from his writings. In the Government Oriental Manuscripts Library in Madras, there is a manuscript copy of a work named Brahmasiddhanta (which is said to form a part of Sakalya Samhita) in which numbers are expressed in the decimal system of notation. It is worthy of note that Aryabhatta and Brahmagupta both claim that their astronomical works are related to the Brahmasiddhanta, which is a part of Vishnudharmottara Purana according to Pandit Sudhakar Dvivedin; but there is no means of identifying this Brahmasiddhanta with the work of that name in the Library at Madras.

In the Ganitasara-Sangraha of Mahavira (middle of 9th Century A. D.), 24 notational places are mentioned with names.

Bhaskaracharya, who was born in 1114 A. D., devotes one section of his *Lilavati* to a brief description of the system of decimal notation. Mr. Ball in his work already quoted says about the *Lilavati*: "This is the earliest known work which contains a systematic exposition of the decimal system of numeration."

The conception of zero was a natural outcome of following a system of notation such as the place-value one, in which figures have local values apart from their intrinsic values. The Sanskrit word for zero is *sunya*, meaning empty or vacant, which clearly indicates that it must have been naturally invented to fill up any notational place which it was found necessary to leave empty or vacant when no figure with an intrinsic value was wanted there. It is safe to infer that the symbolic representation of this zero came naturally in the wake of its conception, an inference which is strengthened by bearing in mind the facts that operations with zero cannot be carried on easily without some sort of a symbol to represent it and that the results of arithmetical operations with relation to zero are given in the 1st chapter of *Ganita-Sara-Sangraha* of Mahavira and in *Lilavati* of Bhaskara and are also mentioned by Brahmagupta.

From the Indians the place value system of notation passed to the Arabs. The earliest date definitely assigned for the use in Arabia of this system is 773 A. D., the year in which certain Indian astronomical tables were brought to Baghdad by an Indian ambassador. In the time of Caliph Walid (705-715 A. D.) the Arabs had as yet no signs of numeration, apart from the alphabetical symbols.

The system was introduced into the West through the *Al-gebr wa, I Mukabala* of that illustrious Arabian mathematician Mohammad ibn Musa Abu Jafar Al-Khwarizmi, a native of Khorassan and Librarian of the Caliph al Mamun (813-833-A. D.). It is known that he came to Afghanistan and probably to India and on his return about 830 A. D. he wrote a book on Algebra which is based on that of Brahmagupta and another on Arithmetic. His Algebra may appropriately be called the foundation of subsequent Arab and early medieval European works on Algebra.

The decimal system of writing became probably known to European mathematicians during the 11th and 12th centuries A. D., through the Moors in Spain and from Spain the knowledge spread to the western European mathematical world. But it is certain that the system was not then in common use. In 1202 A. D., Leonardo of Pisa, an Italian merchant who was educated in Barbary, where he became acquainted with the Arabic system of

numeration and also with Mohd. Musa's work on Algebra, published a work called *Algebra et almuchabala* (generally known as the *Liber Abaci*) which practically introduced the use of the "Arabic" Numerals and the Indian method of computation into Christian Europe. By the middle or the beginning of the 14th century the system was familiar both to mathematicians and to Italian merchants.

A recent English writer has attempted to show to his own satisfaction that the Arabs did not owe their knowledge of place value notation to the Indians.\* To maintain his position he has put forward the audacious hypothesis, evidently evolved from his inner consciousness, that all the Indian inscriptions before the 10th century A.D. which are dated in the place value notation are forgeries. Practically the whole of his argument is based on this hypothesis and on his dogmatic assertion that the Arabs owed very little of their mathematics to the Indians. This last assertion is made for the first time in the 20th century in face of the fact that both tradition and evidence of numerous trustworthy Arabic and European writers point to the contrary. El-Masudi, for example, the well known historian, asserts that the nine figures were the invention of the Indians. Albiruni writes: "The numeral signs which we use are derived from the finest forms of the Hindu signs." Bayley in the *Journal of the Royal Asiatic Society* (Vol. 15, p., 19) writes: "The Arabic writers, from the earliest times, without hesitation and in unbroken succession, attributed the invention of decimal arithmetic and of the signs with which it was accompanied, to the Indians. Nor was this because they were unacquainted with any rival claims which could be put forward on behalf of the Greeks." Maulvi Mohammad Zaka Ullah, Litt. D., late Professor of Vernacular Science and Literature, in the Muir Central College, Allahabad, writes in his *Ajaibul Hisab*, "The learned men of Arabia, e.g., Khalifa Mansur, Mohammed bin Ibrahim Ulfirozi, Mohammed bin Musa Alkhwarizmi and Masudi and all the historians of Arabia, are agreed in acknowledging that for calculating purposes, the Indians have invented the figures and we have learned

\* It is proposed to discuss the evidence available in connection with the subject of "place value notation" in a separate article.



from them. Had the Arabs been possessed of the knowledge of these figures from before, then why should they have acknowledged their indebtedness to India and Indians as their teachers? Moreover, it does not appear probable that they knew the figures and forgot their use and afterwards learned them afresh from India: because the figures are so useful and necessary, that it is not the business of men to forget them." (Page 19). The late G. Zaidan, Editor of *Al Hilal* of Cairo, author of the *History of the Arabic Language*, *History of Islamic Civilization*, etc., etc., the well-known Journalist, Historian and Novelist, writes in his *Alfilasafat al lugawayat walalfaz*, (pp. 116-8), "These figures are used now-a-days all over the civilised world, and in Europe these are called Arabic Numerals and the reason of this is that these figures were taken from the Hindus in times immemorial. The distinguishing mark is the Cipher. From one to nine each number is distinguished by a special mark but one is changed to ten by adding a cipher and one is changed to hundred by adding two ciphers and so on till infinity. It is evident that the Arabs took these figures from the Hindus along with all they took of the science of mathematics (e.g., astronomy, astrology, etc.) in the middle of the Second Century Hijra. And several authorities are of this opinion that, some Hindus went to Bagdad in 773 A. D., and took with them astronomical tables; and the first Muslim writer on Mathematics was Abu Jafar Mohammad Alkhwazizmi in the ninth century. Then it spread among the Mohammadans in their courts and in their writings. The Europeans came in contact with the Mohammadans in the twelfth century and learnt arithmetic from them from the book called

Alkhwazizmi after the name of the author. Thus these Indian Numerals were spread all over Europe and the Europeans called them Arabic Numerals, because they took them from the Arabs. But all the historians have always been of this opinion that these numerals which are now used all over Europe were taken from the Arabs who took them from the Hindus."\*

Unlike the Greeks, the Hindus did not confine their arithmetical operations to rational numbers, a generalisation which is by no means unimportant, as is observed by Hankel, for it greatly facilitated the progress of Mathematics. Speaking of the Indian arithmetic, De Morgan says: it is "an arithmetic which is greatly superior to any which the Greeks had."

We quote below the opinions of some of the writers on the merits of the Indian arithmetic:—

"As the inventors of the numerical figures with which the whole world reckons, and of the decimal system connected with the use of those figures, they naturally became the greatest calculators of antiquity. \* \* \* \* \* The raising of the numbers to various powers and the extraction of the square or cube root were but elementary operations to these Mathematicians."—The Imperial Gazetteer of India, Vol. II, p. 265.

"Indian arithmetic is that which we now use, and both this arithmetic and algebra were introduced among the Arabs from India (as the Mohammedan writers themselves inform us), through whom they were transmitted to Europe".—De Morgan in the Penny Cyclopaedia, Vol. 26, p. 323, article *Vija Ganita*.

\* I am indebted to Dr. J. J. Ghosh, M.A., D. Litt., Head Master, Modern High School, Allahabad, for drawing my attention to this passage.

## THE IMPORTANCE OF FORESTRY

**I**N a number of countries all over the world the science of forestry is beginning to be recognised as of immense importance to the wealth and prosperity of their peoples. The reckless destruction of forests has in many cases changed the climate and destroyed the prosperity of a nation, and

the recognition of this fact has made the question of forest conservation one of vital importance to the progress of a country in material wealth and national health. The importance of forests to a country like India is self-evident, but it may be that a brief survey of the progress of forestry in



## THE IMPORTANCE OF FORESTRY

India and other countries may help those who are interested in the subject to take a deeper interest, which may lead them to make a thorough study of this all-important science.

The substance of this article I have taken from an essay on the subject which appeared in "Nature Notes" some 20 years ago. Written by Mr. Giles Daubeney, it seems to me to put the main facts before one and though the science of Forestry has advanced considerably since then, the facts remain the same and the urgency of the need for conserving forests is as great as ever.

The definition of Forestry as given by Mr. Daubeney is as follows.

Practical forestry may be defined as signifying the growing of the greatest quantity of the most valuable wood or timber upon the smallest piece of ground in the shortest period of time. The full practice of forestry further implies the maintenance in a given country of the proportion of woodland suitable to that country, that there may be the best climate obtainable in that country for the maintenance and reproduction of animal and plant life conformably with the wants and enjoyments of man. It may be added that forestry, so carried out, amongst other benefits, regulates the rainfall, prevents to a large degree violent storms and drought, and diminishes disaster and discomfort by floods and drifting sand.

The science of forestry, however, has only been known for some two hundred years, yet its great importance is seen when we consider what takes place in every country as it becomes civilised.

It is civilisation in fact which leads to the need of forestry, for it is not barbarous tribes that destroy forests but civilised peoples. When a civilised people occupy a land covered with virgin forest they at once begin to cut down the trees, so that one result of civilisation is the gradual disappearance of trees, which are sometimes destroyed with most disastrous results, involving the ruin of climate favourable to life, and so the impoverishment and downfall of once powerful nations. It is the influence of forests on climate and rainfall that is really of the utmost importance and one may therefore turn first of all to the question "How do forests influence climate?" Mr. Daubeney gives a very clear account of the effect of forests on climate which may here be quoted.

Let us take the case of a country completely, or almost completely, denuded of trees, say a hilly portion of the interior of the Sahara desert—for that region is by no means a flat expanse of sand, as we were told not so many years ago. We will suppose that a large body of cloud, containing sufficient moisture to produce abundant rain in England, approaches this piece of almost rainless desert; the heat

radiated from the surface of this hot locality, and the heated air rising from it, will carry the cloud upwards into attenuated atmosphere and dissipate it into such fine vapour that, there will be no rainfall; and this is what usually happens during the greater part of the year.

Next let it be supposed that the cloud is driven towards a hilly desert region so situated, say near the sea, that rain falls on it less rarely than in the former case, for the land is not so much heated as the more central desert, and when the clouds are very heavily charged they will resist the smaller upward pressure of less heated air. The rain falls violently on the hills, a little of it soaks in, to be evaporated directly the cloud is gone, by the sun's rays, whilst the greater part runs from the sides of the hills as from the roof of a house, fills the hitherto dry water courses with raging torrents, and floods the valleys and plains in its impetuous rush towards the sea.

Lastly, we will take the case where the cloud comes to a land with the hillsides covered with their natural clothing of trees, but where, in the lower parts of the valleys, and in the plains, the forest has been cleared away and the greater part is under cultivation; there are plantations here and there where the ground is unsuitable for grass and tillage; and orchards of fruit trees and pleasant gardens abound. Such a country has running streams and rivers, and though the cultivated ground has been artificially drained by man, there is sufficient moisture everywhere for the maintenance of life in trees and plants: water is retained in the forests, and from them, from the rivers, ponds and streams, as well as from every square foot of ground, arises continually more or less watery vapour. The approaching cloud meets this ascending vapour, it meets the trees on the hills, it encounters the cool sides of the hills—there is a downfall of rain. Then the water, instead of rushing violently down the hills, is to a large extent retained upon them amidst the trees, their roots, and the undergrowth, and the trees protecting the earth from the rays of the sun, the soil acts as a sponge, and the water remaining in the woods on the hills, is given off gradually to the streams and rivers. Here is a perfect system, here is Nature modified to suit the wants of man."

Another writer says :

"The effect of vegetation on the distribution of the temperature during the day is most markedly shown in the case of forests. Trees, like other bodies, are heated and cooled by radiation, but owing to their slow conducting power the times of the daily maximum and minimum temperature do not occur till some hours after the same phases of the temperature of the air. Again the effects of radiation are in the case of trees not chiefly confined to a surface stratum of air a very few feet in thickness, but are to a very large extent diffused through a stratum of air equalising, in thickness at least, the height of the trees. Hence the conserving influence of forests on climate, making the nights warmer and the days cooler, imparting, in short, to the climates of districts covered with trees something of the character of insular climates. Evaporation proceeds slowly from the damp soil usually found beneath trees, since it is more or less sheltered from the sun. Since however the air under the trees is not much stirred by the wind, the vapour rising from the soil is mostly left to accumulate among the trees, and hence it is probable that forests diminish the evaporation, but increase the humidity, of climates within their influence. The

humidity of forests is further increased by the fact that when rain falls less of it passes along the surface into streams and rivers; a considerable amount is at once taken up by the leaves of the trees and percolates the soil, to the roots of the trees whence it is drawn up to the leaves and there evaporated, thus adding to the humidity of the atmosphere.

It may thus be said that trees bring rain, or at any rate they serve to take the moisture from the clouds, for there is always moisture round about trees and forests which, by the law of gravitation, attracts the moisture of the clouds. Another important service which forests perform is to make leaf-mould, the richest kind of natural manure, which is washed down by rivers to enrich the soil of lower levels, as for example in the case of river deltas.

The rich deposit left by the overflowing Nile every year in its flood is largely composed of a rich mud formed from decayed leaves, moss, wood, etc., and the prosperity of Egypt really depends upon the fact that Central Africa, where the sources of the Nile are situated, is richly provided with primeval forests. Once let the devastating hand of civilisation touch those virgin tracts of forest land and the great river would diminish in volume to such an extent that it might eventually lose itself in the desert, and Egypt lose its prosperity.

Let us follow the 'progress' of civilisation along the shores of the Mediterranean Sea, in relation to forests.

Spain was once the wealthiest and most prosperous country in Europe, but now she is almost the poorest. What is her decline due to? The answer is 'To the failure of her agriculture. Her climate has been destroyed by the drought which has followed upon the reckless cutting down of her forests. The centre of Spain is almost treeless, alternate hot and cold winds sweep over it and the earth is as dust.

Let Mr. Daubeny speak for Italy. He says of this country, the centre of that mighty empire that held the Mediterranean Sea as a Roman lake.

We ought to expect great things here, and great things we shall find, for it was the neglect of forestry that caused the downfall of Rome from her position as the mistress of the world; and it is its continued neglect that keeps Italy poor. The real strength and backbone of a nation consists in its having a large and healthy rural population; from such people alone can great and powerful armies be raised. When the Romans gradually destroyed their forests, as every

other power had done before them to their own destruction, rain became scanty, streams dried up, and the climate became hot and sultry, agriculture declined, work in the fields diminished, the country people became poor, idle, and ill-fed, and steadily deteriorated in physique, they decreased in numbers many of them crowded into the towns, and the many virtues disappeared. Then were there no strong right arms at home to defend the heart of the empire, and Rome had to rely on foreign and colonial mercenaries and the help of doubtful allies, with what result all students of history know well.

Greece, the earliest civilized country in Europe, had almost entirely lost her forests before the Roman period, and yet at one time she was rich in shady forests, the loss of which Plato lamented four centuries before the Christian era.

Cyprus, like nearly all the other islands in the Mediterranean, has lost her forests and when a deputation waited on Mr Chamberlain in 1897, Sir George Birdwood, referring to his experience of India said it was absolutely essential to the prosperity of that island to re-afforest the country so as to improve its climate and give it natural irrigation.

The same story is repeated in almost every country and the same lesson can be learnt.

Persia has no forests, but there can be little doubt that the valley of the Euphrates and Tigris, which was once the site of a great civilization, was also covered with an abundance of trees. The cities of the Babylonian Empire are buried by the shifting sand of a great desert created by the destruction of Nature's gift to man.

Of Arabia the prophet Mahomet said the land should be made a garden of trees instead of which it is a desert with an occasional oasis of date palms.

Even Egypt shows signs of having been at one time in its ancient past thickly wooded and even now we have seen that it depends for its prosperity upon the wealth brought from distant forests by the river Nile.

Two other countries in Europe claim our attention not as examples of the neglect of forestry but as evidence of the efficacy of a scientific conservation of woods.

France is an advanced country as regards forestry, though even she began almost too late the work of recovering what had been lost by reckless destruction of her wooded wealth. Gaul was, as Caesar tells us in his account of the Galli

Wars, at the time of the Roman invasion, covered with thick forests, but gradually as civilisation advanced the wooded area decreased until a large part of France was bare. In the middle of the 19th century the Forest Department planted with pines a desolate, barren and unhealthy district of one and a half million acres in extent not far from Bordeaux. This district which formerly maintained a few thousand poverty-stricken people now maintains a prosperous and healthy population of two million people or more. No more striking experiment has yet been made to prove the value of forests in maintaining or restoring the prosperity of a people.

Germany is the home of forestry and it has been to this country that nearly all students of forestry have gone to complete their education. Mr. Daubeny, who resided in the interior of Germany for two years, writes: "I am convinced that, had not the people of that country taken in hand seriously, as they did at the commencement of the 18th century, the maintenance and re-growing of their forests, the land would long ere this have become worse than Spain (which has the sea round it for the most part to moderate, to some extent, the drought), the climate would have greatly suffered, the population would have diminished and deteriorated, and no conquering armies would have crossed the Rhine in 1870."

Before turning to India and discussing the vital importance of forestry to this country let us turn for a moment to the vast desert in Northern Africa known as the Sahara desert. Is this desert the creation of Nature or the work of man's hand? If we examine it we find that it is by no means a flat expanse of sandy desert. It has a varied surface, with mountains rising to a height of 8,000 feet, beds of dried up rivers, and water in abundance at depths varying from 10 to 300 feet from the surface. Some of the mountains are capped with snow for part of the year, and when the snow melts the river beds become roaring torrents of ice-cold water, which however are soon lost in the desert sand. The probability is that this vast territory was in pre-historic times a fertile land, the seat of an ancient civilisation the traces of which may be re-discovered when the science of man has reclaimed the desert and made it once more a source of wealth and prosperity.

For as France planted that desolate and deserted portion of her own country with pines and converted it into a district supporting in health and prosperity two million of her children, so she is aiming at transforming the vast desert of Sahara into a land flowing with milk and honey. The French people are in fact endeavouring to obtain possession of the land surrounding the Sahara, they are opening up new trade routes across the desert, sinking wells and planting trees. When again this great Sahara desert is under the control of man, with forests and rivers to support man's life and produce new wealth, it may be that a new continent, supporting a population numbering its hundreds of millions instead of its present population of perhaps two and a half millions, will bear witness to the efficacy of forestry as a means of restoring to a deserted and barren land its population and prosperity. Indeed Mr. Daubeny goes so far as to assert that the great expanses of sandy desert found in many parts of the world are for the most part not the result of natural causes but the result of man's destructive work. He believes that all the deserts of Sahara, of Egypt, of Arabia and of India can, and will be reclaimed by man. If this is so, then even the deserts of India can be to her a source of wealth. India has for the past 50 years or more been the training ground of foresters who in England found but little scope for the science of forestry. Britain, being a small island no part of which is more than 100 miles from the Sea, has a constant moist climate which is to a large extent independent of its forests. The climate is moreover rendered mild and equable by the warm current of the Gulf Stream, so in 1896 only 4 per cent. of land was covered by trees compared with 25 per cent. in Germany in the same year.

In India, however, forestry has been forced upon us, for the climate was found to be going from bad to worse as a result of the constant destruction of its forests. In one district there were in one year 85,000 men engaged in cutting down and burning forest in order to clear ground for crops. With reference to India Mr. Daubeny asks:

Can we then wonder at the famine of 1896? Twenty years before, that we were also face to face with a similar calamity, and it was then pointed out

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by experts in the *Times* newspaper and other periodicals, that the famines that recur in India and other countries from time to time, are due to the thoughtless destruction of forests that had been going on, almost unchecked, for thousands of years. In the *Journal of Forestry*, in 1877, it was said that the little that Government had done through the Indian forest department was as a drop in the ocean, and life and energy was called for to be thrown into the business, and it was stated that the only way to produce more rain in India and effectually stop famines, was to keep on planting trees till the climate was restored to a proper equilibrium. It was useless to construct reservoirs and irrigation works without creating a supply of water to fill them.

A writer in the "Encyclopædia Britannica" writes on this subject :

The forests of India, both as a source of natural wealth and as a department of the administration, are only just beginning to receive their proper share of attention. Up to a recent date the destruction of forests by timber cutters, by charcoal burners, and above all by nomadic cultivation, was allowed to go on everywhere unchecked. The extension of cultivation was considered as the chief care of the Government, and no regard was paid to the improvident waste going on all over the country. But as the pressure of population on the soil became felt, and the construction of railways increased the demand for fuel, the question of forest conservation forced itself into notice. It was recognised that the future welfare of the country was being recklessly sacrificed to satisfy the immoderate desire for profit. And at the same time the importance of forests as affecting the general meteorology of a country was being learned from bitter experience in Europe. In the past few years indiscriminate timber cutting has been prohibited, the burning of the jungle by the hill tribes has been confined within limits, large areas have been surveyed and demarcated, plantations have been laid out and, in fact, forest conservation has become a reality.

In all the great virgin forests of India the aboriginal tribes raise their crops of rice, cotton, etc., in this manner. They burn down a patch of forest, and sow the crop with little or no tillage on the clearing thus formed. In some cases a crop is taken off the same clearing for two or even three years in succession, but more usually the tribe moves off every year to a fresh field of operations. The wanton destruction thus

wrought in the forests is incalculable. In addition to the timber trees deliberately burned down to clear the soil, the fire thus started very often runs wild through the forest and devastates many square miles.

Thus we see to what a large extent the forests of a country influence its climate and its wealth. We have seen how climate is affected by forests and how forests secure to a district a sufficient supply of rain to enable agriculture to be carried on successfully. The material value of forests has not been referred to as it is so obvious and has in too many cases been the reason of the wanton destruction of trees. In the Himalayan retreat where I am writing this article a whole hillside was long ago denuded of its oak trees in order to obtain their money value. They have never been replaced. But under proper Government control a country can also gain in wealth from the export of forest products. In Finland, of which country more than half the entire surface is covered with woods, forest products (such as turpentine, tar, charcoal, bark and potash, as well, of course, as timber) constitute more than half the total value of her exports. This is only one example.

The fable of the Man with an axe is well known. The man came with his axe-head to the Forest and asked the forest as a favour to supply him with a handle. The Forest granted his request and the forest fell. The fable is intended to show that man had the best of the forest, but do we not see that, after all, the forest has got the best of man, for, the forest being destroyed, man can no longer live.

W. W. PEARSON.

Ramgarh, Almora Hills.

## ANCIENT AND MODERN CULTURE

BY PRAMATHA NATH BOSE, B.SC. (LONDON).

**T**HE keynote of modern culture was struck by Bacon whose motto, "Man is the servant and interpreter of Nature" has been the motto of the intellectual development of modern Europe during the last two centuries. Natural science is the intellectual foundation of modern cul-

ture, as mental science, or briefly philosophy, is that of ancient culture. Not that the ancients neglected science, or that the moderns ignore philosophy. The Hindus, for instance, made considerable advance in Astronomy, Chemistry, Medicine and Mineralogy. In fact, three centuries ago the

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stock of knowledge which the Western world possessed of these sciences was not greater than that of the Hindus, and was at least partly derived from India through the Saracens. But the ancients subordinated science to philosophy. The modern scientists would practically resolve all knowledge into sensations, would not admit anything which is not susceptible of experimental demonstrations and scrupulous verification, would exclude the ultra-sensual region from their purview together, and any scientist like Oliver Lodge or Russell Wallace, who ventures to pry into it is hooted as a renegade. The ancient philosophers, on the other hand, not only did not exclude this ultra-sensual region from the scope of their enquiry, but invested it with an importance far above that of the sensual universe. To them knowledge was not confined to what is derived through the agency of the senses alone. They valued it, but they valued the knowledge of the domain within, which lies beyond the world of sense-perception, still more. To them, especially to the Hindus, the highest knowledge is that which leads to the salvation of the Soul. Problems which engaged their attention most—the great problems of Whence, What, and Whither—are problems which engage the attention of modern scientists the least. In short, Spirit was the sovereign of ancient culture, as matter is that of modern culture.

This basic difference between ancient and modern culture has led to wide divergence between them until within the last two or three generations one has become almost the antithesis, the negation of the other. In the first place, the masters of modern culture not only do not generally recognise the existence of an active Supreme Being, but also as generally ignore the existence of the Soul as well. There were agnostics, pantheists and monists among the ancient philosophers as among the modern scientists, but the former, in India, at least, almost without exception believed in a spiritual entity apart from the physical, not only believed in it but considered it to be more real than the physical. In the whole range of Hindu philosophy, there was none who was a more uncompromising agnostic than Kapila. He would not admit any thing which could not be proved by the three kinds of evidence recognised by him. Like the modern

agnostics he would not admit the existence of an active Supreme Being as it could not be proved by such evidence. But, unlike the present-day agnostics, he firmly believed in the existence of the soul and in its immortality, so firmly indeed, that the avowed object of his philosophy was to liberate the soul from its physical bondage. There is no very serious difference between the conception of the Brahman, the Absolute Spirit of out-and-out Vedantists like Sankaracharya, and that of the Unknown and Unknowable of some modern scientists like Herbert Spencer. But where they differ, and differ most markedly, is in their idea of the individual soul and its relation to the Universal Soul. Such phrases, as "Jiva Brahmaiba," "Aham Brahmasmi," "Tat tvamasi" which are pregnant with deep meaning to the Vedantists, would be meaningless jargon to the modern Monists.

The close investigation of psychical phenomena developed in the ancient thinkers a mental vision, an introspective capacity, which made them "Seers," that is enabled them to penetrate into the heart of things, and extract from them that quintessence of culture, called wisdom. The Hindus, for instance, lighted upon the doctrine of Evolution, which is considered to be one of the greatest triumphs of modern science, but they did so more by their mental vision, than by the laborious colligation and observation of physical phenomena. The same inner vision enabled them to perceive unity in diversity of life, the Undivided One in the divided many, and to base upon this firm foundation that principle of all-embracing altruism which is the most valuable product of Hindu wisdom. On the other hand we have in the West a overwhelming mass of literature bearing upon evolution and an infinity of other topics, but there is a sad dearth of that broad penetrating mental vision which would sift the "chaff from the wheat" and extract a few grains of wisdom out of it. The votaries of Natural Science have built up a gigantic labyrinth—an admirable, wonderful labyrinth, no doubt, but a labyrinth in the intricate and bewildering mazes of which one is apt to get lost altogether, without any illumination as to the goal of his life and how he is to attain it.

Bacon may, in one sense, be called the father of modern sciences. Not that he



invented the inductive method, which is daily practised consciously or unconsciously by the illiterate peasant and artisan. Nor did he even for the first time analyse it or recognise its value for the discovery of scientific truths. Gotama and Aristotle had done that long before him. But Bacon was the first in modern Europe to foresee the marvellous inventions which would result from the wider and more intelligent application of the inductive method. His anticipations have been amply justified, and his predictions more than fulfilled. The world has witnessed more inventive wonders within the last century than in all the previous centuries of human history put together. The prevailing tendency of the cultivation of philosophy among the ancients was towards idealism and other-worldliness, as that of the cultivation of Natural science among the moderns is towards sensationalism or materialism and this-worldliness. Plato, for instance, valued Mathematics only because it "habituates the mind to the contemplation of pure truth and raises us above the material universe." He remonstrated with his friend Archytas who had invented powerful machines on mathematical principles and declared "this was to degrade a noble intellectual exercise into a low craft fit only for carpenters and wheelwrights." Archimedes was half ashamed of his inventions which were the wonder of his age. The cultured classes among the Hindus and the Greeks kept aloof from industrialism, whereas those among the moderns are steeped in it. Visvakarma, the divine patron of arts in India, receives worship only from artisans, and he was in no way superior to Maya, the architect of the Danavas. Sukracharya, the greatest Indian inventor of ancient times of whom we have any tradition, was a professor of the Daityas. What is real to the modern scientist is illusory to the ancient philosopher. "An acre in Middlesex," says Macaulay, "is better than a principality in Utopia." The ancient view would be just the reverse of this. The Hindu would regard an acre in Utopia as better than a principality in Middlesex. The former would be to him a more real, and a more precious possession than the latter. This idealism is interwoven with his life. If it does not enable him to soar to heaven, it at least prevents his being bedraggled in the quagmire of this earth. If it has

prevented him from amassing colossal fortunes, it has at least enabled him to bear the ills incidental to poverty with patience, resignation and fortitude. There is more ignorance in India than in Europe judged by the standard of literacy, but there is much less of degradation and misery, and much more of native dignity, self-control, good manners and benevolence. The idealism of his culture has made the Hindu exalt humanitarianism above patriotism, renunciation above enjoyment, and altruism above egotism, as the materialism of his culture has made the Occidental exalt patriotism above humanitarianism, enjoyment above renunciation and egotism above altruism. What the one glorifies as the "Superman" the other despises as a monster of egotism. The Gospel of the "Will to power" is as inevitable a product of the one, as that of the will to self-abnegation is that of the other.

Bacon ascribed a very high value to the rules he laid down for the inductive method. "He went so far as to say, that if his method of making discoveries were adopted, little would depend upon the degree of force or acuteness of any intellect; that all minds would be reduced to one level, that his philosophy resembled a compass or rule which equalised all hands and enables the unpractised person to draw a more correct circle or line than the best draughtsman can produce without such aid." If the almost exclusive pursuit of Natural Science has not raised a dunce to the level of the man of parts, it cannot be gainsaid that it has abridged the distance between them. It has led to a remarkable development of the faculty of observation and of such qualities as patience, industry, perseverance, but not of thought power. In Germany, the principal seat of modern culture, the contrast between it and ancient culture which she had inherited from India and Greece, is exhibited by the contrast between such men as Kant and Goethe who typify the latter and such men as Nietzsche and Treitschke who typify the former. The fact that the gospel of force and egotism preached by Nietzsche should have found such ready acceptance in Germany and in other countries of the Western world, argues not only moral depravity, but also intellectual imbecility. Even a clod hopper in India would have sense enough to take such sayings of Nietzsches as the following

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as the rhapsodical outbursts of a deranged mind :—

"Let us have not contentedness, but more power, not peace but warfare, not virtue but efficiency."

"The Weak must perish! That is the first principle of charity. And we must help them to do so."

"What is more dangerous to the human race than any crime? Active sympathy for the weak!" "Man should be educated for war, and woman for the recreation of the warrior."

"War and courage have done more great things than love to the neighbour."

No wonder that the man who gave vent to such monstrous maxims of life ended his days as a lunatic!

One of the charges which the advocates of physical science bring against the mental science of the ancient is its stationary character. It is in much the same condition now as it was two thousand years ago. On the other hand, the progress which Natural Science has made within the last century is marvellous, the goal of one generation being the starting point of the next. But whether a continuous forward movement is commendable or not depends upon its destination. A man may be moving on and on, but he may do so along a path which leads to his destruction. The iconoclastic activity of modern science has destroyed many idols. But while it has done so, it has raised many new ones in their place, and "Progress" is one of them. The Westerns regard the civilizations of the Hindus and the Chinese as extinct because they are unprogressive as if an equipoised, harmonious condition which necessarily entails loss of mobility were not the desired end and consummation of all progressive movements.

A tree is to be judged by its fruit. The fruit of the cultivation of philosophy has been ethical and spiritual development. It is true the nature of the fruit has not changed within the last twenty-five centuries. It is the same now as in the time of the *Upanishads* and the *Bhagbad-gita*. But it has afforded sustenance to hungry millions during countless generations. The precious gems and metals are the same now as they were ages ago, but they are prized none the less. The ethical ideals have not changed because they have not been superseded by better ones. They have afforded peace and tranquillity, have

minimised the military and predatory spirit, and have promoted such virtues as selflessness, altruism, charity and mercy.

The field of Natural science has been assiduously ploughed for nearly two centuries by the Occidentals; and the harvest, if we have regard to the number, variety and showiness of the crops, is certainly a very rich one. They are thus summed up by Sir E. Ray Lankester, one of the foremost scientists of the present day, in the Rationalist Press Association Annual for 1915.

"The method of not blindly accepting a guess or belief as to the causes or relations of observed occurrences.....became the established habit of the investigators of Nature.....That was the scientific method by which all the vast mass of knowledge of physics, chemistry and biology was established in two hundred and fifty years which have passed since the Royal Society was founded. And it is to this world of knowledge steadily built up and applied to the industries and well-being of human communities that we owe our modern civilization, our steam engines, railways, ocean ships, our chemical manufactures, our electric telegraphs, lighting and power transmission, our healthier food and habitations, our fuller and safer lives."

Sir E. Ray Lankester has omitted to mention submarines, Zeppelins, lyddite shells, howitzers, etc. Life is probably safer now in Europe than in the Middle Ages. But with conscription prevalent over the greater portion of the continent, with aeroplanes and Zeppelins hovering about peaceful towns and casting shells on to them and submarines destroying non-combatant vessels, and in view of the recent atrocities in Belgium and France, even that is questionable. Life is undoubtedly "fuller" now, but fuller of material wants, of things which produce Sisyphean misery and disquiet engendered by unsatisfied desire, insatiable greed, and perpetual discord. The gradual vanishing of the home life, the rapid and continuous increase in divorces, in crimes, in armaments, in strikes and riots, in insanity, and in such fell diseases as tuberculosis, appendicitis, diabetes, venereal diseases, and nervous disorders of various sorts are strange commentaries on the "fuller life" of the present day. With an infinity of adulterated food with which our markets are flooded, it can hardly be truthfully said that our food is healthier than before. The habitations of the well-to-do few who lead lives of a more or less parasitic nature are better than before; but those of the millions who toil and slave for them, and who huddle toge-



ther in the noisome slums of huge cities are decidedly unhealthier than ever before. But the greatest triumphs of modern science remain—the steam-engine, electric telegraph, chemical manufactures, &c. I have elsewhere shown the immense mischief they have done to humanity as a whole. They have fostered Industrialism, Capitalism, Mammonism, and Militarism,

which are the four wheels of the Jagannath car of the goddess of modern culture which is being exultingly and recklessly drawn amid the huzzas of zealous votaries, punctuated by the pyrotechnic performances of howitzers, Zeppelins, and submarines, crushing large numbers of the weak and unwary wherever it passes on its triumphant but aimless march.

## THE FAR-EASTERN BULLY

**J**APAN wants to expand. Why? She must find room for her surplus population, she must find a market for her manufactures. Above all she wants to build a Greater Japan, she wants to found an empire.

She looked around her. There was Korea weak and disorganised, about to be swallowed up by the Russian Bear. China was the nearer neighbour of Korea, but she too was helpless, overburdened with age-long superstitions and unhealthy habits and pitiful in the want of knowledge. Japan was armed. She told the world she could not sit idle and watch the enslavement of her weaker sister! She must save Korea and once more establish her as a free nation! She said 'halt' to Russia, Russia paid no heed. Then she went to war and vanquished the Czar's army and navy. The East cried "Bravo!" The East said Japan would be the deliverer of Asia. The East went almost into hysterics, as is natural with short-sighted people who can not see beyond the present.

The disillusionment of the East began slowly but surely. Asiatics saw Japan was not unlike those other strong nations who were ever ready to bully and exploit the weak and helpless. The Japanese went and literally swamped Korea. Their Government tried its level best to make the Koreans forget that they were a separate people from the Japanese, that they had a language of their own, that they had a civilisation better and older than that of the Japanese. Mr. A. Morgan Young recently wrote in the *East and West* that the Japanese "practically extinguished

the native (Korean) Press—only two little papers being left, which both have to be extremely careful. It is a part of Japan's fixed policy to denationalise the Koreans, absorb them and make them all speak Japanese."

This statement is absolutely true. For the information of the readers of this Review, regarding the part Japan has played in Korea for the 'liberation' of that people we strongly recommend a couple of books entitled *The Tragedy of Korea* by Mackenzie and *Korea* by Angus Hamilton.

With Korea well under hand Japan found time to think about China. The vast fields of Manchuria were lying unexploited. Russia gone, who was to do this enviable task if not Japan? Here was a field for working Japanese capital, for giving employment to thousands of needy Japanese. Japan lost no time in extorting concessions from the incapable Manchu Government.

Then followed a most amazing thing. The Chinese woke up and as if by magic the old effete government disappeared. Young China was determined to make their country once more great and powerful. Here was a nice fix. How could Japan tolerate her huge neighbour to wake up from her wonted lethargy and claim a place in the comity of nations! With a powerful organized China Japan would be nowhere; gone would be her dreams of conquering the market of the East; gone would be her ambition for building up an empire outside the confines of Nippon.

Fate seems to have always helped Japan;

## THE FAR-EASTERN BULLY



JAPAN—"I assure you I haven't eaten him yet; I'm merely squeezing his ribs in anticipation."

—Ulk (Berlin).



JOHN BULL—"No sooner had I taught that Japanese jockey to ride in English fashion than he hopped up and was off on my Chinese dragon, the moment my hands were full here."

—De Amsterdammer.

TWO EUROPEAN VIEWS OF JAPAN'S ACTION.



JAPAN:—"I am my brother's keeper."

—Cesare in N. Y. Sun.

for at this juncture came the great European war as a veritable god-send. Japan at once took up the role of a peace-loving moralist. She said she must fight and drive out the Germans from China, who were impervious to all sense of morality and who ruthlessly trampled upon Belgium, a neutral country! Japan must crush German militarism! It was unbearable for Japan to find Kiao-chau under German protection. She must wrest that place from Germany, but only to give it back to China, mind! There was another reason for Japan to unsheath the sword in the present conflict. Count Okuma, the Japanese Premier, recently said that Japan wanted to show the world that she too could shed the best blood of the country for the sake of a high moral principle. With Germany's hands full it was no very hard task for Japan to clear the remaining one thorn that lay in the path of Japan's obtaining a strong foothold on Chinese soil.

Any one who has lived for some length of time in Japan knows that the Japanese are a silent people. They do not talk much. They smile when they are terribly enraged. They may not at times be what they seem. One can not then rely on them, as they can then show how completely they can master the art of hypocrisy.

That is why we have not been surprised

at the insulting and audacious demands of Japan on China, that ancient nation of the East to whom Japan owes her civilisation and all.

China is asked to assent to Japan taking over, in due time, all the rights and privileges possessed by Germany in the province of Shantung.

This is what Japan meant by saying that she was going to restore to China the above-named province after capturing it from Germany. It is none of her fault if the Asiatics were such dunces as not to know that she never meant what she said !

Once China is powerful it would not be possible for a foreign nation to establish herself in that country. The Japanese know it and so they are making hay while the sun shines. They want, according to the *Manchester Guardian*,

Control and administration of the Kirin-Changchun Railway to be taken over by the Japanese Government for ninety-nine years.

The lease of Port Arthur and the term of lease of the South Manchuria and Antung-Mukden rail ways to be extended to the period of ninety-nine years. Japanese subjects to have the right to lease or own land in South Manchuria and Eastern Mongolia for erecting buildings for the purpose of trade and manufacture or for farming.

The Chinese Government to obtain Japan's assent before granting the subject of a third Power the right to build a railway in these regions, or to make a loan with a third Power for the purpose of building a railway in these regions. Japan's assent must also be obtained if a loan is contracted for which the security is the local taxes of Eastern Mongolia and South Manchuria.

In these regions Japanese subjects shall be free to reside and travel and to engage in business and manufacture of any kind whatever.

Japan's solicitude for the welfare of China knows no bounds. Japan knows full well that China is but a child who must be under the tutelage of a guardian. Japan will be that guardian. China does not know what is good for her, she is too young and inexperienced ! So

The Chinese Government must consult Japan first if China decides to employ advisers or instructors for political, financial and military purposes.

Japan must always be kept informed of the military efficiency of China. She must know the rate at which China is increasing her armaments, and munitions of war. It will never do for Japan to be caught napping and to be left behind by China in military organisation and equipment. The quality and standard of war-materials must not be on a par with such materials possessed by Japan. Japan has made provision for all these. She has demanded that

China shall purchase over 50 per cent. of the munitions of war she requires from Japan, or Japan shall establish a jointly worked arsenal in China. Japanese material must be purchased and Japanese technical experts employed.

It breaks Japan's heart to see the 'heathen' Chinese losing his soul. So she wants to administer unto the spiritual needs of China. She demands that

Japanese subjects shall have the right to propagate Buddhism in China.

Buddhism or Christianity or any other religion has no place in Japan. Such religion is a memory with the Japanese. The only living religion and the religion that counts in Japan is the *furtherance of the cause of Japan by any means fair or foul*. This is what is meant by *propagation of Buddhism*.

We are people of little intellect, and that is why we have failed to see the splendid magnanimity of Japanese statesmen, who were not content to provide only for the material improvement of China, but also racked their brain to find out a means for her spiritual welfare !

The curtain is rung down for the present, China has swallowed the bitter pill. The weak have to swallow bitter pills now and then.

The mask has fallen from the face of Japan. She stands revealed in her true colors. Where Asia expected to find a benefactor she has found a bully.

SURESH CHANDRA BANERJI.

## FOOD AT SCHOOL

BY MAJOR B. D. BASU, I.M.S. (Retired)

**T**HE question of proper feeding of boys attending schools is of national importance. Yet it is greatly neglected in many countries. A few years ago, Sir John Gorst referred to the physical condition of school boys of England as follows:—

"If the House at the present time would realize the true condition of the children who go to their schools, they would be perfectly appalled at the degeneracy which is coming upon the people. The condition of the people of this country, and especially the condition of the rising generation, is such that, unless something be speedily done to improve it, we must make up our minds that this country will degenerate in physique."

Commenting on the above expressed views of Sir John Gorst, the *British Medical Journal*, in a leading article in its issue of 22nd August 1903 wrote:—

"There can be little doubt that one of the chief causes of this degeneracy in young people is to be found in the insufficient food on which it seems to be expected that the hard work of school life should be performed. \* \* \* The fact is that the whole question of the value of diet in education has been hitherto insufficiently studied in England. The importance of the matter is better understood in the United States, and, as a result, the school children in that country, are incomparably better fed than here or perhaps it may be said, than anywhere in Europe."

"The diet tables published in a work entitled *Practical Dietetics*, by Professor W. Gilman Thompson, of Cornell University, conclusively prove the superiority of the diet in American Schools. Two points to which Professor Thompson calls special notice are worthy of the greatest attention. He points out that the children digest quickly, and that the intervals between meals should therefore not be too long. This fact is very frequently lost sight of. Further in addition to an ample supply of animal food, he insists on the necessity for a good allowance of fat, which is especially necessary for the formation of young tissues."

"The whole matter is one of national importance: from the highest to the lowest our children are badly fed as compared with those of other great nations; in the race of life the well-nourished will generally beat the half-starved. The degeneracy in the physique of the rising generation referred to by Sir John Gorst is best to be combated, there is every reason to believe, by an intelligent employment of the food factor."

The importance of the food factor in education is beginning to be understood in England, but one is sorry to see that it has not attracted the same amount of attention in India. The question is of more importance now than it was ever before.

for what the British Medical Journal (April 4, 1903) wrote regarding England is applicable to India with even greater force; that "there is now demanded of our children an intensity of effort and sustained intellectual labor unknown in former years."

"Examinations which tend day by day to become more difficult bar the portal to every professional career, and a boy who cannot prove that he has thoroughly assimilated the subjects taught him at school is hopelessly left behind in the race."

"The question for consideration is, whether if we try to drive the engine at a greatly increased speed with the same quantity of fuel serious injury must not inevitably result."

"Warnings are not wanting that something is amiss when medical men meet with a constantly increasing number of adolescents of both sexes who are in delicate health even though not suffering from any definite organic malady. When the rising generation shows a deficiency in stamina it is certainly time to consider what part an insufficient dietary may play in its production."

If such is the case in England, how true it must be of India, where according to the declaration of one of the highest British officials, one-fourth of the population drag on their miserable existence on barely one meal a day. Struggle for existence has become much keener in India than in any other civilized country of the world and this is felt strongly by the rising youths of the nation. No wonder that so many of our brilliant young men die early. In his convocation speech as Vice-Chancellor of the Bombay University, Dr. Bhandarkar in 1893, laid great stress on the insufficient food being responsible for the premature death of Indian University men.

The works of Dr. Clement Dukes, the Medical officer of Rugby School, and Dr. Newsholme have thrown a flood of light on the question of diet of school-going children and youths of England. Dr. Newsholme points out that under 20 years of age the chief danger with regard to diet is underfeeding. "For the younger an animal the more easily is it starved, and the more actively growing are its organs the more seriously are they injured by partial starvation."

The period of school-going is the time of

the development of the body and Dr. I. Burney Yeo truly writes that "those who are entrusted with the care of the youth of both sexes during this period are, perhaps, sometimes apt to regard with too little attention and interest the *physical* development of those under their charge, and this from a too great eagerness to promote their intellectual culture. It should be remembered that the education of the mind is, and should be, a *life-long* process, there is no need of hurry; but that the development of the body is strictly limited to a certain period of existence, and becomes finally and irrevocably arrested at a given date." (Food in Health and Disease, 1st. Edition, p. 316).

The food of the school-going children and youths should be large in quantity and of good quality to meet their requirements of body and mind. It should be plain and wholesome. Stimulants of all sorts should be strictly avoided as they very often lead to immoral practices. With this object in view, flesh foods given to boys should be limited in quantity, and alcoholic liquors should be altogether prohibited. Dr. Dukes is of opinion that boys should go to bed without any food in their stomachs, or at the most, their supper should consist of merely bread and butter, or bread and milk, or a glass of milk and water. According to him a meat supper with alcoholic liquor stimulates the passions of growing boys and leads them to immorality.

Dr. Dukes recommends whole meal bread for growing children and young people. The whole meal bread is richer in nitrogenous and mineral matters and is therefore better than white bread made of fine flour.

Butter, oils and fats of all sorts should be liberally provided for in the dietary of the young, as these are especially necessary for the formation of young tissues.

Children are fond of sweets, they know, as it were, by their instinct, these are good for them. They should be liberally supplied with farinaceous and saccharine foods as these are more easily digestible

than fats and are heat and force-developing.

Milk should be liberally given to young ones.

Flesh foods for reasons stated above, should be given in limited quantities. Fish is very nutritious and good for brain workers. It should be largely utilised by those who have no objection to take it.

Fresh green vegetables and fruits should be abundantly provided for all young people for they contain salts which serve as antiscorbutic as well as aid in the growth of tissues.

The best drink is pure (and not distilled) water.

Boys are naturally fond of play. Many of them remain after school hours in the school premises or in its play-ground for sport or physical exercise without food or with insufficient food of bad quality. This is very injurious and should be remedied. In many provinces, schools are held in the early morning hours for several weeks in summer. Boys generally come to school with a very inadequate meal consisting of some stale refreshments or with no meal at all. They literally or practically fast till after 10. This does great harm to their physique. This is a crying evil and ought to be put an end to.

The Travancore State has shown the way in providing free meal to school boys. It has taken the enlightened step of providing them with a meal during the mid-day interval. Village boys have often to trudge a long way to attend school, and the parents, who are mostly of a very poor class find it very difficult to supply them with meals, at any rate sufficiently early for school. The Travancore State has solved this difficulty in a practical manner. Without having recourse to state aid, it has in some parts persuaded the wealthy classes to contribute to the supply of free meals to poor boys in the locality who attend school. The first free meals were given on the 8th February last, the local ryots undertaking to feed some 160 children. The intention of the state is to form committees who will undertake to feed the children at midday.

## TO A SUNSET CLOUD

Fly not from the sunset sky,  
 Seraph-wing'd !  
 Wipe not red thy sun-lit eye ;—  
 Smear thy form with rainbow hue,  
 Veering in the sleepy blue ;  
 Wear O wear thy radiance new,  
 Lightning-ring'd !

Face of fire and amethyst,  
 Blaze thou on ;  
 Glisten yet, sweet shape of mist,  
 On mine eye O glisten yet,  
 Streak'd with white and freak'd with jet ;  
 From thy throne in heaven set,  
 Gaze thou on.

Rush into the dreaming eye,  
 Vision bright !  
 Clothe the soul with all thy dye ;—  
 Let me mingle in my core  
 All thy hues and beauty's store,  
 Till on One Sweet Form I pour  
 All thy light.

Such as thou art, mellow cloud,  
 Such I'll make her :  
 In her voice nor low nor loud,  
 In her hues so red, so white,  
 She shall fling her sound and light  
 On my soul, while to her might  
 I awake her.

ROBY DATTA.

BENGAL POLICE ADMINISTRATION REPORT FOR THE YEAR 1913  
 AND DETECTION OF PENAL CODE OFFENCES  
 BY THE POLICE

I. COGNIZABLE CASES REPORTED TO THE  
 POLICE.

( *Statement A of the Report* )

**S**TATEMENT A divides offences under the Penal Code into five classes, I-V. The number of cognizable cases reported to the police in 1913 was 68,059 against 66,289 cases reported in 1912, showing an increase of 1,770 cases, and there was a consequent increase of 1656 in true cases, the figures for 1913 being 57,637 against 55,981 in 1912. These increases are attributed in the report to the closer supervision of gazetted police officers posted to sub-divisions. Leaving out, however, burglary and theft, we find 14,078 reported and 8,514 true cases against 14,615 reported and 8,570 true cases in 1912, or a decrease of 537 and 56 cases respectively. On the other hand, the number of true cognizable cases, except burglaries and thefts, reported directly to the magistrate was 9,478 against 9,173 in 1912, or an increase of 305 cases, and com-

pared with true police cases, there was an increase of 964 cases. Therefore, the "closer supervision" is, evidently, the cause of increase only in burglary and theft cases.

II. BURGLARY AND THEFT.

( *Serials 29 and 34 of Statement A* )

The total number of these cases reported to the police in 1913 was 53,981, or 79 per cent of the total number reported, under all heads, against 51,674 or 78 per cent of the total number reported in 1912, showing an increase of 2,307 cases, and similarly true burglary and theft cases show an increase of 1,712 cases, the figures for 1913 being 49,123 against 47,411 for 1912. The remarks recorded in paragraph 25 of the report would show that the increase in these cases is due to the "closer supervision" of gazetted police officers and to the employment of the police in hunting them out. Petty cases people do not like to report at the thana and there are good reasons for this. A police investigation in such cases must, as a matter of course, be

useless. Then, the person making the complaint has generally something to spend at the thana and he may be detained for hours before his complaint is recorded. Again, when an investigation is taken up, if the police officer is dishonest, he will take the complainant from place to place, threatening him with criminal prosecution under section 182 or 211 I. P. C. until the man finds himself compelled to satisfy his greed, and the final result is that the case is reported as "true, but there is no clue." The practice of hunting out cases offers good and convenient opportunity to dishonest police officers for extortion of money by threats of criminal prosecution for not reporting offences, whether these have really occurred or not. These are generally the hardships which occur in connection with petty cases of burglary and theft, so far as the people are concerned. On the other hand, the report of these cases entails unnecessary work on the police. The police officer receiving information of a cognizable offence has to make a record for submission to the magistrate under section 157 of the code of criminal procedure, and he has also to prepare copies for submission to several police officers. The final result is that either the cases are refused investigation, or are reported "as true but there is want of clue" and the magistrate makes a final order to this effect.

Out of 53,981 burglary and theft cases reported, 8,408 or 16 per cent were refused investigation, or the reporting of so many cases served no good purpose to the aggrieved persons. This proportion of refusal is described, and truly, in paragraph 26 of the report as "still low" i. e. more cases should have been refused investigation and as usual, without profit to the persons injured.

44,856 burglary and theft cases were actually investigated by the police. Out of this number, 1,442 cases were returned as "proved or declared to be false," and usually these are returned under the latter category: 2,699 cases were returned as "due to mistake of fact or law or declared to be non-cognizable": 34,396 cases or 77 per cent were reported as "not detected or apprehended," and if to these figures, be added 8,408 cases which were refused investigation and which are included among true cases, and also 870 cases in which the accused were acquitted or dis-

charged, the number of cases in which there was no detection comes to 43,674: and the number of detected cases was only 5,449 or 11 per cent. Taken separately, out of 30,173 true burglary cases, 1,147 or 3 per cent cases and out of 18,950 true theft cases 4,302 or 22 per cent ended successfully. These results, however poor, are mostly due to the ability of the complainants to give the names of culprits and witnesses. The difference in the results shown by burglary and theft cases is evidence of and due to the fact that in the former, the complainants are, naturally, much less able to know the culprits than in the latter. 11,908 persons were arrested by the police and of them 2,192 were released under section 169 C.P.C. 9,090 persons were tried: of these, 6,600 were convicted and 2,490 or over 27 per cent were acquitted or discharged.

Statement A shows that 3,479 true theft cases were reported to the magistrate directly. When culprits and witnesses are known, there is no reason why complaints should not be lodged at once to the magistrate, instead of being lodged at the thana. It is very hard once to have a nominal police enquiry first and next a trial before the magistrate.

#### PROPERTY STOLEN AND RECOVERED.

##### (Statement C.)

Property to the value of Rs. 24,63,940 was stolen during the year and out of this, property to the value of Rs. 2,37,091 only or 9.6 per cent was recovered against 10.6 per cent in 1912, 13 per cent in 1911 and 15.1 per cent in 1904 which year preceded the partition of Bengal.

The nature of burglary and theft cases is such that it is generally impossible for the police, however efficient, to detect them and this impossibility is proved by the results shown above. The reporting of every burglary or theft case at the thana brings no relief to the injured man, but in good many cases, it brings on harassment and vexation to him, while the system has largely and fruitlessly increased the work of the police.

The Police Commission of 1902-03, in chapter VIII of their report, paragraph 152\*, have laid down the principles regard-

#### \* REPORT OF POLICE COMMISSION 1902-03 CHAPTER VIII.

##### *Reporting and investigation of offences.*

"152. (1) No investigation should be made in any case which after consideration of the complaint



ding investigation of offences by the police. They have excluded from the police three classes of cases, and in respect to others they say that the police officers should investigate generally such cases only in which the complainant desires an investigation. Most of the cases are petty and in these cases, no investigation is wanted and the people are afraid of police visits too. Under such circumstances, it is very hard for people to be required to report every case at the thana. Under section 45 C.P.C., such cases may be reported direct to the magistrate, if for any statistical or other purposes, a report of all cases is necessary; or, the most convenient arrangement would be, when police investigation is not desired, to report these cases

and of anything which the complainant may have to say, appears to fall under section 95 of the Indian Penal Code. This would recall to the station-house officer the provisions of the law regarding trifling and unreasonable complaints, and might also lead him, in the exercise of his discretion to bring about an amicable settlement in some cases.

(2) No investigation should be made in any case where the complaint shows the case to be one of a purely civil dispute, that is, where the complainant is apparently seeking to take advantage of a petty or technical offence to bring into the criminal courts a matter which ought properly to be decided by the civil courts. These form a class of cases in which police powers are most abused, in which there is the most improper application of the criminal law, and which lead to more corruption than any others. If by clear instructions and careful supervision the police can be restrained from interfering in what are really civil cases affecting moveable or immovable property, corruption will be immensely reduced and a great cause of scandal will be removed.

(3) No investigation should be made in any case which the village magistrate or headman or other village tribunal is empowered under any local law to deal with and dispose of. It is most inexpedient to have the police interfering in petty cases; but it is hard, especially on the poor, to deny justice in some cases which are petty; and the more a village agency can be utilised in dealing with these, the better. In some provinces, notably in Madras and Burma, this agency is already doing valuable work; and the Commission earnestly hope that it will be utilised, as far as possible, everywhere."

"In other cases than those of the three classes above referred to, the police officer should ordinarily make the investigation, if the complainant so desires, unless there are special reasons against the course. The section (157) provides that these reasons must be recorded. On the other hand, an officer should not ordinarily enter on an investigation, if the injured person does not wish for one, unless the offence appears to him to be really serious, or may reasonably be suspected to be the work of a professional or habitual offender or of a member of a criminal tribe known to be addicted to crime or unless it is otherwise desirable in the interests of the public that the case should be investigated."

to the Panchayat Presidents who will, like the police under section 157 C.P.C., send on an information to the magistrate, and also to the thana, if that is also required. Thus, people will be saved from unnecessary and unprofitable and harassing police visits, while the police also will be saved from enormously fruitless work, and will have much time for detection of serious offences in which they have hitherto failed to show good results; and thus also, the cause of public complaint against the police will be immensely reduced. This arrangement can easily be made by an executive order of Government.

### III. GRIEVOUS HURT AND HURT.

(Serials 18 and 20 of Statement A.)

These cases mostly fall under sections 325 and 324 I.P.C. These are good crops for dishonest police officers, and so these are taken up readily, without refusal. Out of 2,929 cases reported, only 14 cases were refused investigation. 2,373 cases were actually investigated during the year. Of this number, 55 cases were shown under head "proved, or declared to be false," the latter category being the general rule: 1,199 cases or over 50 per cent were returned as "due to mistake of fact or law or declared non-cognizable," the last term being generally used, which is a comfortable way of reporting; the accused were discharged or acquitted in 160 cases: 442 cases or 19 per cent were returned as "not detected or apprehended," which is also a convenient heading: and in 516 cases only, there was conviction.

In these cases, 2,415 persons were arrested by the police, and 407 persons were released under section 169 of the code of criminal procedure. 1,315 persons were tried, 806 persons were convicted and 515 persons or 39 per cent were acquitted or discharged: Since these persons were sent up after investigation and after hearing both sides, the percentage of acquittal and discharge should have been much less.

In hurt cases (both grievous hurt and hurt under section 324 I.P.C.) the injured persons generally appear at the thana, when they choose to complain there; and so, the police officer receiving the complaint is generally on sure ground to decide as to whether he should enter on an investigation, or refer the complainant to the Magistrate. The large number of cases returned under the head "due to mistake of

fact or law &c," were really cases of simple hurt under section 323 I.P.C. which is noncognizable and the police should not have taken them up at all. The result is that in these cases, the Magistrate disposes of the final reports of the police with an order "non-cognizable" and the complainants have to start anew with fresh petition cases before the Magistrate. While the police true cases of hurt and grievous hurt were 1132, the Magistrates' figures were 1042, the cases being thus equally reported to them. If half the cases could go to the Magistrate directly, there could be no harm, if the other half also went up to the Magistrate.

The law does not compel people to report these cases to the police; these may or may not be instituted at all. When a case is instituted and pending before the court, it may be compounded under section 345 C. P. C. with the permission of the court, and when such permission is refused, the prosecution takes care not to adduce evidence sufficient for conviction. Then, one enquiry before the police and another enquiry (trial) before the Magistrate tell heavily on the parties. These offences should be made non-cognizable by law, and until that is done, the evil may be largely reduced by an executive order.

#### IV. CRIMINAL TRESPASS.

(Serial 38 of Statement A)

These cases generally fall under section 447 I. P. C. 1,691 cases were reported to the police and in 14 cases only investigation was refused. 1,394 cases were actually investigated, out of which 66 cases were returned as 'proved or declared to be false'; 284 or 20 per cent cases were returned as "due to mistake of fact or law or declared noncognizable," 646 or 46 per cent cases were returned as "not detected or apprehended" or "discharged or acquitted"; and 398 cases or 29 per cent only ended in conviction. The police arrested 1,651 persons of whom 241 were released under section 169 C. P. C. 903 persons were tried and out of this number, 538 were convicted and 365 persons or over 40 per cent were acquitted or discharged. Police true cases were 1,058 only and Magistrates' true cases were 5,240, i.e.  $\frac{5}{8}$ ths of the total number of true cases were reported to the Magistrate, and it would be well if the remaining  $\frac{3}{8}$ th too went up to the Magistrate. Section 447 I. P. C.

should, as recommended by the police commission, be made non-cognizable. Offences under this section are compoundable and there is no legal obligation to report these to the police or to the Magistrate.

The following table shows police work in detection of certain serious offences.

#### V. Result of Police investigation of certain serious offences.

Serial Number in Statement A.	Offence.	True cases.	Cases which ended in conviction.	Cases in which there was no detection or apprehension or in which accused were discharged or acquitted.	Percentage of convictions to true cases.	Percentage of cases in (col. 5) to true cases
11	Murder	312	63	249	20	86
12	Attempts at do.	34	8	26	23	77
13	Culpable homicide	210	93	117	44	56
21	Kidnapping	140	44	95	32	68
25	Dacoiti	245	34	211	14	86
26	Robbery	203	48	155	24	76
27	Serious mischief	616	36	576	6	94
28	Mischief by killing &c. animals	573	133	439	23	77

The above figures show that compared with the number of true cases, the percentages of non-detection were very lamentably high. According to statement G of the report, which shows the result of police enquiries into certain classes of cognizable crime specially noticed there, the percentage of detected cases to true cases was 20.1 for the presidency; very poor result indeed.

The table below shows the number of persons arrested by the police and the result of trial.

Serial Number of Statement A.	Offence.	Arrested by the Police.	Released under section 169 C. P. C.	Tried.	Convicted.	Acquitted or discharged.	Percentage of persons in (col. 7) to persons tried
11	Murder	685	155	317	99	218	69

12	Attempt at do.	53	7	41	14	27	66
13	Culpable homicide	448	59	366	173	193	53
21	Kidnapping	336	58	301	93	2 8	69
25	Dacoiti	970	231	334	141	193	58
26	Robbery	246	59	148	83	65	44
27	Serious mischief	257	116	132	37	95	72
28	Mischief by killing &c. animals.	367	86	288	172	116	41

These figures show that a large number of persons were arrested evidently without sufficient reasons, and also a large number was unnecessarily sent up for trial.

DAKSHINACHARAN SEN,  
*Retired Deputy Magistrate.*

## ANCIENT HINDOO KINGDOM IN THE PROVINCE OF YUNNAN, CHINA

**T**HE real meaning of the words "Indo-China" or "Hindoo Chin" was a mystery to my mind up to lately when I accidentally came across a paragraph in an article written by Rev. J. M'Carthy about the Province of Yunnan and published by Rev. Marshall Broomhall in the book entitled the "Chinese Empire." "It is generally accepted," writes Rev. John M'Carthy, "that the inhabitants of this Province originally came through Burma, from Hindustan. The name given to the Province when first mentioned in the Chinese history, during the Chao dynasty, 1122-255 B. C., was Shan-Tsan." It will be shown later on that this "Shan-Tsan" was known then as a Hindoo Kingdom in this Province.

It was a great and pleasant surprise to my mind to know that the original inhabitants of this Province were Hindoos. Since then, I have attempted to discover the source of informations from which Rev. M'Carthy wrote this paragraph. Rev. M'Carthy, though known to me, unfortunately died a couple of years ago. About a few months later a fresh impulse was given to my mind by the fact of my reading another couple of lines about this Province, in the book entitled "China and the Gospel" which are as follows:—"Yunnan (South of the Clouds), previous to 1259 A. D., was ruled by native princes who were of Hindoo origin."

After reading the above, I started an energetic enquiry among the Chinese scholars of this town, to see if they could furnish me with necessary informations, but to my great regret none could tell me anything about it. In consultation with a Chinese friend of mine I advertised in the

Chinese daily paper of Yunnanfu, declaring that anybody who could furnish me with necessary information, either in the shape of a book or in stone inscriptions that may throw sufficient light in tracing the history of the ancient Hindoo rulers of this Province, would be awarded a handsome reward for this trouble. This too did not meet with better success. Not a voice I heard from any quarter of the whole Province. Though unsuccessful in every attempt, I was not without hope.

During the last rainy season when Rev. J. O. Fraser was going to Talifu to receive a missionary friend who was travelling inland from Shanghai, I asked his favour of looking out for me any record or stone inscription that he might come across in his way or in that historic city of Talifu about the ancient Hindoo rulers of this Province. On his return from Talifu, Rev. Fraser unexpectedly presented me with a copy of an English translation of an ancient history of Yunnan Province by Rev. C. W. Clark which was done 33 years ago during his stay at that city. I was so glad and grateful to that missionary gentleman that I repeatedly expressed my thankfulness and obligations to him, as this was the very book that I wanted.

When I showed this book to my same Chinese friend who wrote for me the advertisement in the paper, he was able to recognise the original history at once and furnished me with a copy of it in a short time. When I came to know that this history could be found in all the large cities of this Province, I wonder why the Chinese did not inform me about it before! The only reason I could discover was that the Chinese do not like to let us know

that the Hindoos were the rulers of this Province in ancient times. They feel ashamed and puzzled whenever I talk to them about this matter. Some of them do not like the idea at all and pretend to disbelieve it.

I am translating the book into Bengalee comparing the English translation with the original Chinese record, which will be eventually published in the Bengalee magazine "Prabasi." For the information of the readers of the "Modern Review" I will give below a very short account of the facts described in the Chinese history.

The title of the book in Chinese is "Nan-chao-Ye-Shih" or History of the Southern Princes.

"The following notes," writes Rev. Clark, "are free translations of the above named book written by Mr. Yang Tsai\* of Chengtu Fu, Szechuan, in A. D. 1558, and re-edited by Mr. Hu Yu of Wuchang Fu, Hupeh, in A. D. 1776—both were Chwang-yuans,† so it is presumable that their account is authentic":—

"It is probable that this Province formed the basis of the present Empire. In the far distant past, a certain Prince Ah Yu of the Mo-li-chie Kingdom in India came into Yunnan. Prince Ah Yu by his marriage, had one son, Ti Mongcu. Probably the prince came with his son and helped him to settle. Ti-Mong in course of time had an enterprising family of nine sons; these in their turn became important men, the founders of the large tribes or nations."

"The first son, Mong-cu-fu was the ancestor of the sixteenth Kingdom (where I cannot discover). The second son Mong-cu-lion was the ancestor of the T'wan or Tibetans. The third son Mong-cu-lo was the ancestor of the Han-ren or Chinese. The fourth son Mong-cu-chow was the founder of the Man-Tsai tribes. The fifth son Mong-cu-tu was the ancestor of the Mong-shih (probably the Mongolians). The sixth son Mong-cu-tu was the ancestor of the Lion Kingdom (perhaps the Siamese). The seventh son Mong-cu-lon was the founder of the Anamese. The eighth son Mong-cu-song was the ancestor of the ancient Yunnanese. The ninth son Mong-cu-neh was the founder of the Pai-ih or Peh-ih."‡

Various names were given to the Province under various dynasties, that is from Chow dynasty 1122-246 B. C. down to Ming dynasty A. D. 660. I will mention

\* Mr. Yang in his definition of words, says that a prince was called Chao. After a time Mr. Yang became a Buddhist priest and had a splendid temple of his own near Talifu.

† Chwang-yuan is the name of a degree of the Chinese university at Pekin which is equivalent to our honours in the M. A. degree. Since Mr. Yang none has got this title in this Province.

‡ Shan tribes are called Pai-ih.

here only two of these names which concern this paper. During the Sung dynasty this Province was called "Nan Chow" and during the rule of the Ming dynasty it was called Yunnan. The origin of the present name of this Province was thus derived: In 660 A.D., some one asked Prince Mong's Grand Secretary Chang "Where is your honourable country?" Chang replied, "My poor country is beneath the Yunnan, the Cloudy South."

Aria—"The section governed by the six princes was east to west, 4,000 li; from north to south, 2,900 li.\* General Wang Cwie after restoring order in Szechuan, in A.D. 918, procured a map of Yunnan and presented it to the Emperor Kai-pao to decide upon the boundary of Szechuan and Yunnan. The Emperor, with his jade axe, marked the Ta-tu River, on the upper Yangtse as the boundary; saying "All beyond this river belonged to the Nan-chow i.e., Southern Princes."

The Princedoms—"As to when these were first settled no date is given. Prince Mong-shih accepted the land south of the five Princes from Yung-chang Fu to Yao-chow; Prince Ten-shing resided at Tene'-wan-chow; Prince Shih Lang resided at Cheine'-wan-chow; Prince Tieh-cheh at Li-kiang Fu; Prince Mong-shi at Ming-nen-fu; (now Szechuan). Prince Lang K'ong resided at Lang-kong Hsien. The line of these Princes ruled till A.D. 731, when Prince Pi-lo-ko of Tali, with demoniacal skill burnt the others to death. This incident will be related fully further on. The thirty-seven tribes of Mantse dwelt in the south-east portion of this Province."

The Government—"There were eight ministers to manage the legislative, civil and military affairs, nine executive officers; a president over the mandarins; an officer for the census; military instructors, judges; commissioners of public works and of the board of trade; three officers to take the charges of Government granaries; one superintendent of horses and one for the cattle; a commander-in-chief and a commissariate officer. There were eight prefects, Yung-chang Fu, Li-kiang Fu and others. Two brigade generals: one at Hwei-li Chow, Si-l'wen, the other at Tong-hai Hsien. There were ten Ci-chow stationed at Chao Chow, Tene'-wan Chow, Tai Hsien and seven other places. There were thirty five military officers stationed in various places east of Tali, but only two west of this city. Valiant deeds performed by officers or men were rewarded by gifts of gorgeous clothes.

The above brief account is the whole thing in a nutshell. An outline of the six ancient Hindoo Kingdoms of this Province with their successive rulers is a subject too extensive to be dealt with in a paper like this. I will, however, give a very brief account of them:—

1. *The Shan-Ts'an Kingdom.*—It was known by this name during the Chow dynasty, B. C. 1122-225. The record of the rulers during this period is extinct, so nothing is known beyond the names.

\* 3 li is about an English mile.

2. *Peh-ai Kingdom*.—This Kingdom was founded by Mong-cu-song, the eighth son of Ti-Mong-cu. He lived at Peh-ai, which is now changed into Hong-ai, by the order of the Chinese Emperor Hsien-ling in A. D. 1750. This place is on the main road between Yunnanfu and Talifu two days' journey from the latter. It is situated in the midst of a large valley. The village contains about 150 houses.

3. *The Kwen mi Kingdom*.—There were no records remaining concerning the rulers of this Kingdom. Towards the beginning of the Christian era, an Emperor sent an officer who conquered some part of Yunnan and he called it Tien. This name is still used.

4. *Tien Kingdom*.—How long this rule continued is not certain. About A.D. 20 a certain prince named Ch'ang Chan ruled. This man was such a devoted Buddhist that he neglected to govern the affairs of his state and thus lost control over a great many of his people who preferred to be ruled by some members of the Peh-ai house.

5. *The PehTse Kingdom*.—This Kingdom was established by Prince Ren-ko who was a descendant of Prince Peh-fan or "White rice" of the Mong-cu Sung family belonging to Pah-ai Kingdom. This rule

commenced at the beginning of the Christian era. The religion of the people was Buddhism which was introduced by the Indian Princes a long time before its introduction among the Chinese, through the Embassy of the Emperor Ming-ti A. D. 66. Prince Renko was installed by the Emperor Wu-ti between 25 and 58 A. D., who was annoyed with the Prince Chang Chan's impertinence and arrogance.



San-Ta-Tse (three pagoda temple of Talifu) built by the Hindu princes.

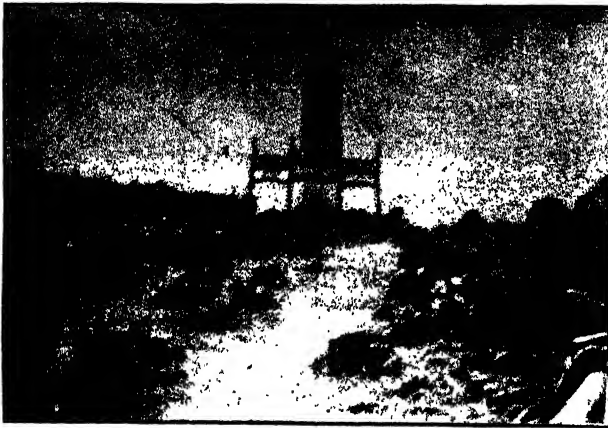
6. *Chien Ning Kingdom*.—Marquis Cu-ko visited this Province about 224 A.D. and restored order. When he came to Hong-Ai he met a man named Long-in of the fifteenth generation of Prince Renko. He changed his name to Chang, installed him as a prince, and called his dynasty Chienning. Prince Chang built himself a city which he called Chien-ning the present name of which is Mi-tu about 30 li south of Hong-Ai. Prince Chang set up an iron column as a memento of his installation by Marquis Cu-ko. It is probable that this column was destroyed because Prince Shelong set up another column in A.D. 870. This column is still preserved in the Tiehcu-mian at Mi-ju.

The readers may be confounded with the name



Tse Yeo-si-chung-miao or temple in Talifu.

of the Hindoo Princes, which do not sound like Indian names. They ought to bear in mind that in the far ancient times names of persons of one country residing in a distant foreign country like China were liable to be corrupted. A foreign name could not be correctly written in Chinese. As for example, we can see that the name of Sakya-muni is written "Shirchya-mouni" and a Brahman as "Blomen." In our own days we see that every foreigner who enters China assumes a Chinese name. My own name is Kung-Shir-Hou, as an example. Except a very few English-knowing Chinese, nobody knows what is my real name.



Ih-t'a-Tse (single pagoda temple) Talifu.

In reviewing the foregoing extracts we can see that the basis of the present Chinese Empire was the Province of Yunnan and the ancestor of the Chinese, Tibetans, Mongolians, Siamese, Anamese and Shans &c. was an Indian Prince by the name of Ah-yu. It seems that Prince Ah-yu was the "Adam" of nearly the whole of Eastern and Northern Asia. It is said in the Chinese history that he came from the Mo-li-chie Kingdom of India. I presume that Mo-li-chie may be a corruption of the name of Maurya, because the Chinese are fond of substituting l for r. Then there is a question against this presumption that, was there such a kingdom in existence in the far distant past in India? We know its existence about the beginning of the Christian era. But the existence of the Hindu Kingdoms in this Province is mentioned in the Chinese history, since 1122 B. C. The Prince must have come many thousands

of years earlier, because the Chinese are a very old nation who have a written history of five thousand years old. Whatever may be said for and against this argument, this fact could not be dismissed very easily as a mere legend, because the history was compiled by an eminent Chinese scholar Mr. Yang in 1551 A.D. and revised and re-edited by another distinguished graduate Mr. Ho-yu in 1776 A.D. Had not there been sufficient truth in it, these historians would not have accepted it as a fact and the Chinese of their time would have discarded this book as rubbish. It is true that the present generation of the Chinamen do not like the idea, because of our fallen and degraded condition. We have now acquired the magnificent title of "Indian Cooly" and have turned ourselves into "Foot-balls" when we happen to be in British Colonies.

At present very few Chinamen know that over two or three thousand years ago India was the centre of culture, civilization and spirituality. During the Buddhist period India was called by the Chinese "Tien-Choo" or heaven and it is still written so in the Chinese history. Rev. Clark is very positive on this point. "There is not the least doubt," writes Rev. Clark, "according to the native authors to whom I am much indebted for a great deal of information that this province formed the basis of the present Empire (Chinese)."

The account of the ancient Hindoo Kingdom of this province as stated before, first appeared in the Chinese history under the Chow dynasty of the Chinese Emperors B.C. 1122-225 and it was known then by the name of "Shan Tsan," but the records of the rulers seem to have been lost. It was next known as "Peh Ai," the first Prince being one of the ancient Hindoo descendants. The name of this Kingdom was changed by Emperor Hsien-Long in A. D. 1756 to "Hong-Ai." It is situated between Yunnanfu and Talifu by the side of the main road only two days' journey from the latter city. It is now reduced to a small village of 150 houses. Then followed the Kingdom of Kuei-Mi, records of which also are extinct. Towards the beginning of the Christian era, Emperor Tsu sent an expedition

under an officer named Chwang Chiao who conquered some portion of this province and called it Tien by which name it was known afterwards. About A.D. 20 a certain Prince of this Indian House named Chang Ch'an became such a devoted Buddhist that he neglected his state works and thus lost control over most of his people who selected a member of the Peh-Ai house to rule over them. Then followed the Kingdom of Peh-Hsi. This Kingdom was founded by Prince Renko (or Rongo). The then Emperor of China Wu-ti recognised him as a prince of Peh-Tsi. He lived at first at Peh-Ai but removed his capital to Chen-Kiang Fu. The religion of the people was Buddhist, which was introduced here by some of the early Hindu Princes. "It is probable," says Rev. Clark, "that the Embassy sent by the Emperor Ming-ti to enquire about the Western Sage, did not enter India, as is generally believed, but obtained the informations they were seeking from some of the ancient Yunnanese Buddhists." I do not think that the reverend gentleman is right in this presumption. It is true that Buddhism was introduced in this province long before the time of the Emperor Ming-ti, but there is no doubt that Emperor Ming-ti's Embassy reached India. I wrote an article, entitled "Hindoo influence in China" which was published in the Bengalee Magazine "Griffastha" in the month of Jaista, 1320 Bengalee era. I compiled the following informations about the introduction of the Buddhism in China from a Chinese book. The purport of this portion of the article is as follows:—

"Once Emperor Ming-ti had a dream that one beautiful saintly person or angel the colour of whose body was that of pure gold, appeared before him and preached Buddhism and gave him a sermon about the purity of that religion. After this he had a desire to embrace Buddhism and sent an embassy to India under a competent officer. The Embassy arrived in the city of "Ta-yu-shi" in India and returned with numerous Buddhist scriptures. They brought with them many learned monks as well. The Emperor received the monks with great honour and accommodated them in a new white-house already built for the purpose, and had the scriptures translated into Chinese. The name of the city mentioned in the Chinese book seem to me a corruption of modern Tirhut."

Marquis Cu-ko, a famous Chinese imperial general, was sent to Yunnan in A.D. 225 to restore order in many districts. When he arrived at Hong-Ai, he met a man named Long-in who was a man of the



Yu-Whang-kaw temple of Talifu.

fifteenth generation of Price Ren-ko. The marquis changed his name to Chang and installed him as Prince of Cheng-ming Kingdom.

Between 230 to 731 the western part of the Province was governed by six princes. The area governed by these princedoms was east to west 4,000 li, and north to south 2,900 li. The form of government, as stated in the Chinese history, was evidently in an advanced state for that time. There was a cabinet of eight ministers to administer civil and military affairs. There were nine executive officers and a president over the mandarin officials to control the administration. There were officers for the census, military instructors, judges, commissioners of public works, and of the board of trade, officers over the government granaries; superintendents for government horses and cattle, a commander-in-chief and a commissariat officer. There were two brigade generals and thirty-five military officers stationed in various parts of the province and most of them were placed east of Talifu. Valiant deeds were rewarded by promotions and presents.



The above facts speak for themselves. What an advanced people our ancestors were and how highly civilized and systematic a government they had in this foreign land! All these testimonies of high proficiency of the Hindoo rulers of this province are put forward by the Chinese historians and are in no way concocted by any Indian of the present generation. The present generations of the Hindoos are so degenerated that they do not know the history of their own country. They are far more ignorant of the history of their forefathers in a foreign land like this.

From A. D. 649 to 1647 there is a correct account of the rulers of this province. Si-lu a descendant of the Hindu Princes established Ta-Mong dynasty in A. D. 649. There were thirteen rulers who ruled for the period of 255 years. The last of this house was a boy who was killed by the intrigue of a wicked minister.

Prince Pi-lo-ko came to the throne in A. D. 729. He was jealous of the other five princes who were then ruling in the province and desired to be supreme ruler of the province of Yunnan by murdering the others. He plotted against these princes and invited them with their sons to meet in his palace at Mong-Hwa. His pretention was to celebrate the worshipping the spirits of their ancient Hindoo ancestors. He warned them that those who would refuse to join in this celebration should be punished with death. Shi-shan the intelligent and beautiful wife of Prince Ti-Tsen of Ten-c'wan Chow had a suspicion about the sincerity of this invitation and apprehended mischief. She induced her husband to wear an iron bracelet before he went to Pi-lo-ko's palace. All the Princes with their sons assembled in a pavilion prepared by Prince Pi-lo-ko. The building was made of pitch pine wood as the place of sacrifice to the spirits of their ancestors. The guests assembled on the 24th day of the 6th moon. After the celebration of the feast, he made them all drunk with wine and having previously arranged to surround the building by soldiers, he ordered his men to set fire to it and thus one and all of them were burnt to death. After this the prince sent word to the wives of the deceased princes, informing them of the calamity and asked them to take away the remains of the deceased. Perhaps Shi-shan was the only lady who could recognize the charred bone of her husband by the fact of

having an iron bracelet on the arm bone. Pi-lo-ko wished to take Shi-shan as a concubine and with this object, he sent soldiers to besiege her city. She defended her city herself for some time, but at last she ran short of provisions. She called a meeting of the people and said "Can I forget my husband's cruel death? no, never." So she acted like a true Sutttee and took her life, probably she burnt herself to death. She had an Hindoo instinct and how could she disgrace herself by being a wife of her husband's enemy and murderer? Here is a beautiful example of a true and faithful wife, and there is another example of Ranee Padmini or Ranee



Wen-Sin-Long of Talifu City.

Doorgabutty. This occurred on the 23rd day of the 7th Chinese moon. Both these unhappy events are celebrated in Talifu district by feasts. On the 24th day of the Chinese 6th moon, the people hold a feast and celebrate it at night by torches and bon-fire. The farmers run round the hedges of their fields with torches in their hands. This festival is held nowhere in China except in the province of Yunnan. This festival is called "Ho-pah-chei."

From the records it appears that the Chinese Imperial Government never wield-

ed much power over these turbulent princes of Hindoo origin. In A.D. 751 Emperor T'ien Pao sent 80,000 troops to subdue prince Ko-lo-fung. The latter defended the imperial army and annihilated nearly 60,000 imperial troops. To commemorate this victory, the prince built a tomb which is still in existence and can be seen near Hsiakwan, near Talifu.

This is not the first time that the Emperor of China was humiliated by the Hindoo Prince Ko-lo-fung. The Emperor after a couple of years of this defeat, sent another large army to conquer Yunnan. Prince Ko-lo-fung and his able generals met them and fought a battle in which the imperialists lost 200,000 men. To signalize this great victory the prince set up a huge tablet which is 14 feet in length and 2 feet thick and 8 feet broad. This also could be seen near the main road to Talifu. After this, Prince Ko-lo-fung assumed the title of Emperor and his successor retained the same title till 1259 A. D., when Mogol Emperor Kublai Khan overthrew the Song dynasty of China and conquered the province of Yunnan. Since then the Hindoo rule of this province ceased to exist and Yunnan was annexed to the rest of the Empire.

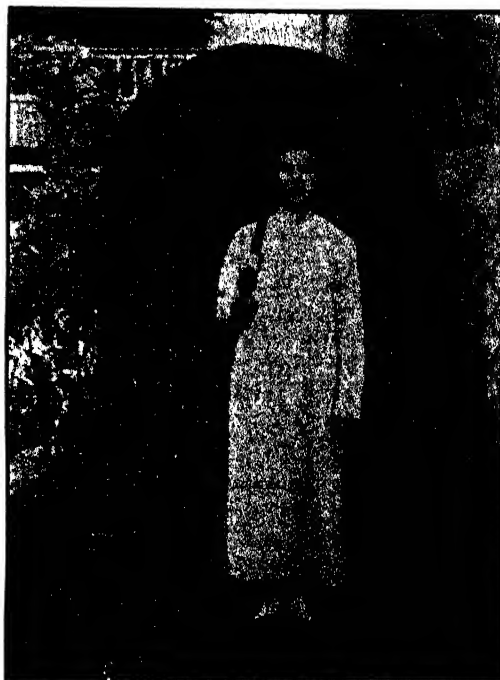
I am afraid space will not allow me to give detailed accounts of all that happened in this Province during the rule of the Indian Princes, but I cannot conclude this paper without mentioning a few more items of interest. The first walls of the city of Yunnanfu were built by Hindoo Prince Yong-cia-ih in A.D., 765, which existed till A.D., 1383. These walls were replaced by the present strong nice walls.

The city of Talifu is 12 days' journey from Tengyueh on horse back or on sedan chair and the city of Yunnanfu is about the same distance from Talifu. In A.D., 746 Prince Pi-lo-ko built the city walls of Talifu. Since then the capital of the southern princes was in this beautiful historical city.

During the reign of Chow dynasty B. C. 1122 to 867 a Hindu Prince lived whose name was also Ah-yu. He had three sons by the names of Si-ten, Fu-pan, Yuen-te. The Prince had a beautiful chest-nut coloured horse which was coveted by the three sons. In order to settle the dispute, he let loose the horse and said, "Whoever will be able to catch the horse, shall have it as his property." So his third son Si-ten

got the prize and called the spot where he caught the horse "Kin-ma-shan" or "gold horse mountain." One day Fu-Pan and Yuen-te were walking about the mountain where they saw a bird hitherto unknown to anybody which they called "Pi-chi-shan" or "jade fowl mountain."

Sometimes after this, Prince Ah-yu left for India, leaving his sons behind. After arrival in India he sent his brother-in-law with an escort to bring his sons back, but when the party arrived at Yung-chang Fu (a town four days' journey from Tengyueh), the barbarians obstructed them. So the party had to return to India. His three sons died near Yunnanfu. Priace Ah-yu, in order to keep the memory of his sons,



Rev. J. O. Fraser of Teng-yueh.

created "Fu-pan god" of the "jade fowl mountain," Yuen-te god of the "Wei-teo-shan", Si-ten god of "Kin-ma-shan" or gold horse mountain. "Two large Pai-fang," (or memorial arch) writes Rev. Clark, "were built in 1884, situated on the main street in the suburb of the south gate of Yunnanfu; they were called the Kin-ma Pi-chi."

It is gratifying to note, how the Chinese of the present day are anxious to

honour and keep in memory the names and deeds of those Hindoo Princes of the by-gone days. It seems that the rule of the Hindoo Princes in this Province was in a flourishing condition from the beginning of the Christian era up to the 10th century, which is evidenced by the building of numerous temples and pagodas here. Prince Fong Yoh was one of the advanced rulers who built many temples containing 1400 small and large rooms. He used 400,000 lbs of brass to make 10,000 Buddhas and the Goddess of Mercy. Prince Fong-yoh also repaired the San-tie-Tse or three pagoda temple in A. D. 825. There is a temple near Talifu which is called Ih-ta-Tse or single pagoda which is 250 feet high. The structure of this pagoda is superior to others. "The bricks are well made," writes Rev. Clark, "most of them contain well defined characters, one half in Sanscrit and the other half in Chinese. The Mahomedans used it as fort and many loopholes still remain."\* These lines produced a thrilling sensation in my mind and I was very anxious to get a photograph of this pagoda. With this view I wrote a letter to Rev. Hanna of the Chinese Inland Mission of Talifu to furnish me with a copy of a photo of this interesting pagoda. Mr. Hanna wrote me back that he could not find any character on the bricks of the temple and said that "probably the characters are covered with plaster when the trustees of the temple repaired it after Mr. Clark left the station."

\* This was during the Mahomedan rebellion in this province over 40 years ago.

This reply greatly disappointed me and I then wrote a letter to Rev. Clark who is now in Tientsin. The following is the copy of the letter received in reply :—

"China Inland Mission,  
North China, Tientsin,  
January 29, 1915.

Dear Dr. Ram Lall Sircar,

Many thanks for yours of the 5th December 1914 to hand on the 4th. I am glad that my little book which I translated 33 years ago has proved interesting to you. I did see on some bricks of the pagoda characters which I thought were Sanscrit. I may be wrong about Sanscrit, because I do not know that character, but the signs looked like an Indian language. I may never see my old province again where I was the first resident missionary and Englishman, and my wife a Swiss lady, the first foreign lady that entered the Province. She died at Talifu in 1883, and her son Samuel Tali is now an Electrical engineer in Shanghai; of course I wish he were a missionary.

I wish you every success in your investigations. Lately we have had 6° degree below zero very cold."

In conclusion the writer begs to mention here that he has applied for leave which, if granted, will afford him an opportunity to undertake a journey through the province with a view to see these ancient "Tirthas" for himself and investigate the above matters fully from a Hindu point of view.

RAM LALL SIRCAR.

Medical Officer to H. B. M. Consulate,  
Tengyueh, China.

## WHAT INDIA PUT IN ENGLAND'S STOCKING IN 1914.

BY A. BARONESS.

**I** SAT by the fire at Christmas-Tide and listened to the innocent prattle of childhood, whose talk was all of the coming festival of Christmas, 1914. It is the custom of white children to hang up their stockings on Christmas eve; Father Christmas is supposed to come in the darkness of the night laden with gifts for the little ones. He comes in love, from his bundle of gifts

he selects the ones best suited to the requirements of his children; he may be said to be the material type of the great Father, and thus he knows best what to give to everyone of his children, and so you dear Indian people may well understand what excitement there was in that little band. One said, "I wonder what Father Christmas will bring me?" One child cried, "I hope a

sword to kill all the Germans." He was a brave child, full of life brought up on meat, and so the animal passions were strong. Another boy more delicate both in frame and constitution, who looked as if sickness had taught him many a lesson,—as you would say in the East, he had sown his seed and was reaping his *Karma*—he said : "I wish daddy Christmas would bring me a book about the holy people in India. I heard a lady say such a lot about them and can read all the devotion that is in my heart to such a grand race. As I bow my head I offer the poorest outward homage I can, but how ill it expresses what my heart feels, how it bleeds for the suffering of these dear ones, sufferings borne with patience and fortitude, nay, more with grandeur that fills my whole soul with gratitude, devotion and love to India and her great sons. Here as I sit by the fire I seem to see something the English papers have missed, something, the Indian people are too noble, too great to speak of. It is this : The Indian nation says, "England conquered India." It is a term I detest, it is the one word I hate to hear coming from an Indian lip ; that word conquered, but as they have used it, I must ; if the English conquered India, it seems strange to me, the Press have missed the greatest gift India has placed in the stocking. Let us tabulate the packages : "lives" for the king, "money" from the Princes to help the English nation. These are indeed most wonderful great gifts, but I think there is much more, when I look deeper in the stocking. Find another packet, it is labelled "Forgiveness" for England and yet another labelled "Love" for the world ; and it seems on these two last, to those who have felt the warmth and magnitude of these presents, the message has come in its fullness. Transmitted by your Princes and your whole nation, who have risen with one mighty voice—(if the distance the message has travelled has caused it to lose any of its initial force), it is only that the gentle voice has failed as yet to reach the whole of England, who is rendered somewhat deaf by the cold of the western climate, it is for you mighty ones with still higher voices from behind you to open the deaf ears of the West. Your patience may be taxed but what matters that ? India has shown in the past that her store of that commodity is ample. Let it be some comfort to you dear people of

India to know that England has heard, England has seen. Remember the west is practical. It is said in the English Scriptures, "unless you see you will not believe." Will you my dearest and fairest eastern flowers, sow this little humble packet of seed in your fertile Eastern garden. It is too late to put it in your stocking, so plant it in your garden. It is the seed of a new flower. A little note should be added : "These two presents come from the ancient past—from the Lighthouse of the Rishis ; once again India has risen as she has ever done at the first opportunity given her and with no tardiness. She jumped at the chance to shew the whole world what light she has ; that light no human hand can ever put out, it is the light of God, the light of the blessed glorious country to whom this light was given. And now the twice generous gifts fill the stocking of England teaching the West that sublime less of spirituality which comes from the East to the West in her hour of need, a deeper, greater than money and life. It is these vital packets, if I may be allowed to call them so, that lie under the more visible ones, it is these the English press has missed. But feign would I call your attention to the fact, that the message has come, perhaps deep down in the stocking, as yet few have got to the very bottom, so dazzled have they been with the glitter of gold and life. I want a book to learn more about the people of India. I wonder if they would tell me how to learn not to be greedy ? And how not to want to eat too many sweets at the feast ? I get ill if I do and mother is sad, but they are so pretty and nice, I can't help it." Another little girl wanted a doll to love. Thus and thus chatted these children and my mind wandered off to war subjects and I mused on India and what she out of her bounty and storehouse of past ages had given us. I even ventured to wonder if the gentle sons of mighty India themselves realize all they have willingly and nobly put in England's stocking for the coming 1915. The English papers tell us of the large gift of money, the generous Princes have sent to their King and their country in their hour of need. These papers relate how whole regiments have offered their services and their lives ! We shall see that in print and know it in fact. For alas ! alas ! I have seen the dear forms of these noble people limp

ing and wounded here in our streets, and as I hold up my hands in recognition, the moment I catch sight of the dim dusky faces, I wonder if they know it will grow well in the east, it is called "gratitude" from England.

## LOVE THAT LIED

BY ANNIE O. TIBBITS,

AUTHOR OF "ALL THAT MONEY CAN BUY," "TAKEN UNAWARES,"  
"NO ROOF TO SHELTER HER," &c.

( All rights reserved )

### I.

"IT'S cruel, Paul. Sometimes I almost feel that I hate him. I get wicked thoughts in my head when he—when he says such dreadful things. And to cut us off—turn us adrift—suppose he did?"

"Never mind, Hilda sweetheart. I can take care of you. We'll be married all the sooner, that's all. I'll take you away from him—out of his reach."

"But there's Laura. What am I to do about her, Paul? My little Laura?"

Paul Kirby stood still. His face took on a graver look, for his small salary would not be enough to support Hilda and her sister as well, and, as he knew, Hilda would break her heart if Laura suffered.

And it seemed as if she would. Old Edward Grant was an ill-tempered, mean old man, and though he had saved Hilda and her sister from starvation when he adopted them on their father's ruin and death a year ago, he had done so grudgingly and complainingly.

"And he's very ill now," Hilda said. "His rage last night brought on one of his heart attacks, and he isn't really any better to-day, and—and—he insisted on having pen and paper this morning and making a fresh will."

"A fresh will?"

"Yes, leaving everything—everything to the Home for Cripples. You know his only son was a cripple for years before he died, and sometimes I think that is what makes him so bitter and cruel to us. Sometimes I feel sorry for him, and sometimes I—  
I hate him."

She broke off. The door had opened softly, and Laura, a vivid, bright girl of twenty, stood on the threshold. Behind her an old servant waited with a tea-tray.

Laura came forward. Her little red mouth, that usually looked like a rosebud, was set and hard. Her blue eyes had a peculiar steely glitter.

"I heard what you said," she remarked. "That uncle is going to cut us out of his will. The hateful old man! The wicked old man!"

Hilda rose. She had grown white, and she pushed forward in a strained, mechanical way, a table for her uncle's old house-keeper to put down the tea-tray upon. Elizabeth set out the cups and saucers. The rattle of them came dulled and almost metallic to Hilda's ears. She was thinking "We shall be penniless—homeless. Laura will starve. There is nothing we can do. If uncle dies now the new will will ruin us—ruin us!"

Laura's voice, high-pitched, talking to Paul, made her want to cry out—to stop it.

"It's abominable—cruel. Why did he adopt us and let us live here doing nothing—thinking we should inherit his money—if he did not mean to leave it to us after all?" Laura was saying shrilly. We might have learnt to get our own livings—he might have had us taught something to do. And now—are you sure he has really made a new will?" She added, turning to Hilda.

"Yes," Hilda answered wearily. "It's in his room now—I saw it—he pointed to it and told me what he had done."

Elizabeth lingered over the tray. The

arrangements seemed to take a long time, and there was a queer, alert look on her hard face, as though her thoughts were not on what she was doing.

"Everything to go to the Home for Cripples!—everything?" Laura asked.

"Yes—everything," Hilda turned. She looked desperately tired, and as Elizabeth put up the lights her face seemed almost haggard. She had been up all night with the old man, and she would have to be up again to-night, too. Paul sighed sharply. He would have given all he possessed to take her away and place her out of reach of the care and worry. Edward Grant had been a cruel old man to her, and she had borne the brunt of all his ill-temper during the last year, shielding Laura, keeping it all from her, as he knew very well, although she pretended otherwise. Now things had come to a crisis.

It was a more terrible crisis than he knew.

Hilda mechanically poured out the tea while Elizabeth reluctantly withdrew from the room.

"That horrid old woman!" Laura exclaimed. "She wants to know everything—hanging about—eavesdropping—"

"Laura!"

"Well, it's true," cried Laura defiantly. "She does. She thinks she has a right over uncle, and she hates us—"

"Oh, no, no!" cried Hilda. "You're hard on the poor old thing. And she is anxious, like ourselves, for uncle always told her he had left her provided for in the old will. And, anyhow, it's horrid of us to be talking like this and thinking of money while uncle is ill and suffering and—and—hark—this is the doctor."

She rose abruptly from her seat and went out, leaving Laura and Paul silent. Laura stared into the fire, her lips set and tight upon her little teeth.

"The horrid old man! The cruel old man!"

"May be he will get better," Paul said.

"Let's hope he will."

They heard the doctor come out again presently. The door was ajar, and every word came distinctly to those two waiting in the room. Afterwards, how bitterly Paul remembered!

The doctor was speaking quickly and emphatically to Hilda. Elizabeth stood with the hall door open ready to let him out.

"Give the drops for the pain if it should come on again, but the chief thing is nourishment. Remember that. On no account must that be neglected. Every ten minutes—brandy and milk. You will be very careful about that?"

"Yes, I will be careful about that."

"Five minutes' neglect might be fatal. You will not forget."

"I will not forget."

The hall door fell to with a thud. Afterwards it seemed like a blow at Paul's very heart.

Laura turned, with her face alert and curiously sharp, and the peculiar steely glitter back in her eyes.

"It would be easy for Hilda to get the will—and burn it—to-night," she whispered. "He might send the new will to the lawyer in the morning. I've no doubt he will, unless—"

Unless what?

Afterwards Paul thought he read bitterly well the look that was on Hilda's face as she came into the room.

## II

The house was quiet—it seemed already almost like the house of the dead. Only in the hall below the big grandfather clock ticked heavily, steadily amidst the silence.

Laura heard it as she opened her door and listened. Suddenly with a dull whirring sound it struck the hour. Two o'clock!—the hour when life is at its lowest ebb, when the heart grows faint in its beat and the chill of death creeps into the blood.

Death! Laura set her little white teeth and, leaving her door open, noiselessly crossed the landing into her uncle's room.

Her face peering in was the bonniest thing in the world to Hilda. She was eight years younger than herself, and Hilda had adored her ever since a nurse had put the tiny white-robed, soft little morsel of a baby into her arms, nearly twenty years ago.

She lifted her head wearily as the door pushed open, and her eyes brightened a little.

"You, Baby?" she cried. "Why are you not asleep?"

Laura came forward on tip toe across the room.

On the old-fashioned high four-post mahogany bedstead the old man slept uneasily, propped almost upright: his long, thin arms stretched out straight upon the

coverlet, his face grey, pinched, ghastly against the white of the pillows and the red of the curtains behind.

"You'll be dead," Laura said "you look ghastly now and you'll never keep awake. You go and let me take your place. I'll be very careful. I can give him all the doctor said—let me do it."

Her pink fairy-like face had an odd look Hilda hesitated. She was fearfully tried. All last night she had struggled against sleep and during the day she had had no time for such relief. She felt if she yielded a moment's relaxation now she would be done for, for it was all she could do to keep her eyes open.

She rose heavily.

"Are you sure you can?" she asked.

"I'm sure," said Laura. And her round red lips were set tightly upon her white teeth. "You see."

"But—yesterday he wouldn't take anything from anyone but me or Elizabeth. Suppose he recognises you to-night?"

"Lend me your dressing-gown," Laura suggested quickly. "He won't distinguish us then. Yours is red. Let me have it—he won't know it from the curtains."

She slipped it off her sister's shoulders and put it about her own. Hilda drooped suddenly.

"I am tired," she said. "More than I knew. Oh, Laura, I shall be so glad—so glad if you can take my place—just for a little while."

"Yes, I can," said Laura quickly.

"You will be punctual—the brandy every five minutes—you won't forget."

"No, I won't forget," said Laura.

Paul unable to sleep that night, did not even go to bed. An odd restlessness possessed him, and Hilda's grey-white face and eyes haunted him persistently. He could not get the look of them out of his thoughts. She looked as if she was on the verge of a breakdown or some crisis. No doubt her uncle's sudden illness had upset her, and his bad temper and meanness had told upon her during the past year. Poor little Hilda: He set his teeth. He would get her away as soon as he could—marry her as quickly as possible, and take her away out of reach of the insults which her uncle hurled upon her daily.

Things he had overheard sometimes came back to him now, to-night, as he sat while the clocks struck the hours one after the other—eleven—twelve—one! The old

man called her bad names—"pauper," "fool"; he had even heard him taunt her with her father's inability to make money and his ruin. Why had he (Paul) ever allowed it? Why had he not married her months ago and taken her out of it? Poor little girl.

He rose restlessly. The fire had shrunk in the grate to a mere handful of red cinders. The room felt cold, and everything seemed strangely, uncannily still.

He opened the window and looked out. The night lay calm, quiet, with a fretful moon gleaming from between dull clouds that covered the sky; and across the road, through the trees there shone dully one single light like a star—the light as he knew that burnt in old Edward Grant's room, where Hilda watched the sick old man whose waning strength would flicker and die out if she left him for five minutes alone!

A sudden burning impulse made Paul put his feet through the open window and slip down on to the grass below. Something took him on, down the little path and out into the open road.

Bigger houses lined the other side of that road, and Edward Grant's was one—much more imposing and wealthy than the one in which Paul lodged, and the difference struck him sharply. It seemed immense to him to-night, almost threatening, emphasising his own poverty and the poor home which would be the only thing he could offer Hilda.

But thank heaven she loved him and did not care for riches. It did not matter whether he was rich or poor. Paul almost wished that Edward Grant would stick to his new will and leave her penniless and him (Paul) her sole provider.

But perhaps the old man would get better. It was only a matter of keeping up his strength the doctor had said, and Hilda would see to that. She would not neglect—

An odd sound broke in upon his thoughts and upon the intense silence of the night—a sound of pattering like soft rain.

As he listened it stopped, and then an instant later began again, the sound of something dripping, like a gutter faintly overflowing.

Scarcely knowing why, Paul went in at the gate and up to the house, keeping to the grass verge as he did so, and coming to a standstill opposite the room in which the



light burned, and then he gave a low cry, which the next moment he checked as sharply in his throat.

The window was open, and a dark red curtain drawn half way across it half hid from his sight a figure that bent over the sill—a figure stretching out a thin hand which looked white and girlish in the darkness, and that was pouring slowly and as quietly as possible something on to the roof of the bow window which stretched out below.

Paralysed, fascinated, his heart cold with sudden horror and a fear which he did not realise, Paul stood back in the shelter of some laurel bushes and stared upwards watching. He saw one after another three or four glasses of something white poured out, down the tiles into the gutter that ran round the window underneath, and then last of all something from a jug—water, may be—or what?

He dared not ask himself. He dared not think. Dully, dazedly he stood staring, straining his eyes through the darkness in vain to see who it was, dreading the recognition and hating himself for the thoughts that were gathering and gaining in force in his mind.

What was it that had been poured out into the gutter below. And why? Was it milk, and brandy and water afterwards to wash away the white stain?

And the doctor had said—keep up his strength!

A sudden shudder shook Paul from head to foot. A sudden sick cold at his heart gripped him with almost physical nausea. He put out his hand, groping blindly for the trunk of a tree to support him, while his eyes still stared, fascinated, hypnotised by the little glimmer of light which came from behind the now empty window.

What had happened in that room above? Why had all the liquid been poured out into the gutter?

Sickness at the horror of his thoughts overcame him. For a moment he stood, unable to think clearly, until at last suddenly there came to him the thought of what he must do. There was only one course for him to take—to go over at once—to arouse the house, to save the old man if he could.

He started forward, but the next instant he knew that the work was already out of his hands. Another light sprang up in another room in the house. It was followed

almost immediately by others, and then, after a breathing space, there came the sound of a door being unbarred to the night, the dull thud of it as it opened and fell too again, and then out into the road came hurrying a little huddled figure.

It was Elizabeth. She was going for the doctor.

In the morning Paul's landlady shook her head as she put down his eggs and bacon upon the breakfast table.

"They say he's gone, the poor old man—in the night—about half-past two. Nobody ever expected him to go off like that, but it was his heart, I suppose. He always suffered with it, and what with the rages he used to fly into, perhaps it's a wonder after all he didn't go off before. It'll be his heart that failed at the end, you'll see."

It was.

### III

Paul felt as if he too was dead in the following days. His heart was like a stone in his breast, and it was almost with horror that he obeyed the summons from Hilda and went to her.

She was standing in a darkened room, leaning against the mantelpiece, looking pitifully small and wan and helpless in her dismal black. Yet Paul knew.

He stood still upon the threshold. She came slowly forward, and as he did so he saw that a strange, desperate change had come over her. She did not look like his old Hilda. A strange, terrible shadow and dread lay upon her face, in her violet eyes, in her tightened lips. It was as if she was trying to hold herself in, to preserve a rigid calm that was threatened by some overmastering emotion. She seemed to face him with reluctance.

"Paul," she said. "Why didn't you come before?"

He stammered something in reply, but he did not attempt to take her in his arms. Between them was a memory, a horror—the ghost of an old, dead man.

"Hilda—I've wanted to—I couldn't—I—I couldn't write either for—Hilda—I—I—guessed."

She gave a start, and her violet eyes looked with sudden question into his.

"Guessed what?" she breathed.

Her voice, her manner, the fear in it told him that there was no chance of his being mistaken! It was all true. He turned away his head.

"I saw," he said, "the—the nourishment—which was to keep life in the old man—poured out—I saw you—at the window."

"Me? You saw me?"

"I came—I didn't know why—I was thinking of you so much—all you were undergoing; and I could not bear it, and so I came here and stood and watched—not meaning to watch, but just to be near you—."

She was staring at him now with eyes which seemed to have grown suddenly black. They did not move from his face.

"Tell me—all you saw," she said in a queer, gasping voice.

"That was all—only you pouring out the milk—like that! Oh, heavens, Hilda, in God's name why did you do that?"

He caught her hands. She shrank from him; and then suddenly abruptly lifted her head.

"Paul, you'll say nothing?" she asked.

He loosed her hands sharply. She clasped them and held them up imploringly, her eyes still on his face.

"Paul—you won't speak, will you? You'll say nothing? Oh, if you ever loved me—keep silent about that?"

It was his turn to stare. He was aghast. This the Hilda he had known and loved? It was incomprehensible.

"You—you—could let the old man die—like that?" he cried. "Hilda—for heaven's sake contradict it—say something—oh, even lie about it if you can make me believe in you? Oh, Hilda, for heaven's sake make me believe in you again?"

She pushed him from her.

"There's only one thing I want—your silence," she said. "Believe what you like. Think what you will. It doesn't matter—you couldn't prove anything after all, so I—I don't care. It doesn't matter to me!"

"What? Hilda, what does this mean? What are you saying? I must be mad Hilda, tell me—tell me I was mistaken that night?"

She gave an odd, shrill laugh, and jerking back her head, looked him full in the eyes.

"Why should I?" she said. "Why should I do anything of the sort? I have all I care for now—the money for Laura. That was all I wanted. The new will is gone—burnt—and Lorrie's future is safe."

"The will? Did you destroy that too?"

Her eyes seemed wild, dazed, but they

clung still to his face. She stood altogether motionless, like a figure of stone, only once she swayed just a little.

"Why should I deny it? Yes—I—destroyed that—too."

He stood very cold, frozen from head to foot, dazed, too, with the horror of it, all—the incomprehensible, unbelievable, horror. Hilda—a murderess!

Suddenly he turned and lurched to the door. He groped blindly for the handle, found it, and went out.

Hilda put up her hand with a strange, mechanical action, and then let it fall heavily to her side. Her eyes were on the door now. She was watching—watching—waiting for it to open again. For he would not go like that? Surely he would not take her at her word—he could not go like that?

She stood quite still for nearly ten minutes, her eyes and ears on a strain—listening—listening for the sound of him returning, and when the door opened again at last, she gave a cry and stretched out her hands, stumbling blindly forward.

"Paul!"

"It isn't Paul. It—why, Hilda—Hilda! What is the matter?"

Hilda reeled, then caught blindly at her sister.

"Lorrie," she gasped in a whisper. "He knows—he found out the truth—and he thinks it was I. I lied to him for your sake. Oh, my darling I couldn't speak about it before, and we never will again. It shall be our secret—our secret"—she stared round wildly, as if ghosts haunted the darkened room where the dead man had lived—"we'll never, never think of it again even, but this once. I must tell you—we'll keep silence. We know Paul, and he won't speak. He thinks it was I."

Laura's little pink, fairy-like face was white too, like a mask, and it had grown strangely rigid and frightened.

"I—I don't understand."

"Oh, Laura, baby—my baby! Don't make it harder for me. He—Paul—saw you throw out the milk and brandy, and he thinks it was I he saw. And I lied to him—I let him think—for your sake, and he must never know the truth—never know; I shall forget him in time, and ah! baby, I've always loved you so!"

There was a wild cry in her voice that rang through the room and seemed to sting into life something in Laura that had

been dead. She gave a cry, and dropping shuddering to the floor buried her face in her hands.

"Oh, Hilda—Hilda! It's nearly killed me. Hilda, listen. You may well think such things of me. Oh, I deserve it, for it is what I tried to be—a murderess. Hilda—hold me! Oh, these days have been like a nightmare, Hilda! I intended it. I meant to let uncle die. That was why I came in the middle of the night and made you go to your room. I meant to sit there and—and—wait until he fainted. It would only be ten minutes I thought, not long, and after you'd gone I sat down to wait. But I couldn't bear it. The minutes were like hours. I seemed to hear things—voices in the room, and the footsteps of ghosts and whisperings, and oh! at last I got up and stood beside the bed, and I saw his eyes wide open, staring at me, and—and that frightened me. I could't stand it—I ran—ran for Elizabeth.

"She was already outside the door—ready—as if she knew.

"I gasped out to her that I was frightened—that I couldn't stand it, and she saw me into bed, and then gave me something warm to drink, and she went and took my place. Oh, Hilda! Hilda!"

Hilda had started up, and now had her two hands on Laura's shoulders, forcing her upright to look into her face.

"Laura! Elizabeth took your place?"

"Yes," Laura nodded.

"And—and—you didn't pour away the milk after all?"

"No." Laura broke down sobbing. "But I meant to—it was what I meant to do, and God has let him die on purpose—because I was so wicked. Oh, Hilda, can I ever be forgiven?"

Hilda clasped her sister in her arms. Always a baby she had been to her—a little child for her to protect—and she had been ready to make the most desperate sacrifice for her, and now as yet she could not realise. But suddenly Laura's own words roused her.

"Oh, Hilda, tell me what I can do to be forgiven! Oh! And you—and Paul!"

"Go and fetch Paul," Hilda said in a whisper. "Tell him—what you've told me—and say—say—I lied to save you—as I thought. Oh, Laura, make him forgive me that lie!"

\* \* \* \* \*

She could only think of that as yet, and it did not come to her, until later that it had been Elizabeth who had practically murdered the old man and burnt the will which left her, together with his two nieces, penniless. Elizabeth, who made sure of her future by letting Edward Grant die; and perhaps even though she might never have been suspected she might have convicted herself, for to-day, in the lunatic asylum in which she is confined, she constantly re-enacts that night when she sat in the darkness and watched her old master's life go out.

## ITALY AND GERMANY

**S**INCE the outbreak of the present European cataclysm German militarism—an ism ingrained in the Teutonic blood and carefully fostered by such scholars as Treitschke and Bernhardi, has commenced its terrific role. This German, or to be more accurate, Prussian militarism did not develop out of Bismarck's adroit policy but it claims its origin centuries back. Ever since the Hapsburg Dynasty withdrew from Germany proper, to develop its own dominions, Germany has been the cockpit and battlefield for all the big and bloody fights of restless European nations.

In the Thirty Years' War (1618—48) the French, the Danes, the Swedes, the Poles, the Austrians, and even the Spaniards fought their battles and wrought havoc on German soil. Then came the Seven Years' War (1756-63) and lastly the First Napoleon carried on the lengthy campaigns for the supremacy of France on that same unhappy ground. She was thus torn up and looted over and over again with all their hundreds of attendant evils. No wonder that this led Prussia to devote most of her resources towards the building up of a strong army which

would be able to withstand any future aggression from outside. The rulers and statesmen of Prussia came to this painful conclusion and acted accordingly with unprecedented earnestness. Moreover, while the last vestige of Feudalism was fast dying out from Western Europe, Germany retained to some extent several of its evil elements, specially her privileged aristocracy. The scions of this aristocratic body still hold the high military positions and extol the prestige of the service with a feverish enthusiasm.\* The geographical position of the country and the existence of a learned and keen aristocratic class strongly imbued with the traditions of medieval chivalry, then, are the two principal causes which go to explain the reckless attitude of the Prussianised Germany of to-day.

To such militarism of Prussia has been given a tremendous impetus by the audacious policy of the Iron Chancellor who found no other human way of uniting Germany than a ruthless series of bloody wars. It is the purpose of this short article to set forth the work of the two greatest statesmen and diplomats of the nineteenth century Europe—Cavour and Bismarck—and to shew that though both Italy and Germany faced the same problem and worked for and achieved the same end, yet owing to the pursuance of different policies the two countries developed differently—one has become the lover of peace† and promoter of "culture" and the other the worshipper of "blood and iron" and the originator of "kultur."‡ Each of these two men—Cavour and Bismarck could be

held more or less responsible for the present attitude of the two countries.

Of the constructive works of the nineteenth century after the downfall of the Napoleonic regime by the Great Coalition, the unification of Italy and Germany towers over all. History presents many personages—Buddha, Asoka, Jesus, Cæsar, Mohammad, Hildebrand, Cromwell, Washington—each of whom seems to gather and unite all the vital forces of his environments and transmit them modified and vitalized by his own personality, which in many cases shapes the future stand of a nation and becomes its guiding spirit. The works of Cavour and Bismarck might, perhaps, be considered in that light.

Cavour was born in 1810 of a cosmopolitan aristocratic family in Piedmont, an insignificant state in the north-west of Italy. He had military training; and at twenty entered the service of the king. Soon, however, he incurred the displeasure of the king for his liberal opinions and had to resign. This happened in 1831; and for

sense—its successful achievement in civil and military administration, industry, commerce, finance, and in a quite secondary way in scholarship, letters, and art.<sup>(b)</sup> "Kultur applies to a nation as a whole, implying an enlightened government to which the individual is strictly subordinated. Thus kultur is an attribute not of individuals—whose particular interests, on the contrary, must often be sacrificed to it—but of nations." Culture is the opposite of all this. "It is an attribute not of nations as a whole, but of accomplished individuals...The aim of culture is the enlightened and humane individual, conversant with the best values of the past and sensitive to the best values of the present. The open-mindedness and imagination implied in culture are potentially destructive to a highly organized national kultur. A cultured leader is generally too much alive to the point of view of his rival to be a wholly convinced partizan. Hence he lacks the intensity, drive, and narrowness that make for competitive success....he has too great a respect for the differences between men's gifts to formulate any rigid plan which requires for its execution a strictly regimented humanity. He will sacrifice a little efficiency that life may be more various, rich, and delightful." That is why, Mr. Mather says, Spartans and Macedonians with abundant kultur had been able to beat the Athenians, who had merely very high culture. "The Romans had kultur, and the Hellenistic world wore their yoke. Germany unquestionably had admirable kultur, and none of the mere cultured nations who are leagued against her could hope to beat her singly." On the other hand Germany has singularly little culture. She has willingly sacrificed the culture of a few leading individuals to the kultur of the Empire as a whole."

\* Not only military positions but civil positions as well. When Dr. Dernburg, a bourgeois, who is at present unsuccessfully pleading the case of Germany in this country (U. S. A.), was raised to the head of the colonial office in 1907 by the Kaiser "it was a great shock to the Junkers, who thought that such high positions were the natural monopoly of those of noble lineage and resented the appointment of a business man of American training, as successor to Prince Hohenlohe-Langenburg."

† Only comparatively; for a real lover of peace would not have robbed Turkey of Tripoli as Italy has done.—Ed., M. R.

‡ The distinction between "kultur" and "culture" has been admirably discussed by Prof. Mather of Princeton University. "Kultur," he says, "means the organized efficiency of a nation in the broadest

the next fifteen years he devoted his time and energy to farming, learning every detail of agriculture. He often travelled over Switzerland, France, and England. His passion for contemporary politics was great. That the nineteenth century was the age of liberalism and nationalism no one else grasped more clearly and earnestly than he. But how could he express his longings to his fellow-countrymen ground under the tyranny of absolutism? After maturing his plans he founded his liberal organ "*Il Risorgimento*" in which he penned volumes of articles on politics and economics. The aims of the paper were "independence, union between the princes and people, and reforms."

Bismarck was born of an aristocratic family in 1815, and was reared in the traditions of feudalism. Though he left the precincts of the university without a diploma, "he distinguished himself by his capacity for beer drinking rather than for scholarship." He was known among the students as "mad Bismarck." "His wine cellar was his first care..... He quaffed huge cups of mixed champagne and porter, he awoke his guests in the morning by firing pistols close to their ears, and he terrified his lady cousins by turning foxes into the drawing room." He was, nevertheless, a voracious reader. He made one or two trips to France and Holland, but did not stay there long. Thus the boy developed into a man in a closed atmosphere where a single ray of the nineteenth century ideas could not penetrate. In 1847 Cavour founded his paper "*Il Risorgimento*" to herald the ideas of liberty and freedom. And in the same year Bismarck stepped into the threshold of the Frankfort Parliament to champion the cause of absolutism and its necessary appanage, the aristocracy.

The glorious Italian republics of the earlier days had been mingled with the dust of oblivion amidst the continuous clamourings and conflicts of the rival popes and emperors. After Waterloo they were split up into seven states, with Austria lordling over them all except the little but sturdy state of Piedmont. The diplomats in the congress of Vienna under the influence of the reactionary leader Prinz Metternich ignored the rising aspirations of the multitude who groped for liberty. The spirit of the age was, nevertheless, slowly and silently instilling the minds of the masses. In vain did the Holy

Alliance endeavour to quell the growth of this noble sentiment. In Italy many plots were made, secret societies (*carbonari*) were formed, countless pamphlets issued, but all these attempts attained no fruition. The people suffered; but they did not lose heart. They now learnt that liberty based on constitutional government as typified by England could not be easily achieved. Being under the domination of successive foreign rulers they did not even know their own resources; Italy was disunited politically as well as sentimentally. Constitutional liberty could not be achieved without unity. What kind of unity?—Federal, republican, or monarchical? If federal, where was that common bond which gives vigour and stimulates strength, brushing aside the petty interests of the individual states? If republican, who should be the president? Would it be possible or advisable to adopt such a radical step at once? If monarchical, who should take the royal sceptre? Would the other kings prove so patriotic as to relinquish all their age-long privileges and honor for the creation of the Italian Nationality at the mere will of the common people? These were the problems which were confronting the mind of young but vigorous Cavour.\* But one point stood in the fore-front: Unity. Unity of whatever kind was needed.

Now let us turn to Germany. William I came to the throne in 1797 and ruled till 1888. He strongly believed that Prussia's destiny depended on her army. When he failed to get the necessary appropriation to carry out his strategic reforms and when a dead-lock between him and the parliament seemed imminent, Otto von Bismarck Schonhausen, the open foe of constitutionalism and democracy, came to the rescue of the king. "I will rather perish with the king," he retorted, "than forsake your majesty in the consent with parliamentary government." Bismarck was then and there appointed President of the Ministry (1862) and his boldness, self-reliance and will-power saved the crown from being "thrust into the powerless position of the English crown, which seems more like a smartly decorative cupola on the State edifice than its central pillar of support."

\* There was another problem before Cavour. Napoleon III thought of an Italian confederation under the honorary presidency of the Pope, which to Cavour was most distasteful.

port, as I consider ours." Like Metternich his idea was to crush all French revolutionary ideas and maintain the monarchy backed by a privileged aristocracy.

But by supporting absolutism and militarism as against liberalism and progress Bismarck alienated the good will of the neighbouring states which became more democratic and peace-loving under the domination of the Napoleonic ideas for years. They realized that Prussia's success meant gradual subordination of their own interests to her. The easy going life of the southern and central states of Germany were jeopardised by the vigorous and practical schemes of aggressive Prussia, and the people were taken aback at her military predominance.

The problem before Bismarck was how to bring about the unification of Germany—Germany composed of about forty states hostile to Prussia. In war he saw the only chance for German unity. Before Cavour lay the triple problems of unity, independence, and liberty; but before Bismarck unity only. Drunk with the idea of feudal traditions his people did not demand liberty. And Germany attained her independence in the so called glorious War of Liberation in 1813. The cry was for unity and Bismarck gave that to Germany by "blood and iron". \*

\* Would it not have been possible to achieve the unification of Germany by peaceful means? This is one of the most debatable points in modern European history. Arguments equally convincing could be adduced on either side. Why did not Prussia try to become a model state and thus win the sympathy of her neighbours just as Piedmont under Cavour and Victor Emmanuel did? If Austrian leadership in Germany was so detestable to Prussia and if Austria stood as a stumbling-block to the realization of German unity, why did not Prussia persuade her by way of compensation and other diplomatic moves to relinquish that traditional idea of lording over Germany towards which she did not have any serious aggressive policy? Could not Bismarck succeed in bringing home to Austria that her interest lay in the Balkans and not in Germany and Italy? German diplomacy was well aware of all these; but Bismarck could not convince himself of the possibility of peacefully solving any such vital problems concerning these nations so at variance with each other. Prussian leadership in Germany was as detestable to Austria as Austria's to Prussia. Had not the Emperor Francis Joseph thought it prudent to sacrifice the rich and fertile plains of Lombardy for ever and submit to Napoleon III with a dramatic suddenness (Peace of Villafranca) rather than to accept the great help coming from Germany under the leadership of Prussia? If the Germans under Prussia were allowed

Not so easy was the task of Cavour; but by his genius he made the task easy. Piedmont was not the dominant state in Italy as Prussia was and still is in Germany. She had but four million inhabitants, while Prussia could rely upon her eighteen million of fairly well trained citizens. So she could not assert the policy of "might is right." Instead through Cavour's intelligent manipulation of statesmanship and diplomacy she became a model state—a state with a liberal constitution and full of future promise, a state which proved to be and was understood by the people of the remaining states as a guiding star in the chaotic atmosphere of downtrodden Italy. In this way Cavour succeeded in uniting the voice of the people—the first step to reach the desired end. With united Italy, which to Metternich, only a few decades ago, was merely a "geographical expression," and with the help of the mighty Napoleon, Austria was soon driven out of Italy. The united Italy was now independent. All the Italian people free from the tyranny and misrule of decades burst forth with joy and respectfully bowed their head before the liberal banner of King Emmanuel of Piedmont. † Through patience, deliberation, tact and diplomacy Cavour had

to participate in the war against Napoleon and Emmanuel the outcome of the war might have been different or at all events delayed. But that would have been a tacit recognition of Prussian leadership in Germany—an act which the Hapsburg Dynasty could not, by any means, permit to occur. Such was the animosity between the two rival nations. Bismarck perhaps rightly spoke as early as 1853 that "there was not room in Germany for the two powers—that one or the other must bend." An impartial reader can take either of the views presented here, but to reach a definite conclusion on this subtle point is, it seems to me, a very hard job indeed.

It may be added, in passing, that as yet there is no literature touching this point directly.

† Little states like Modena, Parma, Tuscany, Romagna, etc., begged for annexation to Piedmont. The plebiscites in these states were almost unanimous in favour of annexation, so also was the case with the Southern States. In Naples 1,800,000 voted yes, 10,000 no; In Sicily 432,000 yes, and 600 no; in Umbria 97,000 yes and 380 no.

The principle of Liberty was applied to trade, to education, to politics, to government, and to the Church. Cavour knew well that Italy was not fit for such a broad liberal policy. But to him "the best way, the only way to fit men for freedom was to make them free." He was ready to combat the immediate danger that might ensue out of this sudden freedom accorded to the people.



accomplished a feat which seems a little short of a miracle.

Over-worked Cavour fell a victim to death in the midst of his noble work in the prime of his life, as he was then only 51. "I am the son of Liberty and to her I owe all that I am. If a veil is to be placed on her statue, it is not for me to do it." So the noble patriot spoke. Had he lived longer Italy would have gained more; his death was an indescribable loss to her. There stands the statue of Cavour with his co-workers Mazzini, Garibaldi, and Victor Emmanuel. The statue is a hearty contribution of the unbounded patriotism of the people of United Italy.

And lo! there passes away age-worn

Bismarck in bitterness and humiliation—no longer desired by his nation. In his own words he did "cut a figure in the history of Germany and Prussia," nay, in the history of the world. But what he gave to Germany is not going to last. Absolute Monarchy? No. Germany has now a constitution, and the Reichstag is a body elected on the most liberal ballot law that exists anywhere, more liberal even than the ballot law of the United States of America for the election of a President. Militarism? Let all of us hope that this world-war will put an end to that destructive theory for ever.

HEMENDRA KISOR RAKSHIT.

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

I—XI. *The Oxford Pamphlets. Price 2d each.*

XII. *Why we are at War, by Members of the Oxford Faculty of Modern History. Pp. 264. Price 2 Shillings net. Oxford University Press.*

It has been an article of faith with generations of Oxford undergraduates that Oxford is more pushing and possesses a greater spirit of enterprise than any of her sister universities. In publishing these Oxford Pamphlets on the War—the best of their kind—Oxford has, we are willing to admit, given a real proof of her enterprising spirit and also done a great national service.

The importance of explaining our "case" to the public can be easily understood when we learn from Mr. Roy Norton, who contributes a pamphlet on the "Man of Peace" (meaning of course the War-Lord of Germany) that the peaceful and indifferent German people were simply preached into enthusiasm for the war by the Kaiser-controlled press.

The pamphlets before us are all well-written and will greatly help their readers in understanding the war in its various aspects and from various points of view.

Mr. A. L. Smith writes on "The Christian Attitude to War," and tries to show that war is not incompatible with the spirit of Christianity. We must confess our inability to understand his arguments while bearing in mind the words of Christ himself—"Blessed are the meek for they shall inherit the earth," and "If a man strike thee on thy right cheek, turn to him the other also." If it could be really proved that Christianity does not condemn war, our respect for the religion of Christ would be considerably diminished.

The Hon. Gerard Collier discusses the "Leading

Ideas of British Policy" and Prof. Dicey tells us "How to feel about the War."

Mr. P. S. Marvin considers the question of the "Leadership of the World", and comes to the conclusion that no one nation can in our day imitate Rome and assume the Leadership of the World. He suggests that all the civilized nations should assume a sort of Joint-Leadership in the march of humanity on the path of progress. But he adds that Religion, Science, and Sympathy are the strongest bonds and that these nations will attain the common end of human good only so far as their policy is inspired by these moving forces greater than themselves.

Mr. E. S. Sonnenschein invites us to look at the War "Through German Eyes." We gather from what the author says that Germany, though *perhaps* well-intentioned (?), was suffering from what we may call—"England on the head." She seems to have been possessed by the idea that England was making gigantic plans to destroy her, though she had no other reason to think thus than that it would be to England's obvious advantage if Germany were ruined. What nerves!

An anonymous writer surveys "Turkey in Europe and Asia," while Mr. R. H. Reed discusses the interesting question of "Food supplies in War Time," and Mr. L. Cecil Jane describes the "Action off Heligoland."

The last two pamphlets of the batch before us both deal with International Law. Sir H. Earle Richards asks the question "Does International Law still exist?" and answers it in the affirmative. "The only penalty," says our author, "for breach of International Law is the loss of the good opinion of other nations," and appeals to all the neutral states and particularly to the United States of America to "make its judgment felt" in the present war. Dr. Pearce



Higgins explains the rights and duties of "Non-Combatants in the War."

XII. "Why we are at war," by the Oxford historians is a clear and well-written statement of Great Britain's case. The writers, as they say themselves, are "no politicians and belong to different schools of political thought." They are moreover men who have considerable experience in the handling of historic evidence. The book should prove indispensable to all students and historians of the war. We also recommend it to everybody who takes or wishes to take an intelligent interest in the European struggle. The second and the fifth chapter are particularly interesting and valuable. The one deals with "The growth of Alliances and the race of Armaments since 1871"; and the other with the "Negotiators and Negotiations" of the present war. The remaining chapters of the book, discusses "The Neutrality of Belgium and Luxemburg," "The Development of Russian Policy," and "The New German Theory of the State." Chapter IV gives a chronological sketch of the crisis of 1914. There is also an invaluable Appendix of Original Documents including the authorized English translation of the German White Book. We venture to suggest that the addition of an English translation of the Russian Orange Book and the Belgian Grey Book (both given here in the original) would be greatly appreciated. The book has already run through 3 big editions.

XIII. *Rudimentary Reflections on the War*, by Dr. William Miller, D.D., C.I.E. Pp. 29. Price 1 anna.

XIV. *Florence Nightingale*, by Mrs. Macnicoll, L.R.C.P. Pp. 80. Price 1 anna. *The Christian Literature Society for India, Madras.*

Dr. Miller's little book consists of a message sent by him to his old students at the Madras Christian College in December last. He discusses the war as a conflict of Ideals. While the Ideal of our enemies is—Brutal Force, our own is—Justice and Uprightness. The author admits that Russia, France and even England have not always in the past acted righteously, but he urges, that a charge of hypocrisy cannot be laid at their doors on the present occasion. "It seems," says Dr. Miller, "an essential element in the march of humanity towards its still distant goal that only through failure and error and the punishment attending on them do peoples come to discern the principles by which they ought to be guided or the ends for which they ought to strive." We agree.

Mrs. Macnicoll's brief "account" of the life and work of Florence Nightingale is also a war publication. It is interesting to recall at the present time that it was the Lady of the Lamp and her splendid work in the Crimea that inspired M. Dunant, a Swiss doctor, to found the Red Cross Movement which must have given thousands of soldiers in the present War cause to bless the memory of both these friends of Humanity. We recommend this pamphlet to those who have not the time, the means or the inclination to study the standard "life" of the founder of Modern Nursing, by Sir Edward Cook.

XV. *Lord Radstock: An Interpretation and a Record*, by Mrs. Edward Trotter, Pp. 248. Messrs. Hodder and Stoughton (Second Edition.)

A Saint in a morning suit and a top hat! one's first impulse is to laugh outright. A perusal of Mrs. Trotter's book, however, and our own personal knowledge of his family have convinced us that the late Lord Radstock, in spite of his title and his top

hat, was in fact a Saint,—a man not indeed without faults, but, to quote Bishop Westcott "a man whose heart has been given without reserve to God."

Our religion may not be the same as his, but we can yet admire the spirit of self-sacrifice in him which enabled him to renounce his life of ease and of luxury together with all the possibilities of his securing an enviable position for himself in the social and political life of his country, in order to "serve the Lord."

Lord Radstock visited India seven times and was responsible for the foundation of the Tinnevely Children's Mission.

The author has done her work quite well and along with her hero's numerous virtues has frankly pointed out the limitations of his character, e.g., his narrow mindedness, his old fashioned habits of thought and his inability to understand other people's points of view,—faults which, we believe, he shared with most missionaries. The book would chiefly interest Mrs. Trotter's own co-religionists.

XVI. *After the War*, by G. Lowes Dickinson Price 6 Annas. Pp. 44. London: A. C. Fifield.

When this the greatest and the bloodiest war in human history has run its course, and come to an end; when the dogs of war are chained again and the reign of Peace begins once more, what means, if any, would the powers adopt to ensure the calm and tranquility of Europe and the world in the future? That all the powers would be anxious or at least willing to do all that is humanly possible to make wars impossible for the future cannot be gainsaid. For they would all have learnt and realized through bitter and painful experience not only the utter futility of war but its criminal insanity, its horrible brutality, and the incalculable and inexcusable waste of men and money that it involves. We feel sure that none of the powers would like willingly ever again to repeat their experiences in the present war. Their own interests as well as the interests of human progress and civilization make it incumbent upon them to take such immediate steps after the war as would ensure the constancy and permanency of peace and make a repetition of the history of July and August 1914 a human impossibility.

How can it be done? It is to a solution of this problem that Mr. Dickinson addresses himself in his latest pamphlet, entitled—"After the war."

The pamphlet consists of two parts. In the first part Mr. Dickinson discusses the causes of the war and its real purpose. He warns his countrymen against turning their prejudices into an Ideal. The mere crushing of Germany is not and should not be our ideal. We are fighting for something greater and nobler—"the enthronement of the idea of public right as the governing idea of European politics." This ideal as explained by Mr. Asquith, means three things. "It means, first and foremost, the clearing of the ground by the definite repudiation of militarism..... It means next, that room must be found and kept for the independent existence and the free development of the smaller nationalities. And it means, finally, or it ought to mean, the substitution for force..... of a real European partnership based on the recognition of equal right and established and enforced by a common will."

In order to realize this noble Ideal the first essential is a change of heart. "States," says our author, "have hitherto measured their worth in terms of population, territory, and power." They ought in future to measure it "by the quality of life of the

## REVIEWS AND NOTICES OF BOOKS

individual citizen." "A city like Athens or Florence is worth all the Empires that have ever been. A state of a few thousands among whom should be found a Socrates, a Michelangelo; a Goethe outweighs beyond all calculations one whose gross insignificant millions should be dragoned on by the drill-sergeant and sophisticated by the University professor."

Mr. Dickinson ends up the first part of his pamphlet with a spirited and stirring appeal to the young. "To you young men," says he, "has been given by a tragic fate to see with your eyes and hear with your ears what war really is. You are waging the war—with what courage with what generosity, with what sacrifice of what hopes they best know who best know you. If you return from this ordeal remember what it has been.....you have seen battleships, bayonets, and guns, and you know them for what they are, forms of evil thought.....you have been through hell and purgatory. Climb now the rocky stair that leads to the sacred mount....."

In the second part of the pamphlet Mr. Dickinson puts forward a commendable scheme for ensuring the future peace of Europe. Europe has hitherto been divided into two armed camps under the influence of the miserable theory known as the "Balance of Power." Each group was supposed to be powerful enough to prevent the other from doing any mischief. The fear of the other in the heart of each would, it was hoped, make it impossible for either to break the peace. The present war in itself is a sufficient proof of the absurdity and ineffectiveness of this system. Something better must be devised.

"The system of alliances," says Mr. Dickinson, "precipitated the War; a general concert must prevent it." This then is his idea. He suggests the formation of a European and, if possible, a Universal "League of Peace" based on a Treaty by which the Powers, including Germany, and if possible the United States of America, should bind themselves to refer their disputes to peaceable settlement before taking any military action. Our author discusses the question of the sanction of this Treaty and says—"I propose that the Powers entering into this arrangement pledge themselves to assist, if necessary, by their national forces, any member of the League who should be attacked before the dispute has been submitted to arbitration and conciliation." Economic pressure might also be used in addition or as an alternative. In a footnote Mr. Dickinson explains that force is not to be employed "to ensure the performance of an award of the Court of Arbitration." The use of force, in that case, in order to compel the parties merely to refer their disputes to the Court of Arbitration would, in our opinion, seem inconsistent and illogical. If it is possible and necessary to compel the parties to refer their disputes to Arbitration, it should be equally possible and necessary to compel them to accept the awards of the Arbitration Court. Mr. Dickinson, however, goes on to propose the creation of a Court of Arbitration and a Council of Conciliation; the one to judge all "justiciable" causes and the other to make recommendations about all disputes "touching vital interest, honour or independence." For further explanation and elaboration of these suggestions we refer the reader to the pamphlet itself. The scheme is commendable and should be within the grasp of practical statesmanship. We heartily recommend a careful perusal of this brilliant pamphlet to all interested in the subject.

GURMUKH SINGH MONGIA.

*Lectures and Essays (Literary). Vol. I. By Benoyendra Nath Sen, M.A., Professor, Presidency College, Calcutta. Pp. vii, 201. Price Rs. 1-8.*

One can hardly take up this book without being reminded of the deep tragedy of a life, at once so beautiful and sweet, cut off in its prime. Prof. Sen held a unique place in the cultured society of the metropolis because in him there was a happy combination of scholarship, poetic temperament and dignified purity of character, and naturally a volume of his writings must be a welcome thing to his many friends and admirers.

The volume before us contains the first instalment of the *Lectures and Essays* of Prof. Sen, and it is remarkable in many respects. It begins with a Greek philosopher—Socrates, and ends with an Indian Sage—Maharshi Devendranath, and this may be taken as an indication of the wide range of interest that this gifted scholar had. There are in all eight *Lectures and Essays* here of which no less than three are on Tennyson. It is difficult to characterise all these briefly because they are all independent discourses. "The Apology of Socrates," with which the volume begins, does give us some idea of the insight which characterised Prof. Sen, though perhaps to keep the subject within reach of his student audience it seems to have been rather superficially dealt with. The same may be said of "Self-concealment of Genius in Literature." Here we have some fine master-strokes, indeed, but it is an incomplete picture and seems to leave the reader rather at the threshold of the subject, although what we have is full of suggestiveness. "Personal Characterisation in the Geeta" is a remarkable essay illustrating some of the best points of the comprehensive intellect of this scholar. His insight enabled him to discover unexpected resemblances in things apparently differing wide from one another. The last paper, on "Maharshi Devendranath" is a pious and fervent tribute paid to the memory of this sainted man, holding up before all a few of the essential traits of the Maharshi's character. In "Student Life and the Stage" we find Prof. Sen taking up a question which is eating into the vitality of the student community but we are afraid that this learned lecture must have gone over the heads of those for whom it was intended. He speaks from too great a height to be able to appeal to the moral impulse of ordinary young men and we are extremely doubtful whether it can lead any young man to a holy resolve to eschew the professional theatres.

We have now only to notice the Tennyson Trilogy, as we are inclined to call the three lectures on "Tennyson," "In Memoriam" and "The Holy Grail." Judging from this volume we are tempted to think that though Prof. Sen could deal with various subjects, literary criticism was his forte and Tennyson was his delight. He is quite at home in his Tennyson and here he seems to be perfectly in his element. For the lectures on "In Memoriam" and "The Holy Grail," especially, one can have nothing but praise. A rare sense of the beautiful, a truly poetic temperament, a remarkable felicity of expression, a comprehensive grasp of the literatures of different times and different climes, a clear and sympathetic insight into the mind of the Poet, a peculiarly sweet and melodious language are all evident here, and one can see the beautiful soul of the author looking out of it all. So here he is to be seen at his best.

The get up of the book is neat, but the proof-reading and editing should have been much more

careful. Mr. H. R. James, Principal, Presidency College, has supplied the Preface.

### SANSKRIT-ENGLISH.

*Sahityamanjari*, being a collection of prose and poetical passages from prose works like the *Panchatantra* and the *Kadambari*, poetical works like the *Ramayana* and the *Mahabharata*, dramatical works like the *Uttararamacharita* and Miscellaneous works, by Rao Bahadur Kamalashankara Pranashankara Trivedi, B. A., Honorary Fellow of the University of Bombay, sometime Professor of Sanskrit in the Elphinstone and Deccan Colleges, Examiner in Sanskrit in the Bombay and the Panjab Universities, Pp. 194. Price 14 annas. To be had from Mr. Balubhai Kasandas, Nanaval, Surat.

As the able editor of Vidyadhara's celebrated *Ekavali* with the Commentary, *Tarala*, by Mallinatha and some other works in the *Bombay Sanskrit Series* Rao Bahadur K. P. Trivedi is well-known to the Sanskrit students, and his present work, *Sahityamanjari*, in which gradual lessons are well-selected and arranged with short notes in Sanskrit is only worthy of his name. We are glad to recommend it to our students both in High Schools and Sanskrit Pathasalas.

A short Review of the *University Sanskrit Grammar*, by Bhavaniprasanna Tuhiri, *Kavya-Vyakaranatirtha*, Rangpur, 1914.

This is a well-written review of the Elementary Sanskrit Grammar compiled in English by the late Dr. Thibaut and Pandita Bahuvallabha Shastri, the editor of the *Mahabhashya Pradipoddyota* in the *Bibliotheca Indica* series, for the Candidates for Matriculation Examination in the University of Calcutta.

The review is confined only to a few chapters of the book, yet the number of the various inaccuracies pointed out by the learned Pandita is so great that we are strongly impressed with surprise and are of opinion that the book should be thoroughly revised and rewritten before it is placed in the hands of our poor boys.

In rule 179 of the said book which deals with the use of एन् for इदम् and एतद्, the compilers illustrate it by citing the following line :—

“अनेन व्याकरणधीतम्, एन् इत्योच्चापय ।”

Here the reviewer observes : “Even a tyro of Sanskrit can find out that the use of एन् in the Sentence quoted above is thoroughly erroneous. (The Italics are ours.)

The illustration is taken, as Pandita Bhavani Prasanna appears to hint at, from the *Siddhanta Kaumudi*, *Madhyakaumudi* or *Laghukaumudi*, and we think that it can not be regarded as thoroughly erroneous, at least so far as the Panini School is concerned. It seems to us that Pandita Bhavaniprasanna may have followed here some commentaries or Grammars which are extant chiefly in Bengal. For in his commentary on the *Mugdhabodha* Durgadasa says : “यथा विभक्त्या उक्तिस्तथैव यदि पुनरुक्तिः स्यात्, तत्रैवादिष्यः स्यात् ।” (Sutra 209, “दीर्घो दीर्घः”) Kaviraja, the Commentator on the *Kalapa* (III. 180, अनुवचनम्) is of the same opinion, for he says :

यथा विभक्त्या कथनं तथा विभक्त्या कर्माकर्तृद्वयकारेण अनुवचनमपि स्यात् तदेव एनादिष्यः स्यात् ।”

Thus the words अनेन and एन् in the above illustration being in the different *vibhaktis* the sentence is to be regarded as an erroneous one. But this view is, so far as we can judge, not supported in any original texts of the grammars extant in this country, even not in the *Mugdhabodha* or *Kalapa*, not to speak of the Panini. Nor the uses by the writers whose authority can in no way be questioned, can maintain it. Patanjali, the great Commentator, on Panini writes : अवतिर्गतिर्कर्म कर्मोच्चेव भाषितो भवति, विकार एन् आद्यं भाषन्ते ।”—*Mahabhashya*, I.1.1. Mark here अवतिः and एन्, which are in the first and second *Vibhakti* respectively. The following stanzas are taken from Kalidasa's *Raghuvamsa* :—

“सोऽप्यत्र प्रविधानेन सन्ततेः स्तम्भकारणम् ।

भावितात्मा सुबोधार्थेन प्रत्ययोपपत् ।” I. 74.

“कण्डूमानेन कटं कदाचिद्

वन्यदिपेनोन्मथिता लग्नम् ।

अयेनमग्रे स्तम्भया शुभोच

सेनान्यनाद्योदभिवामुराजैः ।” II. 37.

Several other passages bearing upon the point can easily be cited from which we refrain here fearing unnecessary prolixity.

It is, then, very difficult for the above commentators on the *Mugdhabodha* and *Kalapa* to account for the uses alluded to which evidently could not escape their notice ; and so in order to overcome the difficulty they were bound to resort to their imagination that in passages like those which are quoted above there is a quite different word एन् equivalent to इदम् and एतद्. So says Durgadasa : एन् इति प्रत्ययस्तरमयसि ।

And observes Kaviraja, too : एन् इत्यो द्वितीयादिषु प्रत्ययस्तरमयसि । And he goes further to say : व्यञ्जितवाचिकाराद अन्यत्रापि भवतीत्यदोषः ।

It is possible that simply the sentences given as illustrations of the use of एन् in *Kasika*, *Kalapa*, *Mugdhabodha* and other such works may have led the above commentators to draw their hasty conclusion, which as we have shown, is a fallacious one.

In conclusion we entirely concur with our reviewer when he puts forth his view regarding the teaching of Sanskrit grammar in our Schools and Colleges which we are glad to reproduce here with a view to drawing the attention of the University authorities to this important subject.

“A systematic study of one of the abridged classical books on Grammar is calculated to impart a thorough knowledge of the subject to the students of schools and colleges in a much shorter time than what they usually employ in reading their so-called simple elementary Grammars. Such a student, in spite of his best efforts, fails after all to master these elementary Grammars ; for it is not uncommonly found that all his grammatical informations leak out as soon as he turns his back upon his school and college.”

VIDYUSHEKHARA BHATTACHARYA.

## REVIEWS AND NOTICES OF BOOKS

### GUJARATI.

(1) *Hindu Sansar charitra*, (2) *Vallabh Kavya*, (3) *Hridaya Ransi*, by Vallabhji Bhanji Mehta, the last printed at the Saraswati Printing Press, Bhavnagar. Cloth bound pp. 238. Price Re. 1 (1914).

The first two books are old, and we generally review current literature. The last is a collection of poems, on various topics, written with some feeling, and shewing acquaintance with the trend of modern poetic literature. The poems are couched in the vein of Mr. Narsinhrao Divatia.

*Sachun Swarga*, by Vaidya Amratlal Sundarji Padhiar, published by the Society for the Encouragement of Cheap Literature, Second Edition, printed at the Diamond Jubilee Printing Press, Ahmedabad, cloth bound. Price Re. 0-15-0. (1915).

We are very glad to see this extremely popular work having run into a second edition. Its chief merit is its language, which is such as even a villager would understand. The writer has deliberately kept to this easy style, as the Contents of the book are meant to be widely known. He has set to himself the task of telling people where "real paradise" is to be found, and the several home truths he conveys to his readers, in order to clean their lives, domestic, social, mental, are really valuable.

*Mohini*, by Bhogendrarao Ratanlal Divatia, B.A., published for Hodder and Stoughton by the Oxford University Press, Bombay and Madras, printed at the Chronicle Press, Bombay. Paper cover, pp. 386. Price Re. 1-0-0. (1915).

An adaptation of Mrs. Henry Wood's novel, *Danesbury House*, this book is the first of a series of Gujarati novels which the Oxford University has planned. It is difficult at all times to adapt the domestic and social life of an English family to one in Gujarat, and specially so in respect of temperance and intemperance, which is the burden of Mrs. Henry Wood's popular work. High caste Hindus in Gujarat do not drink. The adapter very well knew this and so he has resorted to describing the family life of non-Gujarati—i. e., a Parbhu of the Deccan, who does not object to drink. Even after overcoming this initial difficulty, he has not found it, as he proceeded further, all smooth sailing. In very many places he has had to do violence to even a Parbhu's ordinary mode of life in order to make it suit the main incidents of the original novel. Workshop life as narrated there seems as unnatural to India, as love matches and elopements. The book though well printed is swarming with bad spelling, and printer's devils, while incorrect grammar is met with here and there. In spite of all these defects, it is a work which one likes to read from cover to cover. Mr. Bhogendrarao has been able to transfer to his book all the sense and spirit of the original, and the several descriptions he has given of the slums of Bombay and of the localities inhabited by workmen and their life, are firsthand, and correct in every detail. We are sure the work would be welcomed on account of its unflagging interest conveyed in simple language. The price is out of all proportions to the contents and the cost.

*Gujarati Gazalestan*, by Jagannath Damodardas Tripathi, printed at the Diamond Jubilee Printing Press, Ahmedabad, pp. 288. Cloth bound. Price Re. 1-0-0. (1914.)

A Gazal is an exotic in Gujarati Literature. It began to be imitated only very recently, and in spite of its foreign origin, its spirit has very well been absorbed by men like the late Prof. Manilal, Mr. Derasari, and the late Mr. Balashankar, who in their turn have found a host of imitators good, bad, indifferent, on account of the resemblance of Sufism to Vedantism. Unless one has an intimate knowledge of the same in either Persian, Urdu or Arabic, it is difficult to prove to the core the principles of Sufi Philosophy, and very few Gujaratis possess that, hence their effusions which are named Gazals are here dubbed imitations. Even with a superficial acquaintance with the phraseology of the Sufi poet, one can string together words and sentiments depicting *Esah* (Love), *Wasl* (Union), *Hijr* (separation), etc. No very great effort is required for a juxtaposition of these words or to put them in the form of a metre in which a Gazal is often cast. However, whatever the merits of the different compositions (and some are mere doggerel), here collected, the *Gazalestan* has done a service in presenting them in a complete and collected form. Those in search of it, will find here, near at hand, a fingerpost directing them to the new channel in which Gujarati poetry has flowed. In a highly exuberant and effusive Introduction Mr. Tripathi has tried to explain what Sufism is and means. The information is apparently taken from various non-Persian sources and is secondhand. Notes at the end add to the usefulness of the book.

K. M. J.

### BENGALI.

*Bangla Itihas*, Vol. I., by Rakhaldas Banerji, M. A., (Bengal Medical Library, Calcutta, 1915.) Pp. xlii and 326, with 31 half-tone plates and one tricolour frontispiece. Rs. 2-8 as.

The appearance of this book marks an epoch in the history alike of Bengali literature and of modern scholarship in India. It is difficult to give an adequate description of the abundance and value of the historical information included in this volume. All that has been ascertained up to our day about the ancient history of Bengal and Bihar, all that has been worthily written in the past on this subject, and all the materials hitherto discovered for such a study, are here, with exact reference to chapter and verse. The wealth of information flows beyond the limits of Bengal and often pours its flood of light on the neighbouring provinces. We give special praise to the numerous genealogical trees, which supply the latest and best information on dynastic successions available in print. To Mr. Rakhaldas Banerji belongs the credit of settling the confused relations which sprang from the intermarriages between the Palas, Chedis, Yadavas (of Bengal) and Rashtrakutas (Magadh branch) (p. 278). Indeed, we know no better way of describing this history of Bengal than by calling it a *Grundriss of Eastern Indian Antiquities, history and culture*, down to 1200 A.D.

The title *History of Bengal* is a misnomer for this volume. It deals with the Hindu period of the whole of Eastern India, and gives as full a history of Bihar in Hindu times as of Bengal. Incidentally, as in the Maurya and Gupta periods, when the empire of all Northern India lay with the sovereign of Bihar, our author gives the history of the whole of Aryavarta. Similarly his narrative extends beyond his own province when North Indian politics are highly complicated by the struggle between the Palas

of Bengal Bihar, the Gurjara-Pratihars, of Kanauj, the Chedis of Bundelkhand, and even the Rashtrakutas of the South. The volume is, therefore, of abiding interest to other parts of India besides Bengal, and it deserves to be translated into English, and particularly into Hindi.

The many plates illustrating East Indian statues and manuscripts have been reproduced with remarkable clearness and effect, and they reflect the highest credit on Messrs. U. Ray and Sons, the art-printers. In the case of some of the palm-leaf Mss., however, (e.g. pl. 13, 19, & 27), the scale is too small to read the letters, and it would have been better if only one panel of the writing had been reproduced in enlargement, instead of the entire leaf.

The author's qualifications for writing such a history are the best possible. He has edited many inscriptions, he was Government Epigraphist and officer in charge of the largest museum in India, and he has visited most of the sites again and again. He further brings to his task the great gifts of industry and balanced judgment.

Starting from the prehistoric age in Bengal, he carries the narrative in 12 chapters down to the Muslim conquest of 1200 A.D. The geological data and the remnants of the Stone Age (ch. 1) are too scanty for Bengal proper, and the author has rightly abstained from trying to prove anything in particular, though he has gathered the extant information on the subject together conveniently in one place. Chapter II deals with the novel but fascinating theory that the ancient Bengalis (and indeed Indians) were a Dravidian race, the progenitors of the Babylonians and Iranians! It, no doubt, opens a long vista of inquiries, but the evidence that supports it is, at present, extremely slender. We shall pass over chapters III. and IV, which tell the well-known story of the lives of Asoka and Samudragupta, the cradle of whose empires lay in Eastern India. In the 5th chapter appear the Later Guptas of Magadh, who kept their petty court at Patna and sighed over the glories of their world-conquering ancestors, Samudragupta and Chandragupta II Vikramaditya. Here we also learn much about the Maukhari kings (of Allahabad) and Harsha-vardhan of Thaneshwar. The sixth chapter covers the period of anarchy which was ended by the creation of a strong monarchy (more properly, empire) under the Palas, whose origin and date are discussed fully in ch. VII. Here we may incidentally remind the author that *Rajbhat*\* is the name of a living caste which once ruled the Azamgarh district, and from whom branched off the Cheros who supplied the ruling dynasty of Palamau in the 17th century. (See Elliot's *Memoirs of Races* etc., edited by Beames, i, 83).

The eighth chapter describes the long rivalry between the Palas of Bengal-Bihar and the Gurjara-Pratihars of Kanauj for the overlordship of Northern India. This is a subject of which Mr. Banerji was the first to elaborate and place before us in its proper perspective,—his scholarly monograph on the subject having been written for the *Memoirs*, A. S. B. six years ago. Here he treads the ground with the ease and firmness born of mastery and brings order into that tangled mass of North Indian history by distinguishing its main threads. Chapter IX, tells us of the rise of the second Pala empire under Mahipal I. (c. 950); but it was a mere shadow of its great name-

sake. This was the age which witnessed the raid of Rajendra Chola and the invasions of the Chedis who wrested North Bihar and Benares for ever. We pass over the decline and fall of the Palas and the resolutions and successful viceregal self-assertions which shook Bengal-Bihar during that period, for which the *Ram charita* commentary, discovered in Nepal, is a mine of information, (ch. X). With the rise of the Sena dynasty (ch. XI) we come to a settled period again; but Bengal and Bihar have now been parted, and each falls separately under the lance of the Turki military adventurers (c. 1200), which story has been told with fullness and much critical insight in the concluding chapter (XII).

From a purely literary point of view, the book suffers from the defects of its virtues. It is a work written by a scholar for serious students. Mr. Banerji has hidden his building under its scaffolding. But that was inevitable. In a scientific and erudite history the author must show the steps by which he has arrived at his conclusions,—he must clear away the wilderness of errors and conjectures which held the field before his arrival. This work has been extremely long and tedious in the case of Bengal, because, until recently, our ancient history was chaotic, with large patches entirely unexplored and others (worse still) occupied by unreliable traditions and wild unscholarly theories. The large number of opinions that Mr. Banerji has refuted shows how very necessary his destructive criticism was, but it also, unhappily, impairs the literary grace of his book. Chapter after chapter is filled with discussion,—with the marshalling of opinions on two sides, and the final establishment of what the author believes (almost always rightly) to be the truth. A work written for such a purpose cannot be pleasant reading. But that is no reason why we should not treasure it as an indispensable hand-book of the fullest, latest and sanest information about the Hindu period in north-eastern India.

Possibly, the author's gift of lucidity is not so great as his faultless erudition and capacity for taking infinite pains. Personally we think that some of the chapters had better been lightened by sending the numismatic data and epigraphic controversies to the appendix, though at the risk of the appendices outweighing the text itself. We can only regret that so many historical heresies have hitherto held the field in Bengal that Banerji's scientific work had to be three-fourths destructive and one-fourth constructive, and that consequently he should be precluded by the nature of his subject from displaying the literary arts of selection and compression. It is a proof of the author's fairness, and therefore of the value of his work, that he has not attempted to dogmatise where learned opinion is equally divided and the case is "not proven."

In some cases, he has needlessly courted obscurity of language. None but a scholar will understand that our author uses *Banga* to mean not all Bengal but East Bengal only, and *mudra* to mean not a coin but a seal. So, too, it is pedantic to use *Babirashya* for Babylonian. This book may have been written by a ripe scholar, but it would be a national misfortune if it remains confined to scholarly readers only. We wish it to circulate widely among the general public, to diffuse the light of correct knowledge of our country's past and elevate the standard of the archaeological and epigraphic discussions in our magazines and literary conferences. Judging from the passion for historic study which has been kindled in Bengal, we are confident that this book will have

\* Pronounced "Rājbhānt" and "Rājbhār."



a rapid sale. A second edition will furnish the author with the opportunity of giving literary embellishment to his work and eliminating irrelevant or subsidiary matter, in the manner suggested by us.

*History of Jessore-Khulna, Vol. I., by Satish Chandra Mitra, B. A., (Chakravarti, Chatterjee & Co., Calcutta, 1915) Pp. xxiv and 435, with 5 maps and 40 plates. Rs. 3.*

This beautifully printed book, rich in well-executed maps and illustrations, we owe to the liberality of Dr. P. C. Ray and the pious labours of Prof. Satish Chandra Mitra, both of them loving sons of the Khulna district. It is yet another fruit of the passion for writing District Histories which has come over Bengal. Local patriotism is the root of national patriotism. "To be attached to the sub-division, to love the little platoon we belong to in society, is the first principle, the germ as it were, of public affections." (*Burke.*)

Hence, we can appreciate the spirit in which Dr. P. C. Ray wrote his invitation to the author to undertake this task: "And the goddess Saraswati appeared in a dream and said,—My child! Why dost thou waste thy energies on such things as *Emotional Outburst* or *Gush*? Enough of it. For two thousand years the Hindus have been dreaming idle dreams and indulging in 'Emotional outbursts'. I have endowed thee with noble gifts. Do not take thyself to day-dreams. Thee I have chosen for a better work. Devote thyself assiduously to the noble task of writing a *History of Jessore-Khulna*. Awake, arise!"

From the scholar's point of view these district histories serve two very useful purposes: they give our huddling historians a necessary drill in the accurate survey of existing antiquities, the critical examination of traditions, and the orderly marshalling of facts to illustrate ideas, tendencies and growths. They also supply the raw material without which no full history of the country can be written. It would be futile to build the superstructure without first doing 'spade work' and laying a solid foundation of accurately observed and unassailable established facts.

The author has brought to bear on his subject not only cheerful industry, but also a knowledge of the sources and considerable facility of composition. He has consulted the best authorities—both books and men,—and used the information thus gleaned with intelligence and a fair degree of success. The book abounds in interesting facts.

A district history runs the risk of being a combination of the general history of the whole country and a gazetteer of the district itself, i. e., a mere description of its famous places and things. This, however, is not history in the proper sense of the term. To vivify the story of the past of a district, we must show how that district has influenced the history of the whole country,—what dynasty, what great men, what unique manufacture, what resources it has contributed to the national stock. To record the doings of the *local* lines of kings (where there have been such) is the legitimate function of the district historian; but the *general* history of the country of which the district is only a part, is not his subject, and such a

general history should be given in the briefest possible compass and always with a direct and clear reference to those movements within the district itself, which sprang from it. In this sense Jessore had a history in the 16th century only.

So wofully scanty is our stock of authentic local history and so abundant our crop of incredible unsortable local traditions, that all ~~was~~ excellently begun, district histories—those of East Bengal, Sylhet, Dacca and now Jessore,—have stopped short at the first volume, and those first volumes, too, have been mainly padded out with descriptions of the physical features, flora, fauna, etc. of the district, and "Gazetteer" notes on places. These things, no doubt, have a value of their own; but they do not make amends for the lack of historical information proper, nor should they take too much space in a volume professing to be a history.

This is a danger which the author of the book under review has not escaped. The first 150 pages are concerned solely with the geography, botany &c., of the district, and might well have been condensed to one-eighth of the size. The story of the author's *shikar* in the Sunderbans (Bk. I. ch. II), for instance, is hardly relevant. No Bengalee, again, needs a picture of the Royal Bengal Tiger. (op. p. 96.)

The history proper begins on p. 150. The author has not remorselessly weeded mythology out of his "history." And, again, his account of the Pathan period is a mingled mass of topography, parochial biography and general history; but it was probably inevitable under the circumstances. The author could not have helped being so; but he could certainly have better adjusted the proportions of these elements and adopted a better arrangement with a strict attention to chronology, so as to illustrate the course of the stream of district life, the history of its "tendencies," through the ages. Gazetteer work in this part, should have been strictly subordinated to the history of men and thought. The style here is too diffuse, too discursive, to fix the reader's interest on the main points. On the pre-Budhistic age and ineffable beauty of the existing stone image of Jasoharshwari Kali, the author's rhapsodies on p. 158 and the illustration in the frontispiece leave us unconvinced.

The book is the product of much labour and expense: it contains much that is interesting to the general reader, and several things of use to the historian of Bengali thought and culture. We should have liked to see it make a nearer approach to literary perfection. For this purpose a better arrangement of the subject matter, greater critical spirit in treating traditions and myths, and a severer compression of language are necessary. The Greeks have a wise saying, "Half is better than the whole," and we commend it to the attention of all authors of district histories. The historian's art may be long, but the reader's life is short. It is sweet and commendable in a devoted son of the district to enthuse over the smallest stone or mound, herb or insect of his patria: but no author should forget that the reader is a mortal.

JADUNATH SARKAR.

## THE ILLUSIONS OF BERNHARDI

**"G**ERMANY and the next war," by general Friedrich von Bernhardt (published in October 1911), is a book which reveals the real causes of the present European war more clearly than any other book we have read. The intense hatred of England and France is as marked a feature of the book as the cynical frankness of the author, who "recorded his convictions," as he tells us in the preface, "out of the fulness of his German heart." But the "convictions" of the patriotic General have largely proved illusory. A perusal of this book leaves no doubt in the mind of the reader that ever since the Agadir incident of 1911, when the German Emperor came out second best, a European war between Germany and Austria on the one side, and England, France and Russia on the other, was regarded in Germany as one of the 'settled facts' of the near future, and General Bernhardt's book is an exhortation to the Germans to prepare for that great event. In delivering his sermon on the duty of war, he brushes Christianity aside and takes his stand on patriotism. "The love which a man showed to another country as such would imply a want of love for his own countrymen. Such a system of politics must inevitably lead men astray. Christian morality is personal and social, and cannot in its nature be political."

War, according to Bernhardt, is a 'biological necessity of the first importance', that is to say, it is a very necessary weapon for the elimination of the unfit. So he rhapsodises on 'the inevitableness, the idealism, and the blessing of war,' and says as follows:—

"All petty and personal interests force their way to the front during a long period of peace. Selfishness and intrigue ran riot, and luxury obliterates idealism. Money acquires an excessive or unjustifiable power, and character does not obtain due respect :

"Man is stunted by peaceful days,  
In idle repose his courage decays.  
Law is the weakling's game,  
Law makes the world the same.  
But in war man's strength is seen,  
War ennobles all that is mean ;  
Even the coward belies his name."

—Schiller.

"Wars are terrible, but necessary, for they save the

State from social petrification and stagnation. It is well that the transitoriness of the goods of this world is not only preached, but is learnt by experience. War alone teaches this lesson." (Kemo Fischer) "As human life is now constituted, it is political idealism which calls for war, while materialism [which has to do with a comfortable life on Earth and the avoidance of physical suffering]—in theory at least—repudiates it."

"War, in opposition to peace, does more to arouse national life and to expand national power than any other means known to history. It certainly brings much material and mental distress in its train, but at the same time it evokes the noblest activities of the human nature. . . . All petty private interests shrink into insignificance before the grave decision which a war involves. The common danger unites all in a common effort, and the man who shirks this duty to the community is deservedly spurned. This union contains a liberating power which produces happy and permanent results in the national life. We need only recall the uniting power of the War of Liberation or the Franco-German war and their historical consequences. ...."

"Frederick the Great recognised the ennobling effect of war. "War," he said, "opens the most fruitful field to all virtues, for at every movement constancy pity magnanimity heroism and mercy shine forth in it; every moment offers an opportunity to exercise one of these virtues."

"At the moment when the state cries out that its very life is at stake, social selfishness must cease and party selfishness be hushed. The individual must forget his egoism, and feel that he is a member of the whole body. He should recognise how his own life is nothing worth in comparison with the welfare of the community. War is elevating, because the individual disappears before the great conception of the State. The devotion of the members of a community is nowhere so splendidly conspicuous as in war". . . . (Treitschke)

"Even defeat may bear a rich harvest. It often, indeed, passes an irrevocable sentence on weakness and misery, but often, too, it leads to a healthy revival, and lays the foundation of a new and vigorous constitution. 'I recognise in the effect of war upon national character,' says Wilhelm von Humboldt, 'one of the most salutary elements in the moulding of the human race.'"

"... An intellectual and vigorous nation can experience no worse destiny than to be lulled into a Phœacian existence by the undisputed enjoyment of peace . . . Where with growing civilization and increasing material prosperity war ceases, military efficiency diminishes and the resolution to maintain independence under all circumstances fails, there the nations are approaching their downfall, and cannot hold their own racially or politically."

"... Cases may occur where war must be made simply as a point of honour, although there is no prospect of success. The responsibility of this has also to be borne. . . . President Roosevelt, in his message to the Congress of the United States, of America on December 4, 1906, gave expression to a similar thought. 'It must ever be kept in mind,'



so the manly and inspiring words ran, 'that war is not merely justifiable but imperative, upon honourable men and upon an honourable nation when peace is only to be obtained by the sacrifice of conscientious conviction or of national welfare. A just war is in the long run far better for a nation's soul than the most prosperous peace obtained by an acquiescence in wrong and injustice. ... It must be remembered that even to be defeated in war may be better than not to have fought at all.' "

Here we find an argument which applies word for word to Belgium in the present war, but evidently Bernhardt did not mean it to apply to such a case.

Finally, Bernhardt quotes Treitschke once more: "Among all political sins, the sin of feebleness is the most contemptible; it is the political sin against the Holy Ghost." Then he goes on to say that Hague Conferences and Arbitration Courts will never render war impossible, as each nation evolves its own conception of right, and none can say that one nation has a better right than the other. The judgment of the Arbitration Courts moreover can never be enforced by public opinion, which would be far from unanimous, and "real compulsion could only be employed by means of war—the very thing which is to be avoided."

With these arguments, in which a good deal of half truth is mixed up with much that is false, the gallant General sends forth his call to arms to all the Germans in the world, and he enforces his lesson every now and then by a reference to the recent history of Japan:

"If we judge the Japanese standpoint with an unbiased mind we shall find the resolution to fight Russia was not only heroic, but politically wise and morally justifiable. It was immensely daring to challenge the Russian giant.....The Japanese statesmen were justified by the result. The victorious campaign created wider conditions of life for the Japanese people and State, and at one blow raised it to be a determining co-factor in international politics, and gave it a political importance which must undeniably lead to great material advancement....."

"Military service not only educates nations in warlike capacity, but it develops the intellectual and moral qualities generally for the occupations of peace. It educates a man to the full mastery of his body to the exercise and improvement of his muscles; it develops his mental powers, his self-reliance, and eagerness of decision; it accustoms him to order and subordination for a common end; it elevates his self-respect and courage, and thus his capacity for every kind of work.....It was thus that Japan succeeded in raising herself in a brief space to the supremacy in Eastern Asia. She now reaps in the advancement of her culture what she sowed on the battlefield, and proves once again the immeasurable importance, in its social and educational aspects of

military efficiency. Our own country, by employing its military powers, has attained a degree of culture which it never could have reached by the methods of peaceful development."

"The education of the whole Japanese people, beginning at home and continued at school, was based on a patriotic and warlike spirit. That Education, combined with the rapidly acquired successes in culture and warfare, aroused in the Japanese a marvellous confidence in their own strength. They served with pride in the ranks of the army, and dreamed of heroic deeds. ... All the thoughts of the nation were turned towards the coming struggle, which in the course of several years they had spent their last farthing in the creation of a powerful army and a strong fleet." (F. V. Tettan) This was the spirit that led the Japanese to victory. ... I am convinced that only the army of a warlike and patriotic people can achieve anything really great. ... We may learn something from Japan on this head. Her eyes were fixed on the loftiest aims; she did not shrink from laying the most onerous duties on the people, but she understood how to fill the soul of the whole people with enthusiasm for her great ideals, and thus a nation of warriors was educated which supplied the best conceivable material for the army, and was ready for the greatest sacrifices."

The conclusion at which Bernhardt arrives is:

"So long as there are men who have human feelings and aspirations, as long as there are nations who strive for an enlarged sphere of activity, so long will conflicting interests come into being and occasions for making war arise."

That being so, the duty of Germany to begin the war is plain:

"When a state is confronted by the material impossibility of supporting any longer the warlike preparations which the power of its enemies has forced upon it, when it is clear that the rival states must gradually acquire from natural reasons a lead that cannot be won back, when there are indications of an offensive alliance of stronger enemies who only await the favourable moment to strike,—the moral duty of the state towards its citizens is to begin the struggle while the prospects of success and the political circumstances are still tolerably favourable."

And in support of this argument, we have a quotation from Frederick the Great who said:

"No man, if he has a grain of sense, will leave his enemies leisure to make all preparation in order to destroy him; he will rather take advantage of his start to put himself in a favourable position."

There is throughout the underlying assumption that other nations were preparing to destroy Germany.

The references to the colonies and dependencies of England clearly demonstrate that Bernhardt is very jealous of England's colonial power, and is extremely loth to attribute honesty of motives to her imperial policy. Subsequent events have shown how great was the mistake which

Germany committed in relying too confidently on the theory that honesty of purpose has no place in international diplomacy.

"The right of colonisation is also recognised..... Higher civilisation and the correspondingly greater power are the foundations of the right of annexation. This right is, it is true, a very indefinite one, and it is impossible to determine what degree of civilisation justifies annexation and subjugation..... The subjugated nation does not recognise this right of subjugation, and the more powerful civilised nation refuses to admit the claim of the subjugated to independence. This situation becomes peculiarly critical when the conditions of civilisation have changed in the course of time. The subject nation has, perhaps, adopted higher methods and conceptions of life, and the difference in civilisation has consequently lessened."

"With regard to those colonies which enjoy self-government, and are therefore more or less free republics, as Canada, Australia, South Africa, it is very questionable whether they will permanently retain any trait of the English spirit....."

Let none of India be deceived into thinking that Germany is a friend of India. The following extract from Bernhardt will reveal her true policy in regard to oriental nations ;

"The entrance of Japan into the circle of the great World Powers means a call to arms. The new Great Power has emerged victoriously from its first encounter with a European foe. China, too, is preparing to expand her forces outwardly. A mighty movement is thrilling Asia—the awakening of a new epoch. Dangers, then, which have already assumed a profound importance for the civilised countries of Europe, are threatening from Asia—the old cradle of the nations..... The political rivalry between the two nations of the yellow race must therefore be kept alive. If they are antagonistic, they will both probably look for help against each other in their relations with Europe, and thus enable the European powers to retain their possessions in Asia."

The following account of the international policy of some of the great Powers who shape the course of world-politics will give us a good idea of the German point of view :

"England is clearly a hindrance in the way of Italy's justifiable efforts to win a prominent position in the Mediterranean. She possesses in Gibraltar, Malta, Cyprus, Egypt and Aden a chain of strong bases which secure the sea-route to India, and she has an unqualified interest in commanding this great road through the Mediterranean. England's Mediterranean fleet is correspondingly strong and would—specially in combination with the French Mediterranean squadron—seriously menace the coasts of Italy, should that country be entangled in a war against England and France. Italy is therefore obviously concerned in avoiding such a war, as long as the balance of maritime power is unchanged. She is thus in an extremely difficult double position..... When she [France] came to an understanding with the Italians, that she should be given a free hand in Morocco if she allowed them to occupy Tripoli, a wedge was driven into the Triple Alliance that threatens to split it."

"France and Russia have united in opposition to the Central European Triple Alliance. France's European policy is overshadowed by the idea of *revanche*. For that she makes the most painful sacrifice; for that she has forgotten the hundred year's enmity against England and the humiliation of Fashada. She wishes first to take vengeance for the defeats of 1870-71, which wounded her national pride to the quick; she wishes to raise her political prestige by a victory over Germany, and if possible, to regain that former supremacy on the continent of Europe which she so long and brilliantly maintained; she wishes, if fortune smiles on her arms, to reconquer Alsace and Lorraine. But she feels too weak for an attack on Germany. Her whole foreign policy, in spite of all protestations of peace, follows the single aim of gaining allies for this attack. Her alliance with Russia, her *entente* with England, are inspired by this spirit....."

"Supremacy in the Balkan Peninsula, for entrance into the Mediterranean, and a strong position on the Baltic, are the goals to which the European policy of Russia has naturally long been directed. She feels herself, also, the leading power of the Slavonic races....."

It is against England that Bernhardt is particularly bitter, and no doubt he represents the feeling of his nation in this respect. England is Germany's greatest rival, and the most formidable barrier to her colonial expansion. Consequently Bernhardt says:

"It has always been England's policy to stir up enmity between the respective continental states, and to keep them at approximately the same standard of power, in order herself undisturbed to conquer at once the sovereignty of the seas and the sovereignty of the world." "This is the policy on which England has built up her power in Europe, in order to continue her world-policy undisturbed... We must not deceive ourselves as to the principles of this policy. We must realise to ourselves that it is guided exclusively by unscrupulous selfishness, that it shrinks from no means of accomplishing its aims, and thus shows admirable diplomatic skill." "The main issue for England is to annihilate our navy and overseas commerce, in order to prevent any expansion of our power. But it is not her interest to destroy our position as a continental Power, or to help France to attain the supremacy in Europe. English interests demand a certain equilibrium between the continental states."

The following quotations will show that just as Germany was aware that Italy would not join her in an effective war, so she always counted upon the help of Turkey in a similar crisis :

"Turkey is the only state which might seriously threaten the English position by land. This contingency gives to the national movement in Egypt an importance which it would not otherwise possess; it clearly shows that England intensely fears every Pan-Islamic movement." "Turkey is the only Power which can threaten England's position in Egypt, and thus menace the short searoute and the land communications to India. We ought to spare no sacrifices to secure this country as an ally for the eventuality of a war with England on Russia. Turkey's interests are ours."

It is also to the obvious advantage of Italy that Turkey maintain her commanding position on the Bosphorus and at the Dardanelles, that this important key should not be transferred to the keeping of foreigners, and belong to Russia or England."

But recent events show that this calculation of Germany is as doomed to failure as her other calculations.

"The entire war strength of the Turkish army amounts to 700,000 men.....From the high military qualities of the Turkish soldiers, the Turkish army must be regarded as a very important actor Turkey thus is a very valuable army to whichever party she joins."

To turn now to the policy of Germany:

"Since the struggle is, as appears on a thorough investigation of the international question, necessary and inevitable, we must fight it out, cost what it may. Indeed, we are carrying it on at the present moment though not with drawn swords, and only by peaceful means so far. On the one hand it is being waged by the competition in trade, industries and warlike preparations; on the other hand, by diplomatic methods with which the rival states are fighting each other in every region where their interests clash.....Our political position would be considerably consolidated if we could finally get rid of the standing danger that France will attack us on a favourable occasion, so soon as we find ourselves involved in complications elsewhere. In one way or another we must square our account with France if we wish for a free hand in our international policy. This is the first and foremost condition of a sound German policy, and since the hostility of France cannot once for all be removed by peaceful overtures, the matter must be settled by force of arms. France must be so completely crushed that she can never again come across our path." "If the French fleet—as we may expect—combines with the English and takes part in the war, it will be much more difficult for us to wage then a war with England alone.....It would be a war to the knife with France, one which would, if victorious, annihilate the French position once for all as a Great Power. If France with her falling birth rate, determines on such a war, it is at the risk of losing her place in the first rank of European nations, and sinking into permanent political subservience. Those are the stakes."

"Such a war—for us more than for any other nation—must be a war for our political and national existence. This must be so, for our opponents can only attain their political aims by almost annihilating us by land and by sea. If the victory is only half won, they would have to expect continuous renewals of the contest, which would be contrary to their interests. They know that well enough, and therefore avoid the contest, since we shall certainly defend ourselves with the utmost bitterness and obstinacy. If, notwithstanding, circumstances make the war inevitable, then the intention of our enemies to crush us to the ground, and our own resolve, to maintain our position victoriously, will make it a war of desperation. A war fought and lost under such circumstances would destroy our laboriously gained political importance, would jeopardise the whole future of our nation, would throw us back for centuries, would shake the influence of German thought in the civilised world, and thus check the general progress of mankind in its healthy development, for which a flourishing Germany is the essential condition. Our next war will be fought for the highest interests of our country

and of mankind. This will invest it with importance in the world's history. 'World-power or downfall' will be our rallying cry. Keeping this idea before us, we must prepare for war with the confident intention of conquering, and with the iron resolve to persevere to the end, come what may. We must therefore prepare not only for a short war, but for a protracted campaign. We must be armed in order to complete the overthrow of our enemies, should the victory be ours; and, if worsted, to continue to defend ourselves in the very heart of our country until success at last is won."

Two chapters are devoted to naval warfare and the preparation for it, and here the gallant General admits the great superiority of England, though he believes that "the general situation makes war with England inevitable."

"There can be no doubt that this war will be waged with England, for although we cannot contemplate attacking England, as *such an attack would be hopeless* (the italics are ours), that country itself has a lively interest in checking our political power. It will, therefore, under certain conditions, attack us, in order to annihilate our fleet and aid France."

It cannot be said that Bernhardt is not fully conscious of the poor chances which Germany has against England in naval warfare, and the tactics now being pursued by the German navy are exactly the same as those advocated by him. The superiority of the English fleet, he admits to be so overwhelming that "we cannot hope for a long time to be able to take the offensive against the English fleet."

"Our trade in any case would suffer greatly, for sea-communications could be cut off on every side." "The war against the English commerce must none the less be boldly and energetically prosecuted, and should be started suddenly. The prizes which fall into our hands must be remorselessly destroyed. The sharpest measures must be taken against neutral ships laden with contraband. *Nevertheless, very valuable results can be expected from a war against England's trade.* (The italics are ours). On the contrary, England, with the numerous cruisers and auxiliary cruisers at her disposal, would be able to cripple our oversea commerce..... Under these circumstances, nothing would be left for us but to retire with our war-fleet under the guns of the coast-fortifications, and by the use of mines to protect our own shores and make them dangerous to English vessels." "The enemy must be wearied out and exhausted by the enforcement of blockade, and by fighting against all the expedients which we shall employ for the defence of our coast; our fleet, under the protection of these expedients, will continually inflict partial losses on him, and thus gradually we shall be able to challenge him to a pitched battle on the high seas."

The following may throw some light on the use which Germany intends to make of her much-talked-of and hitherto mysterious Zeppelins.

"If it is possible to employ airships for offensive

purposes also, they would support our own fleet in their contest with the superior English force by dropping explosives on the enemy's ships, and might thus contribute towards gradually restoring the equilibrium of the opposing forces."

Again,

"If our airships could only be so largely developed that they, on their side, could undertake an attack and carry fear and destruction to the English coasts, they would lend still more effective aid to our fleet when fighting against the superior forces of the enemy. It can hardly be doubted that technical improvements will before long make it possible to perform such services. A pronounced superiority of our air-fleet over the English would contribute largely to equalise the difference in strength of the two navies more and more during the course of the war. It should be the more possible to gain a superiority in this field because our supposed enemies have not any start on us, and we can compete for the palm of victory on equal terms."

The theory of a treaty being a mere 'scrap of paper' is not by any means new in Germany. Here is what Bernhardt says about it. Neutrality, according to him, 'is only a paper bulwark,' and he says:

"Every treaty of alliance presupposes the *rebus sic stantibus*; for since it must satisfy the interests of each contracting party, it clearly can only hold as long as those interests are really benefited. This is a political principle that cannot be disputed. Nothing can compel a state to act counter to its own interests, on which those of its citizens depend..... Conditions may arise which are more powerful than the most honourable intentions. The country's own

interests—considered, of course, in the highest ethical sense—must then turn the scale....It will prove waste labour to attempt to force a great state by diplomatic arrangements to actions or an attitude which oppose its real interests. When a crisis arises, the weight of these interests will irresistibly turn the scale."

After this, we need not be surprised at following choice bit of 'ethical' diplomacy with which we will conclude our lengthy notice of General Bernhardt's book.

"If we attacked France or Russia, the ally would be compelled to bring help, and we should be in a far worse position than if we had only one enemy to fight. Let it then be the task of our diplomacy so to shuffle the cards that we may be attacked by France, for then there would be reasonable prospect that Russia for a time would remain neutral.....but we must not hope to bring about this attack by waiting passively.....If we wish to bring about an attack by our opponents, we must initiate an active policy which, without attacking France, will so prejudice her interests or those of England, that both these states would feel themselves compelled to attack us. Opportunities for such procedure are offered both in Africa and in Europe....."

Such an opportunity presented itself in Serbia, and Germany eagerly grasped it, but for once her calculations proved to be wrong, and deservedly so, for after all, there is such a thing as moral government in the Universe, which diplomats all over the world are so apt to ignore.

A. P.

## INDIAN PERIODICALS

Dr. Satish Chandra Banerji deals with

### Reciprocity with the Colonies

in a short article in the April *Indian Review*.

The great European War is a "conflict between two opposing ideals of citizenship."

The Prussian statesman believes, in the words of Prince Von Bulow, that "members of different nationalities, with different language and customs, and with an intellectual life of a different kind, cannot live side by side in one state without succumbing to the temptation of each trying to force his own nationality on the other." The British statesman, on the other hand, is coming to hold, says Professor Sadler, "that it is possible for members of different nationalities, varying even in language and still more in temperament and in social tradition, to live side by side under one flag, proud of their common citizenship, eager in its defence, mutually respectful each of the

other's convictions, and working out by discussion and experiment a fuller and freer conception of national or Imperial well-being." We all hope that the war will end in the triumph of the liberalising forces of civilization over the cult of Might and Power and that the narrow and unjust Prussian ideal will be killed for ever.

But the Indians can only reciprocate with the Colonies "if the colonist respect the golden rule and realise that the Indian's country is not for him to exploit at his sweet will."

The writer hopes that

one beneficial result of this war will be that racial antagonism will to a large extent die out and the white man will recognise that the brown or black man who has fought side by side with him and shed his blood without stint does not deserve to be and cannot be despised. The time is coming for the adjustment of our differences in a true statesman-like spirit, which will not divorce morality from politics.

and which will steer clear not only of all petty, selfish prejudices, but also of all narrow shortsighted and degrading considerations.

But the writer is afraid to be too optimistic after seeing the way in which the House of Lords dealt with the proclamation for the establishment of an executive council in the United Provinces.

**The Hindu Post-puberty Marriage Bill** introduced in the Legislative Council of Madras by the Hon. Mr. Srinivasa Sastri has aroused the opposition of the orthodox community, who sometimes pride in their want of common sense and slavery to time-worn and irrational customs. They assert that the Shastras have solved all their social and other problems and they are only to follow the dictates of the Shastras. They have eyes but they are helpless just as blind people. They do not see the absurdity of the Hindu code prescribing "rules for almost every detail of living, including shaving, bathing, dressing, eating and sleeping."

Mr. T. R. Ekambaram writing in the *May Young Men of India* points out one noteworthy feature of the heated controversy, and that is, that the opposers as well as the promoters of the bill rely on scriptural texts for support.

We think this is very unfortunate. Men are endowed with brains and they ought to be able to think about the problems of their age and find out what is good and wholesome for their society, and, once having found it, to act up to their convictions. They ought always to remember that the Shastras are not infallible and it is absurd to think that the Shastras have solved all the problems of all ages. Much precious time that is wasted in hunting up worm-eaten effete scriptures can otherwise be profitably employed.

We are told that the opposers of the bill have got very much excited and are saying the most absurd, self-contradictory and irrelevant things. They say that their religion is in danger, though we do not understand what they mean by 'religion.' They say marriage to them is a most sacred sacrament, as if such is not the case with those who are not so narrow as they. They say that the "social ideals of the reformers are based upon considerations of material prosperity," and, to crown all, they assert that "the moral

well-being of their girls requires the continuance of the present system."

We are living in *new times* and so we demand *new measures* formulated by our *new men*. We do not object if the pseudo-pillars of Hindu society choose to live in a fool's paradise.

### Women and Mohamedanism

forms the subject of a comprehensive and informing article in the *Hindustan Review* for April. Miss E. M. White is the writer of the article and she seems eminently fit to write on the subject she has chosen.

We are apt to judge ancient usages by our present standard and conception of right and wrong. This is unfair. The significance of any particular religion or system "cannot be accurately estimated without a knowledge of the conditions from which it was evolved."

In the Days of Ignorance, as the followers of Mohammed speak of the time before the birth of the Prophet, the chief feature with regard to women, in Arabia and near districts, was the unrestricted polygamy. Among the Arabs woman was a chattel, the integral part of the estate of her husband or father; yet this polygamy was not what is understood in modern days by the term, but rather the patriarchal system of the Israelites. In Persia there was no recognized law of marriage, and in some of the neighbouring countries the custom of plurality of wives "assumed some of its most frightful aspects."

The seclusion of women is also a survival of the pre-Islamic period and therefore not due to Mohamedanism, though that religion did not abolish it, as it abolished other practices. Of these the most terrible was the burying alive of female infants. Prompted by some savage superstition, and also for economic and martial reasons the cruel custom was indulged in up to the time of Mohammed, who denounced it in burning terms.

### The customs of the desert were different.

The desert woman was free, and not regarded as a chattel to be possessed, but as a divinity to be worshipped. The courtly respect displayed by heroes of the desert to defenceless maidens is reminiscent of the chivalry of a knight of medieval Europe. The harem system was unknown and the woman of the desert could choose her husband, and bind him to have no other wife. She could receive men visitors; and she inspired heroes to deeds of glory. Her praise was what her warrior-husband most valued. Bastardy was an indelible stain, and the bitterest taunt that could be hurled at a clan was to say that the men had no heart to give, and the women no heart to deny.

The legends and poetry of early Arabia "show in many cases a reverence for women that is not always equalled in modern times." The writer quotes as an instance of ancient chivalry.

The hero of desert song thought himself happy



to die in guarding some women from their pursuers. Wounded to the death 'Antarah' halted alone in a narrow pass and bade the women pass on to a place of safety. Planting his spear in the ground he supported himself on his horse, so that when the pursuers came up they knew not he was dead, and dared not approach within reach of his dreaded arm. At length the horse moved, and the body fell to the ground, and the enemies saw it was but the corpse of the hero that had held the pass. In death as in life, 'Antarah' was true to the chivalry of his race.

The general trend of Mohammed's teaching was to inculcate respect for women. The writer quotes various sayings of the prophet to uphold her statement. "It was natural that Mohammed in his religious zeal, should regard the special affairs of women as of secondary importance," but it is an erroneous idea that Mohammedans close Paradise to women. Several passages in the Koran affirm that "women will receive the reward of good deeds and that God will make no distinction of the sexes." Of Mohammed Carlyle truly says:

The indulgences which he permitted were not of his appointment; he found them practised unquestioned from immemorial time in Arabia; what he did was to curtail them, restrict them, not on one, but on many sides.

Mohammed curtailed and restricted indiscriminate polygamy.

"With regard to divorce Mohammed made rules but discouraged the practice, saying that nothing pleased God more than the emancipation of slaves, and nothing displeased him more than divorce.

Thus spoke Mohammed:

When ye divorce your wives either retain them with generosity or put them away with generosity. But retain them not by constraint, so as to be unjust towards them.....When ye divorce your wives and they have waited the prescribed time, hinder them not from marrying husbands when they have agreed among themselves in an honourable way.....

Mothers after they are divorced shall give suck unto their children for full two years to him that desireth the time for giving suck to be completed; and the father shall be obliged to maintain and clothe them in the meantime according to that which shall be reasonable.

We learn that Mohammed "prohibited conditional marriages and later on even temporary ones."

There is much truth in the following observations of the writer:

It is foolish and futile to judge Mohammed and his followers by twentieth century standards; it is as foolish and futile to endeavour to supply explanations and excuses. It is best to take the matter simply, and consider that plurality of wives was a natural thing to him and his, and that the women assented. This is an important point often overlooked; if the women of the East are waking and rebelling against their lives now, it does not imply

that in the past they felt the same spirit of freedom within them. In the sex sphere, as in every other the relative position of man and woman, depends ultimately on men and women themselves. Denunciation, evasion, attempted explanation, all fade before fact; the standard of yesterday is not that of to-day; otherwise this would be a stagnant world.

Though Mohammed had several wives, "he lived faithfully with his first, Khadijah who was his senior for twenty-five years."

He gave respect to all his wives; not only this, "for them he demanded respect from others."

### Principle of Taxation in Native States

is the title of an article in the *Hindustan Review* for April from the pen of Sardar M. V. Kibe, which is full of information about a subject little known by the lay public.

No 'State' can exist without taxation. This is the root principle.

The subject of taxation has to be studied and regulated to avoid irretrievable injury to national welfare. It is absurd to apply any hard and fast system without duly taking into account the idiosyncracies of the people, whom it affects. The second consideration is the genius of the current epoch. And the third matter that counts is the situation of the state, both geographical and political.

There are three kinds of finance, viz., national, sub-national and local finance. Each has its own kind and form of suitable taxation.

There are also three kinds of taxes, viz., (1) revenue, (2) educative or encouraging, and (3) curative or penal. The taxes like the land revenue fall under (1); those like customs fall under (2); and, lastly, Abkari or excise duties fall under (3). The proportion of the income from the kinds No. (1) and No. (2) depends upon the extent to which a country is agricultural or industrial. Thus in India, which is of the former kind, the land revenue is £21,282,468 out of the total tax revenue of £55,838,830, while in England, which is industrial, the land revenue is only £700,000 out of the total tax revenue of £130,320,000. The income tax falls under (1) and (2) of the above-mentioned three kinds, according to the economic circumstances of country concerned.

In all well managed states income from non-taxes revenue is a considerable item. In England in a total revenue of £156,538,000 it amounts to £26,218,000 and in India the proportion is, £55,838,830 to £22,180,635. The latter mainly consists of receipts from railways, irrigation and the commercial enterprises of the Government.

The one general principle which should be borne in mind is that individuals composing the different classes must be scrutinised more closely and each assessed, as far as possible, in accordance with ability to pay, rather than to frame estimates by classes. Ignorance of this salutary rule causes injury. For instance, in the case of customs duties, it is believed that they are charged only on luxuries or "aids to efficiency" and so they do not fall on the poor, because such is the case in England. But account is not taken of the fact that there is a vast difference

between the standard of living and the form of taxes they have to pay, of the peoples in England and India. "A man," says a writer on Economics, "earning from 25 sh. to £3 a week, of whom there are millions in Great Britain to-day, pays little or no direct taxation." How many millions of such people are there in India? England being an industrial country, the only direct tax that applies to all is the income tax and its incidence falls on higher incomes only. So these people can afford to pay both by reason of their greater income and their exemption from direct taxes, more indirect taxation.

### In the Native State

The main source of the income is the land tax. The next item is of the customs. Some of the native states have introduced the system of levying customs duties on their borders. For this purpose they have duty levying offices on every important inlet to the state. This system itself is to be condemned because it gives a great power to low-paid and ill-educated servants of the state, who use it to oppress people and get themselves undue advantages. But apart from it customs duties in native states are oppressive on three grounds. (1) In British India these are levied for revenue purposes on a number of commodities, some of which, at least, are imported into the native states, where, they having to pay an additional duty, the inhabitants of native states have to bear the double burden; (2) owing to the low standard of living of the people, they fall on commodities, which are almost necessities, and (3) lastly they mostly fall on a class of people which has already paid a heavy tax in the shape of the land revenue. In some native states in Rajputana, owing to the periodical failure of the rain, the land revenue suffers. This is made good by the income of the customs and no profitable income tax is possible, as the whole population is agricultural. In such circumstances the customs have to be paid as an additional burden frankly and no reduction in expenditure is convenient. In the Baroda State, at first the incomes from Rs. 350 annually were charged, but this has been now raised to Rs. 750. The system is apparently satisfactorily working there as the subjects of the Baroda State, apart from municipal taxes, have to pay only the two taxes, viz., the land and the income tax.

As regards the successful working of export or import duties in Native States it "depends upon the situation of every individual State."

to private persons would not be objectionable. Most towns in native states, or for the matter of that in the whole of India, are large agricultural villages only and therefore to burden them with additional local taxation of a general nature is to penalise them for their position.

A form of taxation to which a progressive state may rightfully resort is to claim a share from the accumulations of a deceased citizen. For the bigger native states, through which the railway passes, it is a source of income to levy a small surcharge on the passenger traffic. In one such state a railway company has undertaken to collect the surcharge for it. It is an indirect tax and is legitimate.

### The Veil of the Purdah

occupies the place of honour in the *Crucible* for April. It forms a very pathetic reading.

In the past when the Aryans were in the ascendant in India

woman held an exalted position. She was not only the ministering angel of the Aryan household, but she was also the wounded warrior's nurse, the philosopher's inspiration and the peasant's helpmate.

It was she who kept the family fire always burning and freely did she move everywhere respected by all as the symbol of eternal motherhood...the veil of the Purdah was unknown to her. The years of invasion and expansion during which she retained her exalted position made no difference to her. In Aryavarta she was the mother—the ministering angel—the one who was held in universal reverence and esteem.

Romance and religion, philosophy and even the stern realities of war were hers.

But as time went on the position of woman changed.

She was brought down from her high pedestal and oppressed and unrespected she was sent behind the veil—the veil of the Purdah. There, uncomplaining and with a smiling face, she drags out her miserable existence!

The writer feelingly appeals to the sons of India to make reparations for the suffering Indian women.

Do you not see that behind this veil of Purdah there is yet another veil—the veil of her uncomplaining smiling face—which hides from your view the true picture of her misery and sorrow? But remember, the sigh that escapes her in secret mounts up to Heaven and is gathering in volume every day. Soon it will spread over the land like a scorching blast withering everything before it in this land of green fields and flowing rivers. Go, ye sons of India, and tear this cruel veil before it is too late and remove her misery. Place her again on the pedestal on which your ancestors placed her—show her the respect which is her due—remove her misery and sorrow which is your duty. If you are to win the good will of civilization, if you are to hold your head high, if you are to enjoy the rights of universal brotherhood,

### The Tata Hydro-Electric Works.

Science and Industry publishes a highly interesting survey of this unique and



gigantic scheme of which the Indians may well be proud. This account originally appeared in the *Times of India*.

The following cullings will doubtless be interesting reading.

The three postulates for a hydro-electric scheme are water, fall, and market, all within reasonable distance of each other. There is no other place in the world where this combination is found in quite such favourable conditions as on the Western Ghats at Lonavla. Here we have water in tremendous abundance. The rainfall of the Ghats varies in the most amazing fashion, but there are places within the catchment area of the Tata Lakes, where it reaches the prodigious figure of 560 inches in the year. That represents the heaviest known fall.

The distinguishing feature of this scheme then is the tremendous rainfall in the lake district. But scarcely less remarkable is the height of the reservoirs above the power station. As a rough working formula, water generates a pressure of half a pound for every foot of fall; the height of the inlet to the pipe line at Lonavla, above the turbines, is 1,725 feet, which, making allowances for friction, gives a working pressure of 750 pounds per square inch. That means, of course, a great economy of water; the duty exacted from the water is nearly eight times as great as at Niagara. Thirdly, the power is generated within reasonable proximity to the great market, Bombay; the transmission line is only fifty-five miles from the receiving station, and doubtless in time a market will be found for part of the output nearer its source.

#### Storage of water.—

The quantity of water necessary to develop the works to their full capacity, 120,000 horse-power is 770 cubic feet per second; perhaps that does not convey much to those who are not engineers, but it may be illustrated by the fact that the flow of the Thames for seven months of the year is only 556 cubic feet per second. Then all this water has to be stored; there is no great river as at Niagara to furnish an unfailing supply. The first great problem is this of storage. The rainfall is held up in three great lakes. The first of this chain is at Lonavla, which is large and comparatively shallow. The Lonavla dam is about forty feet high, which impounds water spreading over 154 miles; the primary purpose of this lake is to utilise the monsoon rainfall, and when the rains are over it will be emptied. The first of the true storage lakes is at Walhwan, which is of great dimensions. The dam here, 4,500 feet long and 75 feet high, creates a lake 24 square miles in area. But even this great work is overshadowed by that at Shrawata. This lake, when full, will embrace an area of five square miles and demands a dam 7,670 feet long and 115 feet above the bottom foundations.

It sounds quite simple to say that the waters of the Shrawata Lake are poured into Walhwan through a tunnel 5,000 feet long, and from Walhwan the united flow of the two is carried in a duct until they meet the outflow from Lonavla, the combined discharge of the three being born in the last stage of the duct until it reaches the forebay, where the pipe-line commences. Yet this section of the work necessitates the construction of an artificial channel about five miles long, sufficient to carry a stream equal to the flow of the river Thames. There was no natural stream bed to harness for this duty.

The duct has been built of solid masonry, lined so as to reduce friction and waste to a minimum. It dives under the roadway at Lonavla, rushes over the railway in an aqueduct, creeps along the side of the hills far above the railway as it climbs to the Deccan plateau, and then discharges into the forebay. Then, when the engineers had completed the masonry channel, tunnel and aqueduct over the five puzzling miles to the forebay—which is another name for a settling tank and small balancing reservoir—their troubles were not over. They expected to find on the high ground above the Reversing Station a good rock foundation. Nothing of sort, and the bed of the forebay had to be lined with concrete and waterproof courses in order to prevent the loss of the water which has cost so much to bring even to this point.

#### Huge pipes like tunnels.—

It is an impressive sight to stand on the crest of the dam of the forebay and follow the contour of the pipeline as it thrusts itself down the Ghats. Where it emerges from the sluices, which regulate the flow to a fraction, and where fine screens prevent the inlet of any foreign matter, this pipe is 82 inches in diameter. A little over 1,000 feet down, this big main runs into a horizontal drum, whence five smaller pipes of welded steel carry the water to the turbines—one pipe to each turbine. It is a more impressive sight still to sit on a small trolley and see in detail the mass of work, which is necessary to complete even a single pipe. A resting place for the pipes had to be hewn out of the solid rock, in the burning sun, with great difficulties in providing the workers with water. When the bed is prepared each section of the pipe has to be hauled into place, adjusted to a nicety, riveted to its neighbours, and finished off. Nor is that all. In the tropical heat of India the metal expands and contracts, literally crackling as the sun warms it in the morning. This means at fixed points the pipes must be "anchored," so as to prevent excessive movement. So it is tied by iron rods into masses of masonry. These anchors necessarily become larger as the pipe descends, and reach their maximum near the power house; there the pipes, in their penultimate stage, are immovably fixed in a five thousand ton block of masonry and iron; they are here an inch and a quarter thick and withstand a pressure of 750 pounds to the square inch. The total length of the line is over 13,000 feet.

The turbine wheel is some nine feet in diameter. The water, which reaches it in a 38 inch steel main is discharged through a four inch nozzle. When this strikes the buckets on the circumference of the wheel it drives it round with such force, that each turbine can develop 13,750 horse-power. The flow of water has to be governed with such nicety that there is no a fraction of variation and any irregularity has to be provided with means of correction or escape, or the steel pipe would be ripped up as easily as the tearing of a sheet of blotting paper. Then the generator, which is spun round by the turbine, is nineteen feet in diameter and turns at the rate of three hundred revolutions a minute. It develops such heat that it has to be ventilated through a great tunnel whence vanes on a generator draw in air from a shaft which admits cool air from the roof of the power house, and discharges the heated air at the other end. There is perhaps no more remarkable evidence of the harnessing of the forces of nature than to stand in the power-house at Khapoli and watch the starting of one of these generating units. A wheel is slowly turned. A low humming note

## INDIAN PERIODICALS

given off by the turbine. Slowly the huge mass of generator begins to revolve whilst the indicator needle climbs up to three hundred revolutions a minute—and stays there. The turbine governor, balanced in oil, keeps the needle as steady as rock. There is the low hum of the revolving wheel and generator: the faint splash of water as the escape rushes out of the tail race, nothing more: yet that represents over thirteen thousand horsepower of energy, ready for the service of man.

### Towers.—

There are two types of towers carrying the cable to Bombay—supporting towers and 'anchor' tower. Their names indicate their function; the supporting towers merely sustain the weight of the line, the anchor towers are designed to take up the lateral strain. These anchor towers are of a strength sufficient to resist any strain which might be set up by the breaking of the line without giving way. The most serious obstacle crossed by the transmission line is Thana Creek, 10,000 feet wide, with 42 feet of water. The towers here are two hundred feet high and are at high tide erected on caissons sunk in the bed of the creek.

To secure economy in transmission the current is "stepped up" to 100,000 volts before it is sent over wires to Bombay. But that voltage is much too high to be used in the busy island itself. So at the receiving station at Parel a process, the exact converse of that at the power station, is gone through; the current is "stepped down" to 6,660 volts. It is then ready for transmission through underground cables to the mills; there the voltage is further reduced to 2,500 and at that pressure passes to the motors which drive the machinery. The average man's idea of a switch is a handle which is pulled over when the current has to be turned on or off. But a voltage of a hundred thousand has to be treated with respect, and the whole system both at the power house and at the receiving station, is built up on what is technically known as the "distant control." The operator stands at a marble slab, studded with knobs not much larger than those used by a telegraph signaller. He presses the knob; there is a *plug plug* in another part of the building; the current has been switched on or off as the case may be. What has actually happened is that the pressing of the knob has actuated a small motor operating the switch; the actual mechanism is moved with lightning rapidity. Even then the sparks given off in making or breaking contact are so powerful that special means have to be adopted to absorb them; so all the switches are immersed in cylinders of oil, and this oil having been freed from water to a point represented by a hundred thousandth of one per cent, makes the sparks perfectly harmless.

### What the works will do.—

The Tata Hydro-Electric scheme is going to banish smoke from Bombay. It is going to provide our industries with the most efficient motive power known—power so much smoother in its action than steam that it greatly increases the efficiency of machinery. It is going to stimulate industry by furnishing power far more cheaply than steam. It is going to provide the basis for fresh industries all along the country traversed by the transmission line, and perhaps to facilitate the electrification of the suburban railway and the Ghat sections of the Great Indian Peninsula Railway.

### Teaching in Ancient India.

Mr. T.D. Gajra in the *May Indian Education* quotes some sayings of ancient Indian law-givers and the Vedas to prove that "the relations between the teacher and the taught in Ancient India were most cordial." The writer asserts that at the present day there is no longer the same good feeling and understanding between the teacher and the taught.

### We read that

teachers in Ancient India were highly respected men. No doubt they were not paid much. But that was because they had voluntarily chosen the life of poverty, purity and peace. They of their own free choice, "avoided all sensual pleasures and all means of acquiring wealth which impeded the study of the Vedas." They were expected to be men of very high qualifications. The Vedas speak of the qualifications of the teacher in the following way:

One who is the store-house of knowledge; who can make his pupils feel that he is not less regardful of their interest than their fathers; who lives and can make others live a life, whose ways of life are pure and blameless, who instructs his pupils as if they were earnest seekers after truth. He must not be a discontented man, should be as pleasing and merry as a guest and should perform his daily duties regularly. It is only such persons who can give knowledge to those who come and make the academy their home. (*Rig-Veda*. I. 53, 1).

A good teacher is he who like the all-powerful sun shows every object in its true colours and by means of discipline and practice protects the powers that lie hidden in his pupils. He must have a respectable character, and should be good-looking as well as true and faithful, should have a happy soul and a retentive memory. (*Rig-Veda*. I. 63-2).

"A good teacher is he who lives like the sun, that balances the earth from all sides and, like a king, who is a guide and a friend to everybody. He should be forward and courageous like warriors who live for the good of others and should be stainless like a woman who is true to her husband.

### Two kinds of teachers were recognized.

Firstly, there were those who stood to their pupil in place of teacher and guide and who had personal relations with the pupils. These were called, the *Acharyas*. Manu defines an *Acharya* in the following manner:

"They call that *Brahmin* who initiates a pupil in and teaches him the *Veda* together with the *Kalpa* (principles of sacrifices, etc.), and *Rahasyas* (the secret sciences)—the *Acharya*."

The second class of teachers were known as *Upadhyayas*. The *Upadhyaya* is one who for his livelihood teaches a portion only of the Vedas, or also the *Angas* (branches of sciences growing out of the Vedas).

In the *Sutras* several passages like the following occur:

"Loving him like his own son and full of attention, he the (teacher) will teach him (the pupil) the sacred science without hiding anything in the sacred law."

"And he shall not use him for his own purposes to the detriment of his studies except in time of distress."

"A teacher who neglects the instruction of his pupil does no longer remain a teacher." (*Apastamba*).

Manu, the greatest Vedic law-giver, writes even more forcibly on the subject :

"Created beings should be instructed in what concerns their welfare *without giving them pain*, and *sweet and gentle speech* should be used by a teacher who desires to abide by the sacred law.

"Let him not, *even though in pain*, speak words cutting others to the quick, let him not injure others afraid of him, since that will prevent him in gaining heaven." (159 and 101).

#### Duties of Pupils :

"The teacher was to be highly respected by his pupils. Every day the pupils began and ended their lessons after bowing to him. They served him and stood up whenever he approached. His seat was considered sacred and the students never dared to sit on it." (Manu. II 71 and 119).

In the Arya for May has appeared an account of

#### Andal the Vaishnava poetess.

The poetess Andal was the foster-daughter of Vishnuchitta, found by him, it is said, a new-born child under the sacred talsi-plant. We know little of Andal except what we can gather from a few legends, some of them richly beautiful and symbolic. Most of Vishnuchitta's poems have the infancy and boyhood of Krishna for their subject. Andal, brought up in that atmosphere, cast into the mould of her life what her foster-father had sung in inspired hymns. Her own poetry—we may suppose that she passed early into the Light towards which she yearned, for it is small in bulk,—is entirely occupied with her passion for the Divine Being. It is said that she went through

a symbolic marriage with Sri Ranganatha, Vishnu in his temple at Srirangam and disappeared into the image of her Lord. This tradition probably conceals some actual fact, for Andal's marriage with the Lord, is still celebrated annually with considerable pomp and ceremony.

Here is a translation of one of Andal's poems.

#### TO THE CUCKOO.

O Cuckoo that peckest at the blossomed flower of honey-dripping champaka and, inebriate, pipest forth the melodious notes, be seated in thy ease and with thy babblings, which are yet no babbling, call out for the coming of my Lord of the Venkata hill. For, He the pure one, bearing in his left hand the white summoning conch shows me not his form. But He has invaded my heart ; and while I pine and sigh for his love, He looks on indifferent as if it were all a play

I feel as if my bones had melted away and my long javelin eyes have not closed their lids for these many days. I am tossed on the waves of the sea of pain without finding the boat that is named the Lord of the highest realm. Even thou must know, O Cuckoo, the pain we feel when we are parted from those whom we love. He whose pennon bears the emblem of the golden eagle, call out for his coming, O bird.

I am a slave of Him whose stride has measured the worlds. And now because He is harsh to me how strange that this south-wind and these moon beams should tear my flesh, enfeebling me. But thou, O Cuckoo, that ever livest in this garden of mine it is not meet that thou shouldst pain me also. Indeed I shall drive thee out if He who reposes on the waters of life come not to me by thy songs today.

## FOREIGN PERIODICALS

Dr. Bunji Mano, president of the Imperial University, Kyushu draws some

#### Lessons from the War

which is going on at the present moment, in the *Japan Magazine*.

One of the outstanding facts of the present struggle is that

the struggle of the world to-day is one between those who know and those who don't know ; those that excel in knowledge win, and those whose knowledge is inferior, fail,

Though we all know that the machine is not everything and that the user of the machine always plays a large part in its success, still it must be admitted that the "menace of the Germans to the allies lies

in their power of their mechanical inventions, especially their great guns." The importance of armored motor-cars has also been proved beyond a doubt. Without proper knowledge and mechanical equipment valor and patriotism count as nothing.

For the reasons stated above the writer strongly advocates the founding of more research institutions in Japan for the promotion of scientific knowledge. Without the help of science no successful war can be carried on. It is equally true that without its help the "production of things that belong to peaceful enterprise" is not possible either.

Dr. Mano wants not only chemical

research laboratories but institutions for the promotion of mechanical science as well. Japan has to her credit many valuable inventions, and the writer does not doubt that if more research institutions were established, Japan would witness a wonderful development in matters scientific.

The concluding lines of the article under review deserve the serious attention of all.

Another lesson taught us by the present war is the importance of being brave and courageous, and especially of cultivating these virtues in time of peace. Our young men must realize that before them stands a strong and merciless enemy, not only in war time but always. Their enemy in peace is temptation, which ever surrounds them. Victory or defeat for them is decided by self-mastery. Those that can successfully meet and overcome temptation are the true conquerors and the nation's best defenders. For this a courageous spirit is very essential. To beat off the enemy of temptations in peace time is as meritorious as to beat off the enemy in war-time.

There is a story to the effect that when the son of a distinguished soldier in Europe was writing the biography of his illustrious father, he gave but one page to his great military exploits and many pages to his father's beneficent influence upon society in general. Our brave soldiers were victorious over Germany at Tsingtau and we are proud of their gallant achievements, but we must not forget that those who win against the enemy within themselves are victors equally great, and will be men of courage and spirit at all times.

### America and the War

is the title of an article from the pen of A. Maurice Low in the *National Review*.

American trade is suffering owing to the war. "The aim of America," we are told, "is to sell everything to Germany and Austria that they need, and to profit from the trade hitherto enjoyed by England, France and Russia." And the Britisher's aim, of course, is to prevent anything from reaching the Germans or the Austrians, to "starve them out, to weaken them at home as well as in the field, to make them feel the effects of the war in every way possible." These opposing interests have created friction, as was expected, with the consequence that the Washington Government presented a Note to the British Government protesting against the "seizure of ships and the detention of American cargoes on suspicion of being contraband intended for enemy purposes."

The English people took too much for granted regarding the attitude of the United States towards England and the War and they showed little consideration for the feelings of Americans. Hence the Note, so opines Mr. Low.

What is uppermost in the American mind at the present time is that certain "rights," which he believes are inherently his, have been trampled upon. He is rather vague as to what those rights are.

Politics have had something to do with the weakening of sentiment in favor of England, and they will have more to do with it before the war is over. It is one of the curious traits in the American character that while Americans almost without exception are opposed to war, almost every American approves of a vigorous foreign policy and enjoys seeing the United States remind Europe, and England especially, that it is not safe to take liberties. Party politics are forgotten when international questions arise. The American attitude was crystallized by a famous American in a sentence that is now historic: "My country, right or wrong, but always my country." That sentiment is as strong to-day as it ever was.

The writer goes on to say that the Americans have contributed with extraordinary generosity for the relief of the Belgians. He thinks that

if they had been told that by stopping a single cargo of copper to Germany the war would be over that much sooner and the necessity of furnishing food to the distressed Belgians would be to that extent lightened, they would have shown less objection to the necessarily rigorous measures England was forced to adopt. More real good can be done to Belgium, for whom every American has profound sympathy, by making it impossible for Germany to obtain copper than even by sending food, great and urgent as is the demand of Belgium.

The writer is certain that the "patriotism of German-Americans knows no limits. They would be perfectly willing to damage American industry if they could advance the German cause." And so we find them "giving enthusiastic support to the agitation" which aims at stopping the exportation of war material.

We read that

numerous Bills have been introduced in Congress—to prohibit the exportation of all war material, on the ground that it is a violation of neutrality, because the Allies alone can draw supplies from the United States as the sea is closed to Germany.

The writer admits that the "embargo on the exportation of rubber from British dependencies to the United States is a blow at the American manufacturer

as it has naturally sent up the price, and the manufacturers of tires, boots, and hundreds of other articles, who made contracts on the basis of the price of the raw material before the war now find themselves confronting heavy losses, and the shortage has become so great that factories may be compelled to suspend or curtail operations.

Mr. Low justifies the action of the British Government by saying that it has done so compelled by imperative necessity as otherwise rubber would be sent to Germany. This can not be allowed

because "without rubber Germany will be greatly embarrassed in carrying on the war."

### Six Weeks with the Germans.

Under the above heading a "Neutral Observer" contributes to the *Times* an article bristling with first-hand information about the Germans from which we make the following cullings:

#### Unperturbed Berlin.—

It was still snowing, but we kept up our express pace, and Berlin was reached on time to the minute. I alighted from the train 11 hours after leaving The Hague. A porter, two, struggled for the privilege of carrying my bags, and I noticed they were young sturdy fellows, quite of the arms-bearing age. Evidently some had not been mobilized. At the station I saw few or no troops, no military guards, and the usual routine of a brass check for a taxicab delayed me some moments, and then through the brilliantly-lighted, thronged streets I was driven to my hotel. The hazardous journey was over.

I expected to find Berlin the throbbing heart of the Empire. Instead I found the cold, metallic, precise click of a great machine. One gets no impression of personal feelings, personal emotion. Merely the slow, grinding rotation of duties, each carried out with perfunctory energy, but the whole the most magnificent organization the world has yet seen. It is man reduced to an equation of efficiency. Of each individual is required just about one-half the effort of which he is capable. The result is that, not only are they amply provided for any emergency, but that ordinary life is less disturbed than in any other belligerent country.

Though the life of the people goes its round undisturbed, in higher circles about the Court all social life has ceased, except for small parties given for the entertainment of officers invalided home. Officers on leave without serious cause I saw none, so that the war conversations lack the thrill of personal contact with a real warrior fresh from the trenches, who, speaking in the first person, recounts his adventures to admiring listeners. The wounded who reach Berlin are an unusually reticent lot, compared with those in other cities, though they must be the heroes of the war, for every other soldier in the capital has been decorated with the Iron Cross. In fact, not to have the big black and tin-edged bauble dangling from a long black-and-white ribbon from the third buttonhole of the "fieldgray" tunic, is becoming a mark of especial distinction.

The open criticism of German diplomacy by all classes seemed to me extraordinary. That the "haute finance" was not advised of the war in due time, in order to call in loans, &c., rankles in their minds. That the country was not informed of the English "point of view" or was falsely advised is felt bitterly. In fact, German diplomatists are in such disrepute at the present moment that I heard more than one person emphatically declare, "We will have no diplomatic peace"; and I know that the great industrial, banking, and commercial men of Germany expect to be consulted, should the occasion arise. For not a man of them but believes that the end will be favorable.

#### Germans not boastful.—

Yet strangely enough one hears little talk of victory, little boasting over the prowess of the German arms, and, stranger still to a foreigner, the Emperor's name rarely, if ever, figures in the conversation. In point of popularity with the people he ranks about fifth. Hindenburg, the victor in Poland, is of course the national hero, though among the well-informed, his Chief of Staff, Ludendorff, is given the credit for these victories. For the war on the Eastern frontier is, to the Berliner, of far more interest and import than the campaign on the Western front. Next comes the Crown Prince, and nothing could attest to his rising fame more strikingly than the fact that the bristling moustaches "à la Kaiser" have practically disappeared, all officers having clipped their moustaches to the "toothbrush" style worn by the heir to the Imperial Throne. After him, and running a close third, comes Count Zeppelin, the man who has made England shiver and quake with fear, and mope about in the dark, to the delight of all Berliners. (So the Germans think, of course.) At present the most popular woman in Germany is the Crown Princess. She is called "The Smile of Berlin."

#### German reserves of strength.—

After six months of war Germany seems to me almost as on the first day, closely united, little disturbed. The civil life of the nation appears to continue as in time of peace. Military authorities state that her class of 1915, some 750,000 able-bodied, picked men, has not been called out. Apart from these, the numbers of "untrained Landwehr and Landsturm," would run into millions. Though arms and ammunition factories are working night and day, I have it from a reliable source that Germany is only just beginning to use her 1914 small arms ammunition.

I was unable to find a single person, military, official, or otherwise, who had actually seen one of the 42cm. mortars which are supposed so quickly to have reduced Belgian and French fortresses. That two or three such guns exist was affirmed by all, but whether they are a success seems questionable. The photographs of the large batteries seen everywhere, pretending to be the famous Krupp 42cm. guns, are, in reality, not German at all, but Austrian from the Skoda Works at Pilsen, and are 30.5cm. in calibre. They have been of great service to Germany because of the ease of transportation by motor-lorries. They have done practically all the work credited to their larger and more notorious confreres.

#### Copper and Petrol.—

The question of the deficiency of copper is being vigorously met by the opening up of mines which, in ordinary times, could not be profitably worked, but are able now to provide a material increase in the supply of that metal. Other sources of copper, such as pots and pans, telegraph wires, are being considered as of possible service.

The seizure of Galicia by the Russians, and the consequent stoppage of the supply of petrol, was one of the severest blows to Germany which relies chiefly on motor transport for military purposes, and particularly for its aeroplanes and Zeppelins, not to mention the countless motors used for private purposes. But now benzol, which is easily and cheaply obtained in great quantities from coal, has



taken the place of petrol. The coal is thereby converted to coke, and, with painstaking thoroughness, the German Government set about to find a market for the great coke supply that was thus created. Locomotives are being converted to burn coke economically in place of coal, as are other steam engines and furnaces. So that to-day, notwithstanding the enormous consumption of benzol for military use, the supply is more than equal to the demand, and taxi-cab and other motor traffic has again resumed almost normal proportions.

#### Wheat, and other food-stuff—

The question of wheat and other cereals, of which there is an undoubted scarcity, is more complicated. The seizure of the cereal supply by the Government was absolutely necessary in order to prevent prices from becoming prohibitive.

It must be remembered, however, that wheat bread is not the staple food of the country, and that the supply of rye is more plentiful. Rumania is being coaxed to supplement the deficit, and I am told, Russian merchants of German sympathies have managed to ship considerable quantities to Baltic ports.

Every possible effort is being made to preserve for the future such perishable stores as are now in the market. It has been carefully determined whether, under given conditions, it will be more advantageous to keep a cow alive and obtain milk, butter, and cheese from day to day, and the meat at some future time, or, by slaughtering it, to save the food which it would consume and which might be of greater caloric value to men. With all seriousness it is being urged that Germans should be content to use less starch in their laundries, as this means a definite saving of possible foodstuffs (potatoes and rice). Every German housewife is invited to attend lectures where a more tasty and nutritiously advantageous method of cooking vegetables is scientifically explained. An understanding of German character will preclude any possibility of drawing rash conclusions that these measures mean that Germany is on the verge of starvation.

By the cutting off of supplies from abroad the Germans have been thrown back on themselves. They realize that they must now rely on themselves alone, and yet I found no weakening of spirit anywhere, but rather a grim determination to fight to the bitter end.

#### Hatred of England.—

Among the "people" the feeling against England is that of a living antagonism, summed up in the words "they want to starve us," it is in the highest social, intellectual, and political circles that the hatred flame forth with brutal ferocity.

The men who were the wildest in their denunciations were those who had closeted lives; that is, the thinking reasoning men of the land, and the official class. Military men were, as a whole very contained and reserved in their comments, and I found a strange absence of active animosity among the commercial and industrial men of the country.

The dearth of statesmen in modern Germany is partly traceable to the industrial and military expansion of the State. The more gifted and intelligent men, those endowed with shrewdness, sound judgment, and, above all, quick decision, have entered the field of industrialism.

In the present difficulties the absence of a far-seeing leader is felt keenly.

#### In what sense can an Empire prove itself to be great?

This is the title of a thoughtful contribution to the *United Empire* by Mr. N. A. Turner Smith.

No one will disagree with the writer when he says that

the destiny of a nation, so far as that is self-determined, depends upon its wisdom in estimating the value and function of its members, and in the adoption of this estimate as the ordering principle of all its relations, internal and international. Not until the individual, on his side, has realised his obligations and responsibilities, and the State on the other is impressed with his supreme value, is there any likelihood of a permanent order and harmony in State, or Empire.

Rome, "through a faulty estimate of the value and function of her people, failed to realise a higher form of Empire and even lost what she had." In Rome, there was a time, when "the individual, in the eyes of the rulers, was of no intrinsic worth. Citizenship alone imparted value and dignity to a man."

Under these circumstances

the people grew restless under the attitude of indifference which was displayed towards their welfare. There were too many Imperial requirements which in no way met their personal needs, and a protest in some form of extreme individualism was bound to come sooner or later. There was no desire to belittle the title or claims of Rome, but if these were to be fulfilled by the appointment of the mighty to lucrative governorships, to high places in the Senate, and to large representative positions, these dignitaries must realise their utter dependence upon the masses, which confessedly no longer had any real interest in Imperial ideals so unprofitable to themselves. They determined, therefore, in future to sell their vote to the highest bidder, and to extort full recompense in return for their support. The reaction had set in in its ugliest and most calamitous form. The people were fed and amused; they became lazy and demoralised; their character was enfeebled, and discipline gave way to dissipation. The self-realisation of an orderly political people had slowly developed into national self-assertion, which in turn provoked a suicidal selfishness among the masses. It was owing to the sanction of a divorce between State and people, and the failure to recognise their essential identity, that the value of the mere individual as such, was reckoned at a minimum. And Nemesis came in the over-correction of this error, in the uncontrolled reassertion of the individual.

But a democratic government is not without its dangers. For then we are apt to indulge in an irresponsible individualism.

This spirit of freedom, which thinks to throw off the chains of authority, is the ruling principle of modern life and action.

Truly we are marching "under the banner of the free spirit." Each man is captain of his own soul, acknowledging no superior, and at any

entitled to break from the main body. But such a conception of the individual and his relation to society, if interpreted too rigidly, and put to the test of practice, is seen to be both dangerous and wrong. It is wrong because it ignores the facts that man is essentially a "political creature"—to use Aristotle's expression; that the individual can only be defined or understood in terms of others; that no man liveth unto himself alone; that there are no absolutely "self-regarding actions" because there is no such being as an absolute individual standing in isolation, and out of all relation to others. The theory is dangerous because by teaching that "mankind are the greater gainers by suffering each other to live as seems good to themselves," it renounces all obligation as our brother's keeper. It is a theory of disintegration counselling each man to go his way and leave others to do the same.

"Such individualism" the writer opines, "would be fatal to a nation, for no empire can survive without the self-sacrifice and co-operation of its people."

Maurice S. Evans, in the April *International Review of Missions* discusses some of the acute problems arising out of contact of the

### Black and White in South Africa.

Stated in its broadest outlines the problem stands thus:

The great question is how a people of European stock, with the inherited tendencies and aspirations of their race, imbued with modern ideas of economic progress, can have opportunity for full development and find satisfaction in their lives alongside another race far outnumbering them, just emerging from the pastoral stage, and who for the most part cannot even understand the ideals and aims of the other. The question cannot be regarded as satisfactorily answered unless both races have opportunity to develop all the possibilities of their nature, and unless it is proved that the necessary contact does not make for degeneration of one or both. It will not be satisfactorily answered if the stronger race depends from youth to old age upon the manual labour of the backward race, and lives largely, as is the case at present, on the exploitation of the labour or the ignorance of a people just emerging from barbarism. Nor on the other hand will the problem be solved if the backward race has no opportunity to rise, but is kept at tasks which give no hope in life and under conditions which limit the opportunities to develop whatever as a race lies in them.

The form of government in South Africa is "nominally that of Great Britain and the other self-governing colonies," but

the task of governing the whole, and the responsibility therefor, lies on the shoulders of one-fifth of the inhabitants and these are of the white race. Very many of these are ignorant of the conditions under which those they are called upon to govern actually live, and there is not on their part any strong desire to acquire information and study the question. They are mainly concerned with their own material interests, and though these interests are bound

up with the native people, the latter are only likely to be considered in so far as what they desire or need does not clash with these interests of the politically all-powerful white race.

Owing mainly to the social conditions of our country there is a large and unfortunately an increasing number of whites who once living in the country have drifted to the larger towns and industrial centres, who have degenerated, and who, unable and often unwilling to work, exist in indescribable conditions, and many of whom live by pandering to the animal desires of the natives honestly working in their midst. The crime of selling intoxicants to natives, an easy and lucrative though illegal form of making money, is increasingly tempting these people. Yet they have the vote, and with it their share in governing the native people, equally with the most educated, altruistic and intellectual citizen of Johannesburg, Capetown or Durban.

The industrial system of South Africa—if system it may be called—rests upon the manual labour of the native and coloured man, and in South-East Africa, the home of the Bantu, upon that of the former. The whole of the manual labour of the great gold mining industry is done by the native, and he is debarred by regulation from undertaking any skilled or even semi-skilled work. This is the prerogative of whites. Diamond mining, farming, manufacturing transport, all depend on the native for the hard work. The white man directs and supervises, but never undertakes the pick and shovel work. Thus directly does South Africa depend on the muscle of the native, and the native sets the pace.

We read that in Natal "the Indian slightly infringes on the white man's preserves, and may do so more in future."

The unions take up the same position as in the Transvaal. In the country districts a fair amount of building and some skilled work is done by natives trained at the mission establishments. The power of the unions is limited to the towns, and it is probable that these native artisans may gradually get most of the work on the farms, and possibly in the small country towns. In the larger towns the white man appears too strongly entrenched though a period of depression might weaken him and enable the black man to invade the towns. In any case the future carries in it in Natal as elsewhere in the Union all the elements of industrial plus racial conflict.

### We are informed that

the natives of Natal are very anxious to get education, and are making efforts and sacrifices to obtain it. There are not any native government schools in the province, but the Government have of late years been more liberally subsidizing the schools established by the missionary bodies. Their help is still, however, meagre; the amount of the grant in aid during the current year may amount to £15,000 or £16,000. Although there is provision in the Natal code for qualified natives to obtain the franchise practically the law is a dead letter and the natives of the province are unenfranchised.

The writer states some of the dangers which are likely to occur owing to the new order of things and the contact of the two communities, the Black and White.

The class of poor whites, due in large part to the



presence of a servile race, is increasing. Contact between them and coloured and black is closer, and that on terms which begets demoralization of both. Considering the numbers concerned, miscegenation is not frequent, but will probably become more so, and that of the most debasing kind, and a class of worthless half-breeds will be begotten in an environment that will force them to become criminals of a most dangerous kind to the community.

Opportunities for establishing manufactures are present in South Africa; minerals are in abundance, especially coal; there is a fairly high tariff and low priced labour. It will hardly be human if those who wish to establish such industries should ignore low priced native labour, especially woman and child labour. I view with extreme apprehension the incoming of large numbers of such into industrial centres. Experience here and in the Southern States of America has shown that the native African cannot resist the temptations of city life, and often falls into the lowest depths and becomes a menace, physical and spiritual, to the whole community.

The main grievance of the natives which is strong enough to "unite them in active open rebellion" is that

Judged by native standards, the land they have is insufficient for them, and whenever they give expression to their grievances this takes a first place. Everywhere the population is increasing and the land available to them is being reduced. The native wants nothing better than to have a piece of land secured to him sufficient for the wants of his family.

For the betterment of existing conditions Mr. Evans proposes the following remedies.

Sufficient areas should be set aside to provide that the native shall live his home life apart from the whites. The ideal would be that each native family should have sufficient ground to support itself, with provision for further increase. The tenure in these areas should be that which was best suited to the needs of the people; in some communal tenure would be advisable, in others individual tenure might be admitted, if desired by the people. In these areas provision should be made for education, literary, industrial, and above all agricultural. This education should not necessarily follow the course adopted for Europeans, but should be specially suited to the character and needs of the people. The areas would be under the control of trained white administrators, and gradually the people should be encouraged to take the management of their local affairs. Excepting with the express permission of the Government, and at its pleasure, no Europeans should be allowed to settle in these areas, and only such as were for the benefit of the native people, missionaries, medical men and traders.

In the *Asiatic Review* for April appears the

### **Impressions of India**

by the Earl of Ronaldshay, who visited India, not long ago in connection with the Public Service Commission.

To the Earl "Bombay is chiefly interesting as being symptomatic of the economic transition which is taking place in India."

It is here that is to be found the mainspring of the movement which is beginning to create in India large industrial enterprises which must inevitably bring in their train far-reaching changes in the existing structure of the Indian social organism. The city is, in fact, India's reply to the contention put forward by Lancashire during the bitter controversy over the Indian cotton duties in the nineties, that the sole function of India in the Empire's commerce scheme was the production of raw material, and is an earnest of her intention vigorously to proceed upon an industrial career.

The writer "once travelled straight to the jungles which stretch away from the southern borders of the United Provinces far into the Central Provinces," where "man still wages fierce warfare with the wild."

For the people of those places

the government is the Collector, who is regarded, not merely as the government but as Providence in the flesh. Camped in the vicinity of a village of wattle and mud, enclosed on all sides by vast forests of sal, eucalyptus, tamarind, and a dozen varieties more, with the collector meeting out justice, settling disputes, and generally playing the part of providence assigned to him, Bombay, with its palatial buildings, its mills, and its universities, its board and its councils—legislative and executive—all the paraphernalia, in fact, of the twentieth-century civilization of the West, seems infinitely far away.

The Earl tells us that the north-west frontier "has always possessed an extraordinary fascination" for him, where the "issues of war and peace have hung in the balance often enough."

Speaking of things spiritual the writer says, not incorrectly perhaps, that

no one can remain long in India without having his thoughts directed towards things spiritual. A large proportion of the sights which attract the tourist are temples. The tourist has not always the time, perhaps, to ponder upon the significance of this; but even the tourist who takes a pride in his capacity for hustle will soon discover—to his own undoing in all probability—that by nature the Indian is prone to meditation rather than to action.

Sir Ronaldshay opines that there is "a good deal in the circumstances of British rule in India to excite astonishment." The British government keeps control over "a continent the size of all Europe, excluding only Russia, with a population of 315 million people." Less than two-fifths of this area, with a population which is less than one fourth of the total population of India is administered under British suzerainty by the rulers of the Native States.

The wonder in this is that

the whole of the vast machinery necessary for this stupendous task is directed, controlled, and kept in motion by a body of less than 5,000 English officials of all kinds—civilians, judges, engineers,

doctors, educationalists, forest officers, and so on. In the United Provinces a single civilian is responsible for the good government of a country larger than New Zealand, with a population of 47 million souls. In Burma another civilian exercises supreme authority over a country twice the size of the British Isles.

The writer is not one of those pessimists who constantly assert that the Britishers as a nation are "slipshod, careless, unmethodical, inefficient and lucky." He knows that mere luck could never have enabled the Britisher to do all that he is doing in India today.

### Hindu Civilization and Central Asia.

The influence of Hindu Civilization in Central Asia has been dealt with in an instructive article in the pages of the *Royal Asiatic Society's Journal* by Sylvain Levi.

The learned writer gives an interesting account of the extinct kingdom of Kucha, situated in the heart of Chinese Turkestan, on the way from Kashgar to China. Judging the people from their language it becomes clear that in the beginning Kucha was an essentially Aryan land.

"There the word for father was *patar*, for mother *matar*, for a horse *yakwe* (e. f. *equus*), for eight *oct* (Latin and Greek *octo*), for 'he is' *ste* (Latin *est*), etc." However, Dr. Levi points out, this Aryanism of the Kuchean language is more akin to the Italo-Celtic Aryanism than to the Iranian and Indian. In the early centuries of the Christian era, Kucha received the Buddhistic creed and culture to such a large and overwhelming extent that the whole local civilization became Buddhistic. Situated on account of its connection with Khotan, well for commercial purposes, Kucha, from this time onward, became a very prosperous and flourishing place in which the activities of the merchant and the priest were equally vigorous and in which commerce and culture played an equally significant part. The existence, side by side, of a large-sized market and of a number of splendid buildings, secular and religious, schools and monasteries, bore testimony to this double-sized activity. Sanskrit became the sacred language and was assiduously taught and studied in the monasteries; and soon a very respectable literature in Kuchean, at first a literature of translations from Sanskrit originals, and later on of original treatises, came into existence.

The original treatises written in Kuchean, we are told, drew their matter and inspiration from Sanskrit. The majority of these refer to the *Vinayapitaka* which dwells on the discipline and mode of life of the clergy and informs us about the prosperity and number of the Kuchean monasteries. There existed also imitations of literary sutras. Sanskrit *avadanas* or tales referring to retributive acts were imitated.

In the Kuchean Kingdom Hinayana was the prevailing type though Mahayana was not wanting. Kumarajiva, one of the best and most prolific translators of Sanskrit works into Chinese, spent a large part of his life at Kucha.

Even Tantricism, which with its excesses, came in the wake of the Mahayana triumph, had its influence in the Central Asian City. "The *Brahmakalpa*, a part of which is called the *Brahmadanda*, presents a singular mixture; in correct Sanskrit verses in praise of all kinds of divinities, homage is paid to the Matangors (Chandalas), their wives, sons, daughters, teachers and saints (gurus, acharyas, siddhas), nay, to the deer (*ruru*) and the camel (*ustru*); then comes a Kuchean text teaching how to perform magical rites against an enemy, a burglar, a king, a minister, etc., under every lunar mansion (*nakshatra*)." The Kucheans had medical treatises also. One such work on the *Virodha* or mutual incompatibility of foods is preserved in the Stein Gallery of the British Museum.

Dr. Levi goes on to say that

The most singular and characteristic product of Kuchean literature, however, was a style of composition in which narrative was combined with drama. These treatises contained scenes from the life of the Buddha,—“the visit of Asita to King Suddhodana after the birth of the holy child, the escape from the palace, attended by God Vaisravana and his otherwise unknown servant Gardabhaga 'going on an ass', a discussion between the Bodhisatva and the philosopher Udraka; a conversation between Rahula, Buddha's son, King Suddhodana, and his chamberlain."

In the *New statesman* has appeared a candid article entitled

### Cant

which is very refreshing reading for the ring of truth which pervades it.

"Cant," we are told, "is the sing-song of the self-righteous."

It is praise and prayer from the nose instead of from the heart. There are few reputable citizens who do not join the chorus of cant some time during their lives. It may be religious cant or political cant or literary cant. In one form or another it is difficult to escape as influenza. It enables us to cut a presentable figure before our neighbors, and not only to deceive ourselves, but to deceive ourselves into the belief that we are deceiving others.

The writer goes on to say that

It is still premature, to heap all the sins on Germany's shoulders. In regard to the immediate cause of the war, Germany is, in our opinion, as guilty as everybody says she is. But that is no reason why the other nations of the world should suddenly turn up the whites of their eyes and thank God they are not like such a miserable sinner. Covetousness, boastfulness, hatred, ruthlessness, truthlessness—the feet of all nations have walked down these ways, and Germany does not stand in such solitary splendour that she can be looked upon as the Admirable Crichton of the sins.

We have it from the writer that an

## FOREIGN PERIODICALS

Oxford pamphleteer and Imperialist of the school of Mr. Kipling began an indictment of the Germans with the following sentence:

Thou shalt not covet thy neighbour's land, thou shalt not covet thy neighbour's sea, nor his forts, nor his ports, nor his shops, nor his ships, nor anything that is his.

And the pamphleteer is "a fervent British Imperialist who does not even believe in Home Rule for Ireland!"

Lord Halsbury some time ago delivered a speech about Germany, in which he said something like—"Why, this German Imperialism is sheer brigandage. Imperial robbers of all sorts ought to be hanged." Perhaps Lord Halsbury is right—perhaps they should. But has the history of the other great empires really been such a procession of Good Samaritans as his outburst of indignation suggests?

Most of us, of course, judge ourselves by one standard and our neighbors by another. We have heard several people at one moment denouncing the Germans for preaching hatred of Englishmen, and the next denouncing Englishmen for not preaching hatred of the Germans. Hatred appears to them to be a proof of the German's wickedness but of the Englishman's patriotism. We read in a newspaper the other day an account of the essays written by the pupils in an English school on the subject,—"What I would do with the Kaiser." All the children seem to have been in favor of something derogatory, and one of them expressed her wish to hand him over to the local miners, who would duly beat him about the body with many blows. If the little boys and girls in some German school wrote similar essays it would be pointed out how the German heart is trained up in malice and all uncharitableness from infancy. It would be a theme for sermon after sermon on the decadence and detestableness of German civilization. For ourselves, we do not take the barbarous fancies either of German or English children very seriously. But we regard it as serious folly on the part of grown-up people that they should encourage English children to do what they would fulminate against German children for doing. What is this but cant? Every time an Englishman tries to brand a German as a mortal outcast for doing what he would feel perfectly justified in doing himself he is canting. Cant is the affectation without the reality of moral superiority.

Cant is an attempt to make shining utterances act the part which should be played by noble actions. It is an attempt to pay one's debts with base coins bearing the image and superscription of virtue, but with a hollow ring that even an intelligent child could recognize. It is the introduction of forgery into public or private life.

Cant, however, need not be conscious. It is cant to say a thing merely because we want to believe it, but most of us have a gift for really believing what we want to believe. The question that we must face before we can get rid of cant is whether we have the right to believe what we like to believe.

In an article entitled

**The source of Germany's Might**  
in the *Nineteenth Century and After* Col.

A. Keene has tried to "prove the ~~strength~~ of the stupendous power" of Germany.

The writer takes us back into past history and tells us how the Prussians were worsted by Napoleon and as a result of which the condition of Prussia became desperate. "Prussian territory was so reduced that the population fell from ten millions to five." Trade was dead, prices of food-stuff went up, wages of labour ran down. And Napoleon tried to curtail the might of Prussia by limiting the numbers of the Prussian army, to 42,000 men.

Scharnhorst, who aided by men like Blucher and Gneisenau introduced the army reforms,

got round this difficulty by discharging a few men from each company as soon as they were trained, and filling their places with others. The men who were discharged were not lost sight of; they were looked after in their homes by officers who were nominally retired, but who really received small salaries on the understanding that they should drill these reserve soldiers from time to time. But the greatest change of all was that the former exemptions were abolished and the principle was established that every one who was not serving the State in any other capacity was bound to render effective military service. In conjunction with this great reform, two very important changes were introduced: first, the abolition of the privileges under which the nobles alone could hold commissions as officers; secondly, the abolition of flogging.

Finally, as men were now to be had in sufficient numbers, owing to the abolition of exemptions, it was decreed that service with the colors should be limited to six years.

The reforms which differentiated the army of Prussia which went to pieces in the campaign of 1806 from the armies which marched to Paris in 1814 and 1816, and again in 1870, were:

Liability to service was made universal instead of partial, and exemptions were abolished.

Short service was introduced.

Promotion was thrown open to all who could establish a claim for it.

Degrading punishments were abolished.

Simple as these measures sound, "they were founded on great moral principles,"

and proved to be the basis of all the army reforms which enabled Germany to throw off the French yoke in 1813, and to maintain herself for a hundred years as the leading military nation of the world.

With these reforms "came a great uplifting of the spirit of the Prussian people."

Jahn, the "father" of German gymnastics, combined training in love of country with his lessons in physical culture; Fichte and other professors wrote and lectured on patriotism; Arndt and Körner wrote and sang the songs of German liberty and freedom, and when the call to arms came in 1813 it found the Prussian people not only trained to arms but braced in spirit and in body for the great struggle.

The Prussian army furnished a contingent of 100,000 men, but the Landwehr or national militia

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supplied 135,000 infantry and over 13,500 cavalry ; there were also a few volunteer corps in addition.

Behind the Landwehr came the Landsturm, or "Levee en Masse" of the people. Every citizen who was not already enrolled in the army or the militia was to join the Landsturm when ordered. In each district landowners were to select a local defence committee, which was to decide on the measures by which the district could be most effectively defended, but the great duty of this levy of the people was to harass the enemy, if the country was invaded, to drive away cattle, remove food, lay waste the country, capture the enemy's hospitals, carry out night surprises—in short, to worry the enemy, rob him of his sleep, destroy him piecemeal, wherever a chance offered.

Peasants who had burned down their houses or their mills were to have their losses made good to them, but no one was to be indemnified for cattle seized by the enemy.

Such was the spirit and determination of the Prussian people in 1813.

Ill-clad and ill-supplied as they were, the men of the Prussian Landwehr, dressed, many of them, in uniforms sent hurriedly over from England, marched through wet and cold to the outskirts of Paris ; and the gallantry and devotion of these militia volunteers in this campaign is a striking instance of the spirit which can be aroused in a people which has been taught, by the rendering of universal military service,

that the first duty of a citizen is to be trained for the service of his country in the hour of danger.

**What a difference between the Germany of 1807 and the Germany of 1914!**

In 1807, says Alison, the Prussian nobles were straitened in their fortunes by French requisitions and exposed to insults from French officers ; the merchants reduced to despair by the entire stoppage of foreign commerce ; the peasants ground to the dust by merciless exaction supported by military force. The population had shrunk till it numbered barely five million people.

In 1914 Prussia stood at the head of the great German Empire, which has a population of sixty-five millions, and could call, in the last resort, five million trained soldiers to her colors. Her export trade was the second greatest in the whole world, and her voice second to none in the councils of the nations. She had within the passing of a few years launched upon the waters of the North Sea a fleet so large that Britain, once proud mistress in every sea, had had to call in her ships from distant stations, as Rome of old called in her legions.

According to the writer all the strength of Prussia rests upon the "strong, sane, and simple system of universal military

## BOOKS AND MAGAZINES

### A BRILLIANT CROSS-EXAMINER.

Mr. Perceval Gibbon has an article in "Cassell's Magazine" on the Lord Chief Justice. "Lord Reading's manner at the Bar (he says) was all his own.

He came to the courts while the method of Sir Charles Russell—afterwards Lord Russell of Killowen was still in general use. Russell was a son of Thunder ; he was particularly terrible in cross-examination. Vehemence, vociferation, compulsion by sheer force of his terrific personality, gained him his fame and his cases. To be questioned by him was a nerve-shaking ordeal. To courts that were accustomed to echo with infuriated bellows of counsel Lord Reading came as an innovation. His faintly cosmopolitan urbanity and his markedly Jewish appearance made him conspicuous enough at that time ; he added to these a wholly new manner in advocacy. He never bellowed, for one thing ; he never bullied, for another.

He was always courteous, with a clear and well-modulated voice ; his good humour gathered his hearers together into a relationship of mutual good feelings and accessibility to reason. He stood, as a rule, with his hands joined behind his back under his gown, and put his questions slowly, with patient clearness, and a long pause after each. "Yes," he would say slowly to himself when the answer came ; then

the pause, while the court waited eagerly and the witness's nerves quivered, and the subtle, dexterous next question was planted neatly into its place, like a banderilla into a bull.

He "took silk," as it is called—became a King's Counsel, that is—when he had been only eleven years at the bar. One of his reasons for doing so was that he was warned by his doctors that he was working too hard. A man's practice invariably diminishes when he ceases to be a junior and becomes a K.C. but with Lord Reading it was otherwise. He could now take charge of a case, with juniors under him, and the solicitors who bestow briefs were intensely aware that among the multitude of barristers inhabiting the Temple there had arisen in the new King's Counsel a strange power. That suavity of his—his demonstration of the new and surprising fact that even an embittered law-suit, maintained on both sides with the utmost passion and prejudice, could be conducted not merely with decent restraint but with actual good humour—struck people's imagination. Law student and callow juniors of the Bar flocked to hear him a work.

### THE ASTRONOMICAL GROCER.

In "Reminiscences of Sir Robert Ball (Cassell), edited by Mr. W. Valentin Ball, it is stated that the famous astro

nomer once received the following letter from a shop-assistant who wished to be apprenticed to astronomy :

"Most Honourable Sir,

I am a grocer's assistant, but my spirit is above the selling of tea and sugar, and longs for communion with the skies. Could you take me as an apprentice in your Observatory? I pass many a sleepless night yearning for the sympathy of the planets. As I weigh out twopennyworth of figs in the balance I think of Libra the constellation, and long to soar aloft amid the celestials. The pair of children that have just come into the shop make me wish myself to be the Heavenly twins, and when they asked for bull's-eyes, I thought of the constellation of Taurus and the bull's-eye that twinkles above. In fact, dear sir, and most honoured individual, my mind finds no rest for the sole of her foot save on one of the heavenly bodies !"

#### A JOFFRE STORY.

An interesting article on General Joffre appears in the "Strand." We are told that in private life France's famous soldier loves to potter about the garden of his house in Auteuil, accompany his wife on shopping expeditions, is very fond of a musical evening with his daughters, Marcelle and Annette (who have on occasions persuaded their father to exercise his bass voice), and might often be seen in the days before the war taking a morning ride with his daughters in the Bois de Boulogne. In the field General Joffre, although amiable and genial to his intimates, is imperturbable, arbitrary, and assertive.

Perhaps one of his most curious characteristics is that he will tolerate no interference, so far as the exigencies of the situation allow, with the systematic personal habits which he has followed for many years, and to which he attributes not a little of his good health. This is illustrated by an incident which happened during the retreat from Mons. Late one night at Joffre's headquarters a Staff officer arrived with a very urgent despatch. The Commander-in-Chief had retired, and the officer was informed that on no account whatever must the General be disturbed. "But he must be roused," said the Staff officer, "for a whole division is in danger of being surrounded." "The General," came back the reply, "has given orders that in no circumstances is he to be awakened before six a. m. Furthermore, there is no need to do so, for he has left all the necessary instructions for possible emergencies in envelopes marked one, two, and three." The Staff officer on duty thereupon opened the despatch, selected envelope number two,

which met the case, and instructions were immediately telegraphed to the commander who had sent his despatch, and who was promptly reprimanded next morning by Joffre, when he had heard what had taken place, for using the motor instead of the telegraph.

#### THE LEAP OF DEATH.

In "T.P.'s Journal of Great Deeds of the Great War," is a thrilling story of a soldier of the French Army who, in private life, was a clown. There was a moment in a little fight when some German mitrailleuses were devastating the French lines. This was the clown's chance to put into play the wonderful acrobatic power that had made him the idol of the ring. At a terrible risk he swarmed up a shattered building and from there gave the direction of the enemy's guns.

"The mitrailleuse was being silenced, but the man who was helping to silence it was making his comrades tremble by the sickening danger of his position. They called and called again to him to come down from his quivering perch. He was the calmest man in the French force. He went on firing. It was only when his officer, in a hard voice of authority, ordered him to descend that he agreed. But he sent the hearts of his comrades into their mouths in the way he came down.

"It was an old circus trick, but this was 'no circus with its nets ready for a slip and its attendants standing by to safeguard errors. A slip here meant death, and an ugly death—but Williams risked it with a laughing imperturbability. He dropped his rifle to the ground, then, while his fellows gasp', dived straight at a low, tiled roof twenty feet below. The roof did not kill him. He came off it like a creature of indiarubber, turned in the air, dropped swiftly and neatly to his feet. 'My new turn—the leap of death,' he cried, striking the grotesque attitude of the sawdust ring. Then, not waiting for the applause that would have come to him of old, he slipped into his coat, went to the trench, and helped to silence the mitrailleuse."

#### THE MISSIONARY'S WIVES.

"A resident in Nigeria once told me an amusing case which occurred in his district not long ago. Mr. T., he said, was a well-known missionary who returned to the field of his labours, taking with him his wife and also the wives of two other missionaries who were still out there. These, soon after their arrival, were met by their respective husbands and escorted back to their stations, and their proceedings eventually reached the ears of the Emir of Zaria, who unfortunately does not much like missionaries. 'Nevertheless,' he said to the Resident, 'that Mr. T. is the greatest white man we have seen in these parts. He arrived up here ten days ago with his three wives and before he had been here a week he had dashed away two of them to his friends. He is doubtless a great and influential man in his own country.'

"A dash, be it known, is a small present, or tip!"—"With the Tin Gods," by Mrs. Horace Treglett. (John Lane).



### AN INDUSTRIAL SERVICE CORPS.

Wise people are looking ahead to the problems arising out of the disruption of the labour world brought about by the war. In "The World's Work" Mr. Reginald Buckley suggests that we use the lessons we have learned in the enrolment, training, and organisation of Kitchener's Army to form a great industrial service corps. Among other things Mr. Buckley says:—

Nothing less than the enrolment of all unemployed persons in a Labour Reserve will meet the case. And in it I would also enrol (though here there would be grave objection) all casual and sweated labourers, whether employed or not, and so tackle the whole Unemployment Problem once and for all. Each unit would receive rations and allowances while in training. All would have to undergo physical culture as well as instruction in a trade. And until they were able to find work they would be treated just as though they were recruits in the Army. Many men and women, already efficient, would act as instructors, as captains and lieutenants as well as sergeants and corporals. According to their capacity recruits would be instructed at the national expense at Technical Schools, Agricultural Colonies, and in such practical work as loading ships, working the railways, roadmakings, etc. Of course their personal liberty and rights would be safeguarded. And those whose health did not allow them to work would be cared for. The right to loaf, however, would be carefully distinguished from the right to loaves. By co-operating with trade unions it would be possible to avoid the establishing of a low standard of wages. Indeed, this system would help a class of worker that receives no benefit from trade union organisation, for the organised "working man" like any other "capitalist," is concerned chiefly with his own financial position rather than with efficiency and organisation. The unemployed have to be kept. They cannot be killed off. The only way to retain them remuneratively is to put them in the way of a trade. Having organised the workers, it would be found that they were in excess of the demand. And it would be no advantage to the State to spend £1,000,000 a week on free board and lodging. The position would be eased by an organised arrangement of public works. By this one does not imply the fallacy of "making work," but of undertaking necessary and remunerative work that otherwise would have been postponed till Doomsday by penurious town councils.

### GERMAN CONTEMPT FOR WOMEN.

A writer in "T.P.'s Journal of Great Deeds of the Great War," speaks of the cavalier way in which the Teuton male treats the weaker of the species:

"One of the reasons why German men are so wanting in refinement of character," he remarks, "is due to the fact that when a boy is five years old his mother begins to look to him as her lord and master. You will find her making excuses to him if the dinner is late; his sisters wait on him; he gets the best room in the house,

while his mother and sisters are often content with the worst.

You notice this even in the daily conversation of Germans, and it is part of the grammar of their language. In German a wife and young lady belong to the neuter gender—Das Weib, Das Fraulein. If you are with a German, in Switzerland, let us say, on a fine day, he will tell you that the weather or the scenery is herrlich (manly), but if he wants to express his disgust for the badly kept state of his room in the hotel he will say that it is weiblich (fit only for woman). In some parts of Germany I have heard them speak of bad weather as Weibliches Wetter (weather fit only for one's wife to be out).

### LETTERS OF INDIANS.

In "Blackwood's Magazine," under the title, "From an Indian Post Office in France," an account is given of the difficulties Indian soldiers, now serving the Empire on the Continent, have in addressing letters to their relatives at home. The same difficulty applies to the folk in India. The efforts of the letter-writers are often amusing, but the writer asks:

"Which of us could shape better, or as well, if we had to address our letters in a foreign language with a strange character? Pluck and bad spelling have often gone together, and a stout heart is a better possession than unlimited erudition. So let us laugh very kindly at the literary vagaries of these honest fellows to whom the whole Empire owes so deep a debt of gratitude."

Among the letters arriving from India to be dealt with at this post office in France are some which are very curiously addressed. This is what some of these would look like if the address were in English:—

"This envelope to the country of France to the European War. May it reach to Division No.—Brigade No.—Regiment No.—Troop No.—to the hand of my beloved son.— Highly important and an answer is desired at once.

Written by ——— from village ——— Post Office ——— Tahsil ——— District ——— on the 5th January, 1915, at 3.30 p.m.

Some of the letters addressed to the force are consigned "to the land of Europe, to the country of King France." But it is when the writer, whether in India or France, gives way to a natural impulse and attempts to address his letter in English that the most bizarre effects are produced.

Letters from France to England and from England to France show certain general characteristics in their addresses, and some remarkable phonetic spelling. The first thing noticeable is the prevalent confusion between Brighton and Barton (in both of which places hospitals for Indians have been opened). But this is of less consequence, because London looms

## BOOKS AND MAGAZINES

o large that it not infrequently absorbs them both. Thus, if the sorter be intelligent, a letter addressed to

"A: B.

YOUR PLEASE,

BURTON, LONDON.

WILAYAT.,

will find its way to York-place, Brighton.

### A CHARMED LIFE.

A very interesting account of the naval battle off the Falkland Islands is given by a midshipman of the Carnarvon in the "Cornhill Magazine." The writer states that one of the rescued officers of the Gneisenau is a first cousin of Admiral Stoddart. This officer's experiences in the action were of an extraordinary description:—

"Half the Gneisenau's men were killed by shell fire alone. He was in an 8.2 turret as second torpedo officer. The turret was knocked out, and he was the sole survivor. He then went to a casement gun, which was also knocked out and practically all the crew killed. He went to a third (another casement), which was also knocked out, and he was again practically the sole survivor. He went to another gun, and the ship was then sunk. He remained in icy water for nearly one and a quarter hours, and was picked up by one of our cutters. He was rather dazed, but cool and collected in the boat. After lying shivering in the bottom of a cutter for half an hour he was hauled up by a bowline into one of his enemy's ships. When he got on board he said, 'I believe I have a first cousin in one of your ships. His name is Stoddart.' Then to find him as admiral in the ship that picked him up!"

### A STRINDBERG STORY.

"The German Lieutenant" (Werner Laurie) is the title of the first and longest tale in a book of short stories by the famous Swedish novelist, August Strindberg. It is a very remarkable story, and though the action took place over forty years ago, starting from an incident in the Franco-Prussian War, it will be read with keen interest at this time, when German officers and armies have made a desolation in Belgium and Northern France. The story is about Lieutenant von Bleichroden, a Prussian with a conscience and sensibilities, whose whole nature revolts against war and its horrors. He is ordered to shoot three franc-tireurs, and as a result of the inner conflict between the soldier and the man his reason gives way. We see him again in a Swiss asylum, where he is cured. Afterwards he takes part in a discussion on universal peace. The discussion ends dramatically enough in the announcement

of the settlement of the Alabama Question between Britain and America by the first International Tribunal at Geneva. The story is finely written and full of power. One cannot help wondering if there are any von Bleichroden among German officers now, and what would be the mental condition of one of them, supposing he commanded a submarine and received instructions from his superiors to sink inoffensive merchant vessels without warning, drowning their crews and passengers.

### THE DEAD SEA.

The Sea is some forty-seven miles long and about ten miles wide at its greatest breadth. Curiously enough, it lies no less than 1,300ft. below the level of the Mediterranean. Many ridiculous stories are told about this sheet of water, even in Palestine itself. For instance (writes Harold J. Shepstone in the Quiver), people will tell you in Jerusalem that no animals or vegetables can exist near its shores. While it is true that fish cannot live in the lake, birds may frequently be seen, in certain places, flying over its surface.

As for swimming, the excessive buoyancy of the water merely renders it difficult to make much headway, but swimming is both feasible and refreshing. Among the party on our vessel there were several who could not swim, yet in the evening they often ventured into the water and floated on their backs. What one has to be careful about is not to get the water into the eyes. Indeed, did Palestine belong to any other power but Turkey, probably the northern shore of the lake would be a popular bathing station. No doubt the chloride of magnesia, which enters so largely into the composition of the water, would be found to have medicinal and curative properties.

The water is certainly very dense, containing 23 per cent of solid matter, and is, bulk for bulk, heavier than the human body. How dense it is may be realised from the following table: In a ton of water from the Caspian Sea there are 11lb. of salt; in the Baltic, 18lb.; in the Black Sea, 29lb.; in the Atlantic, 31lb.; in the English Channel, 72lb.; in the Mediterranean, 85lb.; in the Red Sea, 93lb.; and in the Dead Sea, 187lb.

### TRADE UNIONIST DOMESTICS.

In an article on "The Home of the



father," in the "Quiver," Mr. Stanhope touches upon the domestic servant difficulty.

Maids girls and women (he says) form the largest body of workers in the United Kingdom; but, in spite of this fact, they are, in no sense, sufficiently numerous for the nation's requirements, and their inefficiency and attitude to their employers are at once the despair and the tragedy of the best mistresses and homes. In numberless villages the wages paid to agricultural labourers do not exceed twelve shillings a week. On this slender sum a man and his wife will frequently keep and clothe themselves and bring up half a dozen children. Yet no sooner do their girls attain a small degree of efficiency in domestic work than they receive wages equal to their father's and food and lodging far superior to the rest of their kin.

What is the consequence? These maids acquire tastes and habits different from their mother's, and it is inevitable that

they do not have the same skill in motherhood, or the same contentment in the simple joys of seeing their children grow up into good useful men and women. I doubt these forces of disintegration are bound to bring their own remedies in the train; and many clever and thoughtful housewives to-day believe that domestic service, as we understand it at present, bound to disappear, and its place taken by skilful and reliable day workers, who will discharge all the household duties for a regular scale of prices. And, perhaps what is more to the point, the saving will be enormous. These home helpers will properly trained for their duties, and belonging to a recognised trade, the wages will be fixed on a permanent basis and be no longer left to individual caprice which at present makes the whole body of employers suffer from the weakness and ill-timed generosity of a hopeless, helpless minority of incompetents.

## DEVOTION

Take my flesh to feed your dogs if you choose,  
Water your garden-trees with my blood if you will,  
Turn my heart into ashes, my dreams into dust.....  
Am I not yours, O Love, to cherish or kill?  
Strangle my soul and fling it into the fire!  
Why should my true love falter or fear or rebel?  
Love, I am yours to lie in your breast like a flower,  
Or burn like a weed for your sake in the flames of hell.  
*Hyderabad, Deccan.*

SAROJINI NAIDU.

## CORRESPONDENCE

### Maratha, a word meaning 'robber' or 'rebel'?

While glancing over the pages of Nelson's Encyclopedia Vol. XV "M," I came across the following sentence which throws a flood of light on the tradition and the tenderness of feelings of the learned writer:

"Maratha, or Mahratta, a word meaning 'robber' or 'rebel'. The epithet was applied by the Moghul soldiery to those Hindus who rose against the tyranny of imperial Delhi. The term is not generally used to indicate the Marathi speaking Hindu population of India."

The learned writer would have done well to give the root-word from which he could be justified in placing the words Maratha, "robber" or "rebel" on the same footing and making them almost synonymous terms. There are various derivations of the word of which this writer condescends to take no notice.

Mela tarce jo na hate ranant  
मेला तरी जो न हटे रानत

Tyala Maratha jana boltata.

त्याला मराठा जन बोलतात।

Maratha is he who dies but does not turn away from the battlefield. Even some of the Mohamed writers say:

marta, par buttah nahi,

मरता, पर बुट्टा नाही

meaning: Maratha dies, but does not budge an inch. But unfortunately for us the Marathas, or the rulers of this land, once the founders of dynasties, the defamatory and calumniating weapons, hurled the air by the Hindu-hating historians, have still been whizzing round and round and have brought matter to such a pass that henceforward, according to Messrs. Nelson & Co., Maratha, robber and rebel, to be regarded as synonymous terms.

